

THE IMPACT OF COVID-19 ON LEADERSHIP DEVELOPMENT AND BURNOUT AMONG
KOREAN IMMIGRANT CHURCH LEADERS IN THE UNITED STATES: A
PHENOMENOLOGICAL STUDY

by

Jinwon Seo

Liberty University

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

Liberty University June, 2023

THE IMPACT OF COVID-19 ON LEADERSHIP DEVELOPMENT AND BURNOUT AMONG
KOREAN IMMIGRANT CHURCH LEADERS IN THE UNITED STATES: A
PHENOMENOLOGICAL STUDY

by Jinwon Seo

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

Doctor of Philosophy Liberty University, Lynchburg, VA

2023

APPROVED BY:

Joy M. Mwendwa, Ph.D., Committee Chair

Mary M. Deacon, Ph.D., Committee Member

Jeffrey Boatner, Ph.D., Committee Member

ABSTRACT

The global outbreak and pandemic of COVID-19 is an unprecedented event that causes many people to experience psychological, spiritual, and social health crises as well as physical crisis. There is limited empirical research existed on the influence of COVID-19 on church leaders, particularly within the Korean immigrant community. A phenomenological approach was adopted, utilizing semi-structured individual interviews with Korean immigrant church leaders to explore their lived experiences during the pandemic. The findings revealed three primary themes: change, support, and burnout. Korean immigrant church leaders demonstrated balanced leadership development in guiding, providing, and protecting roles, but also experienced exhaustion due to increased workloads and reduced interaction with congregants. Some leaders reported a decline in personal accomplishment, indicative of burnout. The study highlights the need for increased social support and efforts to address the challenges faced by immigrant church leaders and congregants during crises, emphasizing the role of counseling professionals in advocating for their well-being. This study provided strong implications for social change, recommendations for actions, and future areas of research.

Keywords: COVID-19, Korean immigrant church leaders, leadership development, burnout

Copyright Page

Dedication

I dedicate my doctoral dissertation first and foremost to God, the Master of my life, my Savior, and my Heavenly Father. Also, this dissertation is dedicated to Korean immigrant church leaders, who are struggling day and night around the world to sow the seeds of the Gospel in immigrants' lives and bear the fruits of their psychological, spiritual and social well-being.

Acknowledgement

To my God, the Master of my life, my Savior, and my Heavenly Father: I lift my voice to give You praise! I deeply thank You for being with me and guiding me at every moment of my doctoral journey. I am looking forward to how You will use and lead me in the future. Please use this study only to expand Your Kingdom.

To Dr. Joy M. Mwendwa, my dissertation committee chair and my sister in Christ: I would like to extend my deepest gratitude to Dr. Joy. I deeply thank you for your close supervision and warm guidance, support, encouragement, and prayers throughout all the process of this study. Also, I always thank you for providing me with a lot of valuable sources and insights to carry out this study. I was able to learn what leadership as a scholar and a Christian counseling educator is through you. I always pray for you and your family and I also pray that God will continue to use our relationship for His Glory.

To Dr. Mary M. Deacon and Jeffrey Boatner, my dissertation committee members: I would like to express my sincere appreciation to Dr. Deacon and Boatner. I am deeply grateful to you for allowing me to receive your academic guidance during the time of this study. Also, I thank you for providing me with valuable insights, constructive comment, and supportive feedbacks throughout this dissertation process.

To Dr. Lisa Sosin, my Ph.D. program director and my encourager during my doctoral journey: I would like to express my deepest gratitude to Dr. Sosin. I believe that I was able to cross the finish line of my Ph.D. program because I have had her warm encouragement, help, guidance, and prayers from the time I started my Ph.D. program until now. I express my deepest respect to you.

To Youngseok Seo and Dr. Sukhee Lee, my father and mother: I am deeply grateful to you for having faith in me and endlessly supporting me in numerous other ways until I finish my Ph.D. program. Also, I am sincerely grateful to you for praying for me every early morning and being a strong encourager and supporter of my future. I love and respect you.

To Kyungnim Lee, my mother-in-law: I deeply thank you for your sincere support of my academic journey through faithful prayers and warm encouragement. Your prayers and support really gave me a lot of strength. I love and respect you.

To Dr. Inwon Seo, my brother, and his family: I thank you for your warm encouragement and prayers during this doctoral journey. Also, I want to tell you that your existence is very precious to me, and I want to please God through the beautiful brotherhood with you for the rest of my life.

To Inyoung Lee, my beautiful wife and my lifelong companion that God has given me: I do not know how to express my gratitude to you. Thanks to you who understood and prayed for me more than anyone else in the world, I was able to finish all this academic process beautifully. I am deeply grateful to you for your faithful prayers, support, encouragement, and quiet patience until I finish my Ph.D. program. Just as your existence was, I will be a faithful husband next to you when you are happy or sad in our lives. I love and respect you a lot.

To Faith (Jaehee), Rachel (Jaekyoung), Grace (Jaeyoon), and Daniel (Donghyun) Seo, my beautiful and precious daughters and son: I look forward to the day when you can read and understand this dad's dissertation. You are my treasure and my source of strength. I really thank you for letting me cheer up while writing this dissertation! As Jesus said, I pray that you will be the light that lights up the world. I love you so much, my daughters and son!

TABLE OF CONTENTS

Abstract	iii
List of Tables	xii
List of Figures.....	xiii
List of Abbreviations	xiv
CHAPTER ONE: INTRODUCTION.....	1
Background of the Problem.....	4
Statement of the Problem	8
Purpose of the Study	9
Research Questions.....	9
Theoretical and Conceptual Frameworks.....	10
Swalm’s Shepherd Leadership Theory.....	10
Maslach and Jackson’s Burnout Theory.....	12
Assumption and Limitation	12
Definition of Terms.....	13
Significance of the Study	14
Organization of the Remaining Chapters.....	16
Chapter Summary	16
CHAPTER TWO: REVIEW OF THE LITERATURE	18
Korean Immigrant Churches and the Church Leaders.....	19
History of Korean Immigrant Churches	19

Functions of Korean Immigrant Churches and the Church Leaders.....	21
COVID-19	25
Definition of COVID-19.....	26
History of COVID-19.....	26
COVID-19 and Korean Immigrant Church Leaders	28
COVID-19 and Church Leaders' Leadership Development	29
COVID-19 and Burnout	30
Leadership Development.....	31
Leadership Development of Church Leaders	32
Leadership Theory of Church Leaders' Leadership Development.....	34
Burnout.....	38
Definition of Burnout	38
Symptoms and Outcomes of Burnout.....	40
Burnout and Church Leaders	42
Research Method	46
Chapter Summary	47
CHAPTER THREE: RESEARCH METHOD.....	48
Research Design	48
Research Questions.....	50
Setting	51
Participants	51
Sampling.....	52

Procedures	53
Role of the Researcher	54
Data Collection	55
Data Analysis.....	56
Trustworthiness.....	57
Credibility	58
Transferability.....	58
Dependability	58
Confirmability.....	59
Strategies for Ensuring Trustworthiness.....	59
Ethical Considerations	62
Chapter Summary	62
CHAPTER FOUR: FINDINGS.....	63
Participants	63
Individual Portraits.....	64
Results	67
Theme Development.....	68
Themes.....	70
Chapter Summary	87
CHAPTER FIVE: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	88
Interpretation of the Findings	90

Theme1: Change	90
Theme2: Support.....	93
Theme3: Burnout.....	96
Implications for Social Change	98
Aspect of Theoretical Improvement.....	98
Aspect of Social Improvement.....	99
Aspect of Improvement to Immigrant Churches and Church Leaders.....	99
Aspect of Improvement to Pastoral Care and Counseling.....	100
Recommendations for Actions	100
Limitations.....	102
Recommendations for Further Study.....	102
Researcher Statement.....	103
Chapter Summary	105
Conclusion.....	105
REFERENCES	107
Appendixes	
Appendix A: Institutional Review Board (IRB) Approval and Consent	125
Appendix B: Recruitment Letter	128
Appendix C: Screening Questionnaire	129
Appendix D: Interview Questions	130
Appendix E: Contact Summary and Reflection Form	132

List of Tables

Table 1. Characteristics of Participants.....	67
---	----

List of Figures

Figure 1. Themes and Subthemes	71
Figure 2. Subthemes of the Change Theme	73
Figure 3. Subthemes of the Support Theme	76
Figure 4. Subthemes of the Burnout Theme.....	83

List of Abbreviations

World Health Organization (WHO)

Council for Accreditation of Counseling and Related Educational Programs (CACREP)

Contact Summary and Reflection Form (CSRF)

Institutional Review Board (IRB)

CHAPTER ONE: INTRODUCTION

The COVID-19 pandemic has overturned individuals' everyday life around the world, with more than 500 million people infected and more than 6 million deaths as of August 2022 (World Health Organization [WHO], 2022). However, the prolonged COVID-19 pandemic has had a far wider impact beyond the medical victims of the virus. Since early 2020, when the global pandemic of COVID-19 began, there was a tremendous change in social life as a whole, and many normal social behaviors went through dramatic changes in efforts to tame the spread of COVID-19 (Araújo-Vila, 2021; Kim et al, 2020; Okabe-Miyamoto et al., 2021). The COVID-19 pandemic and its subsequent containment measures had a significant impact on all features of individuals' daily life, including workplace, school, and family daily life (Kim et al, 2020; Kolacz et al., 2020). In addition, the COVID-19 pandemic also affected individuals' religious behavior in a significant way (Crews & Taylor, 2022). Among them were the temporary closure of churches and the cancellation of physical religious services (Johnston et al., 2022).

The same was true of Korean immigrant churches in the United States. The strong restrictions in order to curb the spread of COVID-19 were applied to the worship site of the Korean immigrant churches without exception. Since March 2020, when public health authorities across the country ordered the banning of mass gathering, all official worship services in the church where people gather every week, such as Wednesday worship service, Friday evening worship service, and Sunday worship service, have been canceled and the services have been moved to online services (Johnston et al., 2022; Osei-Tutu et al., 2021). Also, all face-to-face activities and events organized by the church, such as a Bible study, an early-morning prayer

meeting, a choir rehearsal, a vacation bible school, and summer and winter spiritual retreats, were canceled or replaced by online activities (Johnston et al., 2022). In addition, the church leaders could not carry out their important religious duties, which require in-person contact, such as visiting sick congregants, holding Holy Communion, and officiating wedding and funeral ceremonies (Asamoah-Gyadu et al., Greene et al., 2020).

Since the first Korean immigrant church was established in the United States in 1903, Korean immigrant churches have served as a social organization and emotional string for American immigrants beyond the function of a religious center (Hurh & Kim, 1990). Kim (2014) stated that Korean immigrant churches play an important social role as “an extended family” (p. 191). In other words, Korean immigrant churches provide Korean immigrants with a family atmosphere (Hurh & Kim, 1990). Also, the church leaders have served as the father of an extended family as the most important provider of a family atmosphere. Korean immigrant churches and its leaders provided a place for Korean immigrants to feel the warmth of an extended family through having a lunch, which provides the Korean native dish, after the Sunday worship service every week (Kim, 2014). Also, on weekdays, the church leaders also played a role in resolving the specific needs of Korean immigrants related to their business and children’s education (Kim, 2014). In addition to these social roles, psychologically, Korean immigrant churches play an important role as an emotional support system for Korean immigrants (Hurh & Kim, 1990). Especially, the church leaders are the first persons from whom most of their church members ask for help in times of emotional difficulties (Kim, 2014). Most of Korean immigrants generally suffers from emotional difficulties due to language barriers, culture shock, racial prejudice, employment instability, and reversal of roles and status (Lee, 2007). Korean immigrants used to solve their emotional difficulties by freely expressing difficulties in Korean through participating

in small group meetings provided by Korean immigrant churches or meeting the church leaders in person (Hurh & Kim, 1990). However, due to the prolonged COVID-19 pandemic and related restrictions, the social and psychological functions of the Korean Immigration Church and its leaders have been suspended or difficult to perform such functions.

Previous researches suggested possible ways in which Korean immigrant church leaders may be impacted by the unsettled circumstances such as the prolonged COVID-19 pandemic and related strong restrictions. On the one hand, unanticipated changes and disruptions due to the COVID-19 pandemic and related restrictions can pose a risk to the leaders of Korean immigrant churches. The unprecedented incident, such as the COVID-19 pandemic, can be considered as a potentially traumatic event, and can trigger vulnerabilities, which include biological disruptions, emotional change and distress, relationship dissolution, and spiritual struggles (Brenner et al., 2010; Greene et al., 2020). More specifically, unanticipated changes due to uncertainty associated with the COVID-19 pandemic and related restrictions have the potential to increase the levels of stress and burnout (Arslan et al., 2020; Yildirim & Solmaz, 2022). In addition, the leaders of Korean immigrant churches may experience a feeling of role depletion as a leader because restrictions on their work can prevent them from discharging the obligations and duties as a shepherd to the congregants (Greene et al., 2020). More specifically, Korean immigrant church leaders may experience morally guilty feelings for failing to help when the congregants needed them most (Milstein, 2019; Osei-Tutu et al., 2021). On the other hand, the challenges and difficulties of Korean immigrant church leaders due to the COVID-19 pandemic and related strong restrictions may enable to promote personal and spiritual growth and development (Han & Lee, 2004; Johnston et al., 2022; Osei-Tutu et al., 2021). The period of instability, such as the COVID-19 pandemic, may provide Korean immigrant church leaders with a time to elevate previously

unconsidered practices to the level of conscious thought, to reexamine the existent circumstances, and to develop new action strategies if necessary (Johnston et al., 2022).

Limited empirical studies have examined the influence of COVID-19 on religious communities and leaders (Osei-Tutu et al., 2021). This study examines the experience of a sample of Korean immigrant church leaders in the United States to show how COVID-19 and restrictions associated with the control of the spread of COVID-19 affected the leadership development and burnout of Korean immigrant church leaders.

Background of the Problem

COVID-19 is still ongoing as novel and more contagious variants that increase infection rates (Manchia et al., 2022). This prolonged COVID-19 causes people to experience a situation of high uncertainty and stringent restrictions, which eventually lead to mental health crises.

Especially, the mental health crises caused by the prolonged COVID-19 apply equally to church leaders. The high uncertainty and stringent restrictions of the prolonged COVID-19 can cause church leaders to experience anxiety, depression, and burnout (Arslan et al., 2020; Joshi & Sharma, 2020; Yildirim & Solmaz, 2022). In addition, the high levels of uncertainty and restrictions can cause church leaders to hinder to play a role in guiding, protecting, and providing as a shepherd for their congregations (Greene et al., 2020).

COVID-19 and Burnout

Everyone would admit that the characteristic of COVID-19 is uncertainty (Yildirim & Solmaz, 2022). COVID-19, a highly contagious disease, has had an unprecedented impact on all aspects of individuals' daily lives, and it is impossible to predict when and how the prolonged COVID-19 pandemic will end (Yildirim & Guler, 2021). This uncertainty and various strong restrictions (e.g. lockdowns, quarantines, restricted mobility, social and physical distance, and

strict wearing mask) in order to curb the spread of COVID-19 so far have caused many people to experience psychological problems such as stress, fear, anxiety, depression, and frustrations (Brooks et al., 2020; Joshi & Sharma, 2020). In particular, constant stress due to the prolonged COVID-19 pandemic and its related strong restrictions became chronic and caused people to experience burnouts (Yildirim & Guler, 2021; Yildirim & Solmaz, 2022). Burnout is conceptualized as a behavioral syndrome caused by chronic stress over a long period of time (Maslach & Leiter, 2016).

COVID-19 and Church Leaders

Church Leaders usually perform six major roles as a leader of believers: preacher, pastor, teacher, deliverer of rituals and sacraments, administrator, and organizer (Adams et al., 2017). These roles belong mainly to the role of church leaders as spiritual and psychological functions. Previous studies on the Korean Immigrant Church usually focused on the social functions of Korean immigrant church leaders. The reason is that Korean immigrant church leaders performed social functions as important as spiritual and psychological functions. Previous studies asserted that Korean immigrant church leaders were described as not only a father of extended family who provides their church members and Korean immigrants with a family atmosphere, but also a provider of social service for their church members and Korean immigrants such as the placement of employment and education information (Hurh & Kim, 1990; Kim, 2014; Lee, 1994). Furthermore, as a social-cultural supporter for church members and Korean immigrants, Korean immigrant church leaders help their church members and Korean immigrants adapt to the local community and culture and inform Korean society and culture to church members and Korean immigrants and their children (Hurh & Kim, 1990; Kim, 2014; Lee, 1994). For example, Korean immigrant church leaders provide church members and Korean immigrants with both local culture

and language education and Korean culture and language education (Lee, 1994). However, the prolonged COVID-19 pandemic and related strong social restrictions such as lockdowns, quarantines, restricted mobility, and social distance causes church leaders to experience difficulties to fulfill their spiritual, psychological, and social roles in the field of their ministry (Johnston et al., 2022; Osei-Tutu et al., 2021).

COVID-19 and Leadership Development

Previous studies on COVID-19 described the prolonged COVID-19 pandemic as high uncertainty and unprecedented crisis incident (Greene et al., 2020). Also, the high uncertain and unprecedented crisis circumstances caused unanticipated changes in individuals' physical, psychological, social, and spiritual lives (Arslan et al., 2020; Yildirim & Solmaz, 2022). Previous studies suggested possible reactions in the development of leadership by church leaders to the uncertain and unprecedented crisis situations, such as the prolonged COVID-19 pandemic. The first is the negative reaction in the leadership development. A previous study asserted that the period of unsettlement accompanied by strong constraints on the behavior of performing leadership, such as the time of the prolonged COVID-19 pandemic, can lead to a decrease in the role of a leader (Greene et al., 2020). The second is the positive reaction in the leadership development. A previous study indicated that crisis moment can bring about the opportunities of "rapid innovation, systemic change, increased resiliency, and new levels of cooperation" (Miller & Glanz, 2021, p. 500). Additionally, a previous study stated that an instability period can be an opportunity for leaders to recapitulate existing situations, and, if necessary, develop new strategies of actions for a better direction (Johnston et al., 2022).

In the area of Christian leadership development, the leadership of church leaders can be described as shepherd leadership, which is one of the leadership models in the Bible. Swalm

(2009) embodied the biblical shepherd leadership model as a general theoretical leadership model that can be applied in various leadership contexts. Also, Swalm (2009) introduced the three primary roles or behaviors of leaders who carry out shepherd leadership: “guiding, providing, and protecting” (p. iii). Applying the theoretical model of Swalm’s shepherd leadership to the context of the leadership development of church leaders who are in the midst of the prolonged COVID-19 pandemic, the circumstance of high uncertainty and unprecedented crisis incident is a situation that can cause both challenges and opportunities for church leaders to play a guiding, providing, and protecting roles and develop their leadership.

Burnout and Church Leaders

For church leaders, burnout and the ramifications associated with burnout are considered a psychological problem that they can often experience in the field of ministry (Adams et al., 2017; Dunbar et al., 2020). A previous study indicated that approximately 65 percent of church leaders were either suffering from burnout or on the verge of burnout (Visker et al., 2017). Also, a previous study indicated that at least two-thirds of Korean immigrant church leaders experienced stress and burnout (Lee, 1994). Previous studies indicated that there are six specific factors contributing to the burnout of church leaders: continuously experiencing high demands from church members (Ostrander et al., 1994), role ambiguity and role conflict (Hulme, 1985; Sanford, 1992), ambiguous success criterion (Ellison & Mattila, 1983), inadequate preparation as a pastoral leader (Chandler, 2009; Chandler, 2010), lack of adequate support systems (Chandler, 2009), and neglect of spiritual development due to their busyness (Sanford, 1992). Especially, a previous study asserted that the enormous and hectic work of caring for the social and economic external needs of church members and Korean immigrants beyond caring for the psychological and

spiritual needs of church members in the church is a factor that causes Korean immigrant church leaders to suffer from burnout (Lee, 1994).

Statement of the Problem

There is no doubt that the worldwide outbreak and the pandemic of COVID-19 can be described as an unprecedented event that caused many people to experience physical, psychological, social, and spiritual health crises (Kolacz et al., 2020). In addition, the COVID-19 pandemic and its associated strong restriction led to tremendous changes in all aspects of individuals' daily lives (Arslan et al., 2020; Yildirim & Solmaz, 2022). In the midst of the circumstances of these unexpected crises and changes, church leaders are constantly striving for psychological and spiritual well-being of their congregants. Especially, Korean immigrant church leaders continue to play a significant role as social and cultural supporters as well as spiritual and psychological supporters in their congregants and Korean immigrant communities. However, limited empirical studies have examined the influence of COVID-19 on church leaders (Osei-Tutu et al., 2021). Furthermore, previous studies have warned of burnout of church leaders in the circumstances of high uncertainty and unprecedented crisis such as COVID-19, but there are no studies on how the COVID-19 pandemic affects the burnout of church leaders (Arslan et al., 2020; Joshi & Sharma, 2020; Yildirim & Solmaz, 2022). In particular, there has been no research so far on how COVID-19 affects the burnout of Korean immigrant church leaders. Also, there are very few studies on the relationship between COVID-19 and the leadership development of church leader. A previous study asserted that COVID-19 and its related strong restriction can lead to both challenges and opportunities for church leaders to carry out their leadership role and develop their leadership (Johnston et al., 2022). However, there has been no research so far on how COVID-19 affects the leadership development of Korean immigrant church leaders.

Purpose of the Study

The purpose of this study was to: (a) examine the experience of a sample of Korean immigrant church leaders in the United States to show how COVID-19 and restrictions for the control of the spread of COVID-19 affected the leadership development of Korean immigrant church leaders and (b) examine the experience of a sample of Korean immigrant church leaders in the United States to show how COVID-19 and restrictions for the control of the spread of COVID-19 affected Korean immigrant church leaders' burnout.

Research Questions

The research questions were founded on the two specific purposes of the study that stated earlier. The research questions consisted of two main research question and six sub-questions under that main research questions. Also, the six sub-questions consisted of three questions related to Korean immigrant church leaders' leadership development, which are based on Swalm's (2009) shepherd leadership theory and three questions related to Korean immigrant church leaders' burnout, which are based on Maslach and Jackson's (1981) burnout theory.

Main Research Question

The first main question was what are the lived experiences of current Korean immigrant church leaders in regard to leadership development amid the prolonged COVID-19 pandemic and its related restrictions? The second main question was what are the lived experiences of current Korean immigrant church leaders in regard to potential burnout-producing conditions caused by the prolonged COVID-19 pandemic and its related restrictions?

Sub-Questions

RQ1 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of guiding?

RQ2 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of providing?

RQ3 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of protecting?

RQ4 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' emotional exhaustion?

RQ5 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' depersonalization?

RQ6 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' reduced personal accomplishment?

Theoretical and Conceptual Frameworks

The design of this study was based on two specific theoretical frameworks: the first is Swalm's (2009) shepherd leadership theory and the second is Maslach and Jackson's (1981) burnout theory.

Swalm's Shepherd Leadership Theory

The leadership of church leaders can be described as shepherd leadership, which is one of the leadership models in the Bible. Swalm (2009) embodied the shepherd leadership model based on the Bible as a general theoretical leadership model that can be applied in various leadership contexts. Swalm (2009) stated that the foundation of shepherd leadership is "the metaphorical use of shepherd imagery in the Scriptures used to describe leadership" (p. 7). Also, the shepherd as a leader is a repeated metaphor that shows the relationship between God and his people and between the leader and their followers throughout the Bible. The Old and New testaments reveal the metaphor of shepherding more than 500 times, and the shepherding metaphor is the primary

biblical model for the leadership of spirituality (Swalm, 2009). In the theory of shepherd leadership, it is emphasized that the central purpose of shepherd leader is “to insure the well-being of their followers (p.48). In addition, there are three primary roles or behaviors that shepherd leaders use for insuring their followers’ well-being: The first is guiding. In the aspect of spirituality, guiding refers to helping followers focus on God’s presence (Swalm, 2009). Generally, for shepherd leaders, guiding is to lead their followers effectively, and knowing where he or she is leading, being out in front of their followers, and letting followers move forward in harmony to achieve a goal are important roles in order to lead followers effectively (Swalm, 2009). The practical behaviors of guiding include “decision making, delegation, leading the board, congregational meetings, and utilizing sound financial processes” (Swalm, 2009, p. 45). The second is providing. The roles or behaviors of shepherd leaders’ providing are significantly associated with helping people who are in need (Swalm, 2009). More specifically, the roles or behaviors of shepherd leaders’ providing include offering information, finding and offering opportunities for new job, staying visible, and coping with problems when they arise (Swalm, 2009). In the aspect of pastoral ministry, the roles or behaviors of shepherd leaders’ providing are significantly related to offering “spiritual nourishment” to their followers mainly through the ministry of preaching (Swalm, 2009, p. 46). Finally, the third is protecting. The roles or behaviors of shepherd leaders’ protecting are significantly associated with mediating or reducing conflict. More specifically, the roles or behaviors of shepherd leaders’ protecting include establishing boundaries, offering adequate discipline for inappropriate behavior, defending followers from others who would harm them, and regularly checking their progress to ensure that they are performing effectively (Swalm, 2009). In the aspect of spirituality, the roles or behaviors of shepherd leaders’ protecting are significantly related to defending followers from “the

contemporary battle in our culture and in our churches over the impact that mainstream entertainment has on the moral fabric of society” (Swalm, 2009, p. 47).

Maslach and Jackson’s Burnout Theory

Maslach and Jackson (1981) described burnout as a psychological syndrome of emotional exhaustion and cynicism that often occurs among individuals who work with people. Also, they asserted that the occurrence of burnout is significantly related to the occupations of caregiving and service where the core of the job is focused on the relationship between provider and recipient (Maslach & Leiter, 2008). Burnout is comprised of three dimensions: the first dimension is emotional exhaustion, which is characterized by a draining experience and a condition of being tired out or empty (Maslach & Jackson, 1981; Samushonga, 2020). The second dimension is depersonalization or cynicism. Depersonalization refers to cynical and negative attitudes toward clients, irritability, withdrawal, and loss of idealism (Maslach & Jackson, 1981; Yildirim & Solmaz, 2022). The third dimension is reduced personal accomplishment or inefficacy dimension. The reduced personal accomplishment refers to a decreased sense of capability in comparison to one’s previous functioning and an inability to cope with stressors (Maslach & Jackson, 1981; Samushonga, 2020; Yildirim & Solmaz, 2022). These three dimensions of burnout are interconnected in a sequential order, in that burnout begins with emotional exhaustion; emotional exhaustion brings about depersonalization or cynicism; and depersonalization or cynicism brings about a lack of personal accomplishment (Maslach & Jackson, 1981; Samushonga, 2020).

Assumption and Limitation

In this study, five main limitations were founded. First, this study only examined the church leaders of Korean immigrant churches in the United States. Second, this study only examined the church leaders of Korean immigrant churches aged between 40 to 49. Third, this

study only examined male leaders of Korean immigrant churches. Fourth, this study did not address the church leaders of the all denominations. The researcher assumed that there may be a difference in pastoral leadership depending on the differences of the participants' denomination because the leadership styles and behaviors of church leaders can be affected by the theological perspective of the denomination. Fifth, the sample size of Korean immigrant church leaders was very small. However, in this study, it was assumed that the participants are representative of church leaders with a variety of pastoral leadership experiences and competences. Also, this study adopted a phenomenological research method that typically adopts a range of 5 to 25 participants to explore and examine in-depth participants' lived experiences in the leadership development and burnout of Korean immigrant church leaders during the COVID-19 pandemic (Creswell, 1998; Neubauer et al., 2019).

Definition of Terms

The following is an alphabetical list of operational definitions for the specific terms utilized in this study.

Burnout. In this study, burnout is defined as a condition of progressive energy, purpose, and idealism losses and a state of physical, emotional, and mental depletion or exhaustion that is caused by a prolonged response to chronic interpersonal stressors on the work condition that has an overload of contact with people (Katz & Brodsky, 1982; Maslach & Leiter, 2016).

Church Leaders. Church leaders, also known as clergies or pastors, are defined as people who are appointed as a position of leadership to perform sacerdotal functions by God and church congregations and serves for the spiritual well-being of believers (Nauss, 1995).

COVID-19. COVID-19 is defined as a highly infectious respiratory disease that is caused by the SARS-CoV-2 virus that emerged in December 2019 (WHO, 2022).

Korean Immigrant Church. Korean immigrant church is defined as an organized body of Christian consisted of Korean ethnic believers who live permanently in a foreign country (Hurh & Kim, 1990).

Leadership Development. Leadership development is activities for the purpose of increasing individuals' effectiveness to perform in the roles of leadership within an organization (London,2002).

Pastoral burnout. In this study, pastoral burnout, also known as clergy or ministry burnout, is defined as a pastoral leader's prolonged physical and psychological exhaustion states that is caused by occupational stresses associated with pastoral responsibilities and leadership position (Chandler, 2009).

Significance of the Study

The period of COVID-19 can be described as the time of high uncertainty and unprecedented crisis (Greene et al., 2020). Also, Korean immigrant church leaders are struggling for the well-being of their congregants and Korean immigrant communities in the midst of high uncertainty and unprecedented crisis. Nevertheless, limited empirical studies have examined the influence of COVID-19 on Korean immigrant church leaders. Furthermore, there has been no research so far on how COVID-19 affects the leadership development and burnout of Korean immigrant church leaders. This study vividly conveys the voices of Korean immigrant church leaders who is in the midst of the prolonged COVID-19 pandemic as they struggle for the well-being of their congregants and Korean immigrant communities. More specifically, this study vividly conveys their experience of how the high uncertainty and unprecedented crisis brought by COVID-19 are affecting their leadership development and burnout. The facts that the researcher dealt with COVID-19, which is “a current topical issue in counseling”, and leadership for

responding to a crisis situation such as COVID-19 through this study clearly show that the researcher practice the standards of the Council for Accreditation of Counseling and Related Educational Programs' (CACREP; 2016) doctoral professional identity in the area of leadership and advocacy (p. 36).

Burnout is a physical, psychological, and spiritual problem that many church leaders can face in the field of ministry (Adams et al., 2017; Dunbar, 2020). The researcher hope that this study can provide professionals in the field of counseling with the opportunity to listen to the lived experiences of church leaders' burnout, especially immigrant church leaders' burnout. Moreover, previous studies on the burnout of church leaders that were implemented in the field of counseling has been utilized samples of predominantly pastors who are white (Jankowski et al., 2019). In other words, very few studies have been conducted on the burnout of other ethnic church leaders. However, this study provides specific information in regard to Korean ethnic church leaders' burnout. This clearly shows that this study reflects the fact that diversity is respected to support people's values, dignity, potential, and uniqueness in the social and cultural contexts set out in the preface to the American Counseling Association Code of Ethics (2014).

Finally, the researcher hopes that this study can share a living story of church leaders' leadership development with future church leaders in the context of various challenges and opportunities they are experiencing, which is currently passing the unprecedented crisis of COVID-19. Furthermore, the researcher hopes that this study can help future church leaders to seek a more developmental direction in their leadership development in the circumstance of crisis that will face in the future, such as COVID-19, through this living story of church leaders.

Organization of the Remaining Chapters

This dissertation consists of five separate chapters. This first chapter as an introduction included the contents of the problem's background and the statement of the problem, this study's purpose, research questions, theoretical and conceptual frameworks, assumptions and limitations, definition of terms, and significance of the study. The second chapter dealt with the review of previous research literatures by dividing them into four specific sections: Korean immigrant church and church leaders, COVID-19, leadership development, and burnout. The third chapter provided the descriptions of this study's methods including the contents of research design, research questions, setting, participants, procedures, role of the researcher, data collection, data analysis, trustworthiness, and ethical considerations. The fourth chapter treated the discussions with regard to this study's findings and themes. Finally, the fifth chapter included the contents of the interpretation of findings, implications for social change, recommendations for action, limitations of this study, and recommendations for further study.

Chapter Summary

This chapter described why the study for the impact of COVID-19 on Korean immigrant church leaders' leadership development and burnout is necessary. For supporting the necessity of this study, the researcher revealed problems caused by the uncertainty and unprecedented crisis circumstances of COVID-19 and the problems' background in the areas of burnout, church leaders, and leadership development through using a review of the extant empirical literatures. Also, the researcher presented the purpose of this study is to examine the experience of a sample of Korean immigrant church leaders in the United States to show how COVID-19 and restrictions affected the leadership development and burnout of Korean immigrant church leaders. This chapter showed that shepherd leadership theory by Swalm (2009) and burnout theory by Maslach and Jackson

(1981) are the theoretical foundations for the design of this study. More specifically, these two theoretical foundations applied to the research questions of this study to achieve the purpose of the study.

CHAPTER TWO: REVIEW OF THE LITERATURE

In light of previous studies, the unprecedented crisis situation of COVID-19 can not only affect the psychological aspect of Korean immigrant church leaders, but also affect the aspect of their leadership. Unfortunately, however, there has been no research so far for Korean immigrant church leaders who are struggling to enhance the physical, psychological, social, and spiritual health of church members and local immigrants. For that reason, examining the experience of a sample of Korean immigrant church leaders in the United States to show how COVID-19 and restrictions for the control of the spread of COVID-19 affected the leadership development and burnout of Korean immigrant church leaders is established as the purpose of this study.

For accomplishing the purpose of this study, the researcher reviewed previous research literatures by dividing them into four specific sections: Korean immigrant church and church leaders, COVID-19, leadership development, and burnout. First, the section of Korean immigrant church and church leaders reviewed the contents of the history of Korean immigrant churches and specific functions of Korean immigrant church and its leaders. Second, the section of COVID-19 reviewed the contents of the definition and history of COVID-19, the current status of Korean immigrant church leaders in the COVID-19 pandemic, the expected responses of church leaders to a crisis situation such as COVID-19, and the relationship between COVID-19 and burnout. Third, the section of leadership development reviewed the contents of the concept of church leaders' leadership development, representative methods for promoting church leaders' leadership development, and two representative leadership theoretical models (i.e. shepherd leadership and servant leadership) that are still being studied in the field of leadership development of church

leaders. Fourth, the section of burnout reviewed the contents of the definition and the symptoms and outcomes of burnout, church leaders' burnout experiences, and factors and consequences of church leaders' burnout. After reviewing these four sections, this chapter will review literatures related to the research method of this study.

Korean Immigrant Churches and the Church Leaders

For more than 100 years since the establishment of the Korean immigrant church in the United States in 1903, the Korean immigrant church has continued to develop in line with the history of Korean immigration, and Korean immigrant church leaders have made constant efforts for promoting the psychological, spiritual, and social well-being of church members and local immigrants (Hurh & Kim, 1990; Lee, 1994). In this section, the researcher examines how the Korean immigrant churches have developed according to the history of Korean immigration, and how the Korean immigrant church and its leaders have played a role for church members and local immigrants.

History of Korean Immigrant Churches

The history of Korean immigrant churches in the United States can be generally divided into three stages according to the history of Korean immigration: the early stage of Korean immigrant churches, which is from 1903 to 1945; the middle stage of Korean immigrant churches, which is from 1946 to 1967; and the modern stage of Korean immigrant churches, which is from 1968 to present (Jin, 2009; Lee 1994).

The Early Stage of Korean Immigrant Churches

The early stage began on January 13, 1903, when a group of Korean immigrants arrived in Honolulu, Hawaii to work on pineapple and sugar plantations (Lee, 1994). During this early stage, many immigrants chose to emigrate to the United States with a desire to escape from the

famines and the Japanese colonialism of Korea (Pak, 2020). As the history of Korean immigration began in Honolulu, Hawaii in 1903, the first Korean immigrant church was established around the pineapples and sugar plantations in the same year, and seven more churches were established in Hawaii the following year (Pak, 2020). Furthermore, since the first establishment of the Korean immigrant church in the U.S. mainland in October 1905, the number of churches has begun to increase not only in Hawaii but also in the U.S. mainland (Pak, 2020). Lee (1994) argued that the Korean immigrant churches, which were established on the United States during this early period, were closely related to the Korean independence movement politically and financially. Chang (2005) stated that Rhee Syng-man, one of important leaders for the independence movements and the first president of South Korea, organized and led the Korean Christian church movement, and many Korean immigrant churches joined the Korean Christian church movement. Chang (2006) stated that “the church, for many early Korean immigrants, was much more than a place to worship God and learn about the Bible. It was their home. It was the one place where they could be themselves, eat their own food, speak their own language. The church consequently became an extended family with the church pastor as the father and priest” (p. 4).

The Middle Stage of Korean Immigrant Churches

The middle stage is significantly associated with the history of the Korean War. During and after the Korean War, which is from 1950 to 1953, the United States specifically granted immigration to four different groups of Koreans: the wives of American soldiers (i.e. war brides), war orphans, students studying abroad, and medical doctors (Lee, 1984). In this middle stage, the number of Korean immigrant churches did not grow more than in the early stage as the number of immigrants to the United States decreased (Choi, 2001). However, the Korean immigrant churches focused on the ministry of social care that helps Korean immigrants rather than on the ministry for

spiritual care and evangelism (Choi, 2001). In other words, the Korean immigrant churches put a lot of effort into helping church members and immigrants settle in the United States rather than directly preaching the gospel through church programs (Choi, 2001).

The Modern Stage of Korean Immigrant Churches

The modern stage can be described as the rapid growth stage of the Korean immigrant churches (Chang, 2006). The Korean immigrant churches' rapid growth is significantly associated with the passage of the Immigration and Naturalization Act of 1965, which took effect in 1968 (Lee, 1994). The revised version of the passage allowed the abolishment of the quota system by nationality and allowed Korean immigrants to have equal immigration opportunities with other organizations (Lee, 1994). Through these changes in immigration policy, the number of Korean immigrants entering the United States raised rapidly since 1968: the number of Korean immigrants increased from about 70,000 in 1970 to about 650,000 in 1989 (Lee, 1994). Also, based on 2015 United States Census, there were 1,460,214 Koreans in 2015 compared to 1,099,422 in 2000 (U.S. Census Bureau, 2015). The number of Korean immigrant churches has also surged as the number of Korean immigrants has soared: the number of Korean immigrant churches increased from about 100 in 1970 to about 2500 in 1991 (Chang, 2006). In addition, Choi (2001) stated that the number of Korean immigration churches has grown to about 3,500 during the 100-year history of Korean immigration in the United States. As in previous stage, the Korean immigrant churches played a role as the community center where Korean immigrants gathered to meet their social and spiritual needs (Chang, 2006).

Functions of Korean Immigrant Churches and the Church Leaders

In light of previous studies on Korean immigrant church, there were three main reasons why Korean immigrants attended Korean immigrant churches: their psychological well-being,

spiritual well-being, and social well-being. In accordance with these reasons, the Korean immigrant church and its leaders served to satisfy their psychological, spiritual, and social needs (Hurh & Kim, 1990; Lee, 1994). Hurh and Kim (1990) asserted that the psychological need of Korean immigrants is significantly related to their emotional comfort; the spiritual need of Korean immigrants is significantly related to their religious meaning; and the social need of Korean immigrants is significantly related to their sense of belonging.

Psychological Function

The path to immigration to other countries is full of psychological risks that are unique to immigrants, both before and after entry (Pumariega, 2005). During the decision period of immigration (i.e. pre-immigration), immigrants can experience psychological difficulties from two important factors: the first is the fear of leaving their home country for a new land. The second is the exposure to traumatic situations, such as war, natural disaster, and torture, that has been an important reason in determining immigration (Pumariega, 2005). Immigrants who decided to immigrate to the United States in the early and middle stages are those who have experienced numerous psychological difficulties from the environment of Japanese colonialism and the Korean war before entering the country. Furthermore, previous studies stated that immigrants usually experience psychological problems caused by the factors of language barriers, prejudice, discrimination, acculturation, and economic difficulties as they adapt to new social and cultural environments (Escobar, 2000; Pumariega, 2005). Previous studies on Korean immigrants argued that most Korean immigrants generally suffer from emotional difficulties due to language barriers, culture shock, racial prejudice, employment instability, and reversal of roles and status (Jin, 2009; Lee, 1994; Lee, 2007). Many Korean immigrants regarded the Korean immigrant churches as their emotional sanctuary, and they came to the churches to solve their emotional burden and problems.

Previous studies stated that Korean immigrant churches play a role as an emotional support system and a mental health center for Korean immigrants (Hurh & Kim, 1990; Lee, 1994). Especially, the Korean immigrant church leaders are the first persons from whom most of their church members ask for help in times of emotional difficulties (Kim, 2014). Korean immigrants used to solve their emotional difficulties by freely expressing difficulties in Korean through participating in small group meetings provided by Korean immigrant churches or meeting the church leaders in person (Hurh & Kim, 1990).

Religious Function

In the history of Korean immigration for more than 100 years, the Korean immigrant churches played a role as religious and worship communities that offer spiritual well-being to Korean immigrants. The Korean immigrant church leaders played a role as leaders of the religious and worship communities, and they especially carried out six major roles for the enhancement of their immigrant congregants' spiritual well-being: preacher, pastor, teacher, deliverer of rituals and sacraments, administrator, and organizer (Adams et al., 2017). As religious communities, the Korean immigrant churches were a place where Korean immigrants could get answers to their spiritual and existential questions that arose during the process of social and cultural adaptation to the new world (Lee, 1994). Also, the Korean immigrant churches provided Korean immigrants with spiritual environments to seek help from God and receive God's guidance when they faced spiritual problems due to their immigration lives. A previous study argued, "worship is a primary function of Korean immigrant churches" (Lee, 1994, p. 35). As worship communities, the Korean immigrant churches offered several more worship services, such as an early-morning prayer meeting, Wednesday worship service, and Friday evening worship service, to Korean immigrants as well as Sunday official worship services, so that they praise God for guiding their immigrant

lives and are encouraged and empowered by experiencing God's love. More specifically, during the service, they freely worship God, free from language barriers and social and cultural stresses through the use of their mother language (Jin, 2009). Lee (1994) argued, "worshipping God in the Korean language nourishes their spirituality" (p. 56).

Social Function

Previous studies on the Korean immigrant church argued that the most important function other than the religious function of the Korean immigrant church is the social function. In particular, the Korean immigrant church performs three specific social functions: the first is an extended family. The second is maintaining the Korean cultural tradition. The third is social service (Kim 2014; Lee, 1994).

An Extended Family. Kim (2014) states that Korean immigrant churches play an important social role as "an extended family" (p. 191). In other words, Korean immigrant churches provide Korean immigrants with a family atmosphere (Hurh & Kim, 1990). Also, Korean immigrant church leaders have served as the father of an extended family as the most important provider of a family atmosphere. Kim (2014) argued that there are two specific activities of Korean immigrant churches in order to practice the role of an extended family: the first is having a lunch, which provides the Korean native dish, after the Sunday worship service every week (Kim, 2014). The second is a weekly small group meeting in accordance with the residence areas of church members (Kim, 2014). In this small group meeting, group members worship together informally or study the Bible, and often share food and have informal social exchanges with one another thereafter (Kim, 2014; Lee, 1994).

Maintaining the Korean Cultural Tradition. Lee (1994) argued that the Korean immigrant church has served as a base for maintaining the cultural identity of Korean immigrants

in the foreign country. In other words, the Korean immigrant church is a place where Korean immigrants identify “who they are” in the United States (Jin, 2009). The Korean immigrant church fosters the cultural identity in several ways: First, Korean language and customs are more strictly observed inside the church than outside the church (Kim, 2014). Second, Korean immigrant church leaders preach most of official and informal worship services in Korean (Kim, 2014; Lee, 1994). Third, most of the Korean immigrant church offer Korean language and culture programs for children (Huh & Kim, 1990; Kim, 2014; Lee, 1994).

Social Service. Salinero-Fort et al. (2011) stated, “social support ranks high among the factors that relate to the success of the migration and integration into the new society” (p. 46). Korean immigrant churches and its leaders usually provide their congregants with social services for the success of the migration and integration into the new society. Kim (2014) stated that Korean immigrant church leaders played a role in resolving the specific needs of Korean immigrants related to their business, employment, housing, social security, health care, and children’s education. Also, many Korean immigrant churches conducts a number of formal social service programs for church members, such as Korean language schools, Bible schools, day-care, seminars, and conferences (Huh & Kim, 1990; Kim, 2014; Lee, 1994).

COVID-19

In early 2020, many countries around the world faced an unexpected crisis of the outbreak of COVID-19. Since then, the pandemic situation of COVID-19, which has continued so far, has led many people to experience physical, psychological, social, and spiritual health crises (Kolacz et al., 2020). In addition, the prolonged COVID-19 pandemic and the resulting strong restrictions have brought tremendous changes to all aspects of an individual’s daily life (Arslan et al., 2020; Yildirim & Solmaz, 2022). In this section, the researcher examines what the definition of

COVID-19 is and how COVID-19 has been progressing to the present day. Also, the researcher examines the current status of Korean immigrant church leaders in the midst of COVID-19 pandemic, the expected reactions of church leaders to a crisis situation such as COVID-19, and the relationship between COVID-19 and burnout.

Definition of COVID-19

The acronym COVID-19, which was first named by the WHO, derived from Coronavirus disease 2019 (WHO, 2022). According to the WHO (2022) and the United States Centers for Disease Control and Prevention (CDC, 2020), COVID-19 is defined as an infectious illness arose from a novel coronavirus called SARS-CoV-2 (severe acute respiratory syndrome coronavirus 2), which was first identified amid respiratory disease patients in Wuhan, a city in the Hubei Province of China.

History of COVID-19

The outbreak of COVID-19 can be described as one of “the worst catastrophic events in human history” (Franchini & Liumbruno, 2021, p. 31). On December 31st, 2019, it was first reported to the WHO that COVID-19 had occurred in Wuhan city of China (Lipsitch et al., 2020). Since then, COVID-19 has been reported in various cities around the world, and the WHO declared the outbreak of COVID-19 a public health emergency of international concern on January 30th, 2020 (Franchini & Liumbruno, 2021). In addition, between February and March 2020, the confirmed cases of COVID-19 infection rapidly increased in other countries on all continents except Antarctica, and the proportion of new confirmed cases outside of China surpassed that of new confirmed cases in China (Lipsitch et al., 2020). So, the COVID-19 pandemic was declared by the WHO on March 11th, 2020, and it is the first designation since 2009 when H1N1 influenza was declared a pandemic (Franchini & Liumbruno, 2021).

There is no doubt that the period of the COVID-19 pandemic was the time of uncertainty (Yildirim & Solmaz, 2022). The uncertainty of the COVID-19 pandemic includes the contagious and lethal nature of COVID-19, the time required for vaccine development and distribution, the duration and effect of social distancing in order to curb the spread of COVID-19, whether a second or third wave of the COVID-19 epidemic would emerge, the COVID-19 pandemic's short-term impact on economy and policy responses for the impact, the pace of economic recovery as the retrogress of the COVID-19 pandemic, and the extent to which business trips and telecommuting would persist (Dashraath et al., 2020; Yildirim & Guler, 2021). In addition, since the global pandemic of COVID-19 began, many countries carried out strong restrictions to control the spread of COVID-19 in common, including lockdowns, quarantines, restricted mobility, social and physical distance, and strict wearing mask (Brooks et al., 2020; Joshi & Sharma, 2020). Some countries (e.g. the Republic of Korea, China) imposed stronger restriction strategies, which include early observation and testing, contact tracing, and strict quarantine, than others, and the countries maintained low per capita COVID-19 mortality (Spinelli & Pellino, 2020).

As of August 2022, although many countries are lifting strong restrictions on the prolonged COVID-19 pandemic, COVID-19 is still ongoing as novel and more contagious variants that increase infection rates (Manchia et al., 2022). The WHO (2022) indicated that more than 500 million people around the world have been infected with COVID-19 and more than 6 million have died due to COVID-19. Also, in the United States, an average of more than 50,000 people is infected with COVID-19, and an average of more than 300 people die from COVID-19 per day (CDC, 2022). In addition, 95 million people have been infected with COVID-19 so far, and more than one million have died due to COVID-19 (CDC, 2022).

COVID19 and Korean Immigrant Church Leaders

COVID-19 and subsequent deterrence strategies have brought about unexpected and significant changes in individuals' overall daily lives (Kim et al, 2020; Kolacz et al., 2020). The same was true of pastoral lives of Korean immigrant church leaders in the United States. A previous study described the unexpected and significant changes in church leaders' pastoral lives as unprecedented challenges (Johnston et al., 2022). More specifically, Korean immigrant church leaders had a difficulty in fulfilling their role as a church leader in general due to COVID-19 and its associated restrictions (Johnston et al., 2022). As preachers, Korean immigrant church leaders were not able to physically perform all official worship services, including Sunday and Wednesday worship services (Johnston et al., 2022; Osei-Tutu et al., 2021). Also, as pastors, Korean immigrant church leaders were not able to carry out all face-to-face activities and events organized by the church, including a Bible study, an early-morning prayer meeting, a choir rehearsal, a vacation bible school, and summer and winter spiritual retreats (Johnston et al., 2022). In addition, as deliverers of rituals and sacraments, Korean immigrant church leaders experienced difficulties in holding Holy Communion, and officiating wedding and funeral ceremonies (Asamoah-Gyadu et al., Greene et al., 2020).

Previous studies indicated that Korean immigrant church leaders play a special role as social leaders in their churches and Korean immigrant communities (Hurh & Kim, 1990; Kim, 2014). Previous studies stated that Korean immigrant church leaders were described as not only a father of extended family who provides their church members and Korean immigrants with a family atmosphere, but also a social service provider for their church members and Korean immigrant communities such as the placement of employment and education information (Hurh & Kim, 1990; Kim, 2014; Lee, 1994). In addition, Korean immigrant church leaders are regarded as

social-cultural supporters for their church members and Korean immigrants (Hurh & Kim, 1990; Lee, 1994). Korean immigrant church members and immigrants who first settled in the United States are often helped by Korean immigrant church leaders in order to adapt to American society and culture (Hurh & Kim, 1990; Lee, 1994). Also, Korean immigrant church members and immigrants who already immigrated to the United States a long time ago are helped to continuously access the news of Korean society and continue to experience Korean culture through Korean immigrant church leaders (Hurh & Kim, 1990; Kim, 2014; Lee, 1994). However, COVID-19 and its related strong social restrictions around in-person gathering causes Korean immigrant church leaders to experience difficulties to implement their roles as a social service provider and a social-cultural supporter in the field of their pastoral ministry (Johnston et al., 2022; Osei-Tutu et al., 2021).

COVID19 and Church Leaders' Leadership Development

Previous studies on the leadership of church leaders during COVID-19 described the outbreak and pandemic of COVID-19 as an unprecedented crisis incident (Greene et al., 2020; Miller & Glanz, 2021; Verhoef & Willander, 2021). Previous studies stated two things in regard to church leaders' possible responses in the area of leadership development to this crisis situation: a response as an adversity and a response as an opportunity. A previous study asserted that the period of unprecedented crisis accompanied by strong restrictions on the behavior of conducting leadership, such as the COVID-19 pandemic, can bring about reduction in the role of a leader (Greene et al., 2020). More specifically, during the COVID-19 pandemic, church leaders experienced strong constraints on carrying out their pastoral works and their experiences of constraints prevented them from discharging the obligations and duties as a church leader to the congregants (Greene et al., 2020). In addition, the prolonged COVID-19 pandemic and its related

strong restrictions can lead church leaders to experience a disconnection from relationships with others and relationships with God, which are important factors in the development of pastoral leadership (Miller & Glanz, 2021).

On the other hand, a previous study indicated that the circumstance of strong restrictions in order to control the COVID-19 pandemic helped church leader naturally incubate reflection and positive growth in the development as a pastoral leader (Johnston et al., 2022; Miller & Glanz, 2021). Also, in an unprecedented crisis like COVID-19, church leaders can discover and experience opportunities such as “rapid innovation, systemic change, increased resiliency, and new levels of cooperation” (Miller & Glanz, 2021, p. 500). Additionally, a previous study stated that church leaders showed assembling existing strategies and practices of their pastoral ministry in a new and better way to fit the new context during the unsettled period of COVID-19 (Johnston et al., 2022).

COVID19 and Burnout

Previous studies on COVID-19 indicate that the characteristic of COVID-19 is uncertainty (Yildirim & Guler, 2021; Yildirim & Solmaz, 2022). COVID-19, a highly contagious disease, has had an unprecedented impact on all aspects of individuals’ daily lives, and it is difficult to predict when and how the prolonged COVID-19 pandemic will end despite the alleviation of COVID-19 measures like keeping social distancing and wearing a facial mask in public places (Yildirim & Guler, 2021). This uncertainty was perceived by many as a stressful situation and has caused various psychological problems, including stress, fear, anxiety, depression, and frustration, especially burnout that is conceptualized as a behavioral syndrome caused by chronic stress over a long period of time (Brooks et al., 2020; Joshi & Sharma, 2020). A

previous study on COVID-19 asserted that uncertainty related to COVID-19 is significantly related to the potential to increase the levels of stress and burnout (Arslan et al., 2020).

Previous studies on burnout during the time of COVID-19 have been predominantly implemented on healthcare workers dealing with COVID-19 patients (Yildirim & Solmaz, 2022). Morgantini et al. (2020) indicated that there is a significant positive relationship between stress and burnout in healthcare workers. Also, Sung et al. (2020) indicated that medical staffs showed high levels of burnout. Among studies on burnout during the time of COVID-19, some studies focused on parental burnout during the COVID-19 pandemic. Griffith (2020) indicated that parents who experience parental burnout are more likely to engage in “child abuse and neglect, placing children at risk for detrimental short- and long-term outcomes” (p. 725). Among studies on burnout during the time of COVID-19, previous studies have warned of burnout of religious leaders in the circumstances of high uncertainty and unprecedented crisis such as COVID-19, but there are no studies so far on how COVID-19 pandemic affects the burnout of religious leaders (Arslan et al., 2020; Joshi & Sharma, 2020; Yildirim & Solmaz, 2022). These facts show that it is necessary to expand the research on burnout related to COVID-19 to other occupational areas and the general public (Yildirim & Solmaz, 2022).

Leadership Development

Leadership development is activities for the purpose of increasing individuals’ effectiveness to perform in the roles of leadership within an organization (London, 2002). In the light of this definition, church leaders’ leadership development, usually called pastoral leadership development in the field of ministry, can be described as church leaders’ activities for the goal of enhancing their pastoral effectiveness to perform in the leadership roles within church communities in which they are involved. In this section, the researcher provides the concept of

church leaders' leadership development, representative methods for enhancing the leadership development of church leaders, and two representative leadership theoretical models (i.e. shepherd leadership and servant leadership) that are still being studied in the field of leadership development of church leaders.

Leadership Development of Church Leaders

Leadership development of church leaders is significantly associated with the promotion of their effectiveness as leaders of church ministry (i.e. the promotion of pastoral effectiveness). Jackson (1955) stated that the increase of church leaders' effectiveness shows the fact that they have more energetic, less shy, and submissive attitude in their pastoral activities. Douglas (1957) argued that the pastoral effectiveness is significantly linked to several specific characteristics: true love for people, clear beliefs, competences in communicating with others with respect, abilities to concentrate on long-term goals for the ministry, personal flexibility, competencies in planning realistically, and "the ability to recognize the church as an organization that requires the inclusion of others in the work of and for the church" (p. 164). In particular, Nauss (1994) argued that church leaders' effectiveness is significantly associated with the characteristic of goal-orientation. Furthermore, Butler (1994) argued that church leaders' characteristics, such as persons who solve a problem, persons of integrity, and persons who are constantly engaged in study, can indicate church leaders' effectiveness.

Previous studies have shown several common ways in promoting the leadership development of church leaders: education, mentoring, and experience. Firstly, education is considered the oldest method, but it is considered the most important way to cultivate leadership of church leaders. McKenna et al. (2007) argued that education was most frequently reported as an essential method affecting leadership development among church leaders. Some leading Protestant

denominations require the completion of formal education (e.g. Master of Divinity) as one of the qualifications of church leaders, and further provide continuing education and training for the leadership development of church leaders (Hayes, 2015). Secondly, mentoring is the most biblical of these three methods for promoting the leadership development of church leaders. In the Bible, Paul and Timothy's relationship shows a good example of a mentoring relationship, Paul played the role of Timothy's spiritual father, and Timothy could experience the promotion of his leadership development through his mentoring relationship with Paul (Douglas, 2014). Also, church leaders' learning from previous church leaders is significantly associated with the increase of church leaders' pastoral leadership development, and this mentoring relationship between the previous and current church leaders is essential for the survival of churches and denominations: "Polycarp and Ignatius learned from the Apostle John, Melancthon from Luther, Beza from Calvin, and Rick Warren from Spurgeon" (Douglas, 2014, p. 84). Reese and Loane (2012) argued that mentoring and leadership development are linked together for more advanced pastoral work, and mentoring is an important way to create a lasting legacy in the development of pastoral leadership. Thirdly, experience is a contributing factor to church leaders' leadership development. Hayes (2015) argued, "developing leaders may encounter several different types of experiences over the course of a career" (p. 9). Also, Kempster (2006) asserted that experiencing positive or negative relationships, challenging events, and personal evaluation opportunities are important contributors to developing leadership behaviors. A previous study on pastoral leadership development indicated that church leaders experienced their pastoral leadership development through the experiences of challenges, significant transition, and personal relationships (McKenna et al., 2007). More specifically, according to McKenna et al. (2007), church leaders' experience of challenges is the most influential factor in their leadership development. McCall (1998) stated that

leadership development occurs when a leader performs tasks and faces various challenges that arise with the leader's duties. Also, McKenna and Yost (2004) asserted that leaders' experiences of adversity can provide leaders with the salient developmental lessons of their careers.

Leadership Theory of Church Leaders' Leadership Development

The shepherd leadership and servant leadership theoretical models are the representative leadership models that are still being studied in the field of leadership development of church leaders. Shepherd leadership is a thoroughly biblical leadership model, which uses shepherding imagery in the Scriptures used to describe leadership (Swalm, 2009). Servant leadership is a leadership model that emphasizes "servant first", and this model has not only been studied for the leadership development of leaders in various fields of occupation, but also is currently being studied on the effect of this model in the area of leadership development of church leaders (Resane, 2020, p. 2).

Shepherd Leadership

Shepherd leadership can be described as a leadership model in the Bible. Several leadership scholars paid attention to the image of the shepherd found in the Bible and they investigated what the shepherd's leadership was based on the image. Donelson (2004) explored shepherd leadership in the Scriptures in depth and asserted that the shepherd's image is a major and repeated expression of leadership that can be seen throughout the Bible. Also, Donelson (2004) found several examples of shepherd leaders' characteristics through the use of the shepherd metaphors in the Scriptures: authority to perform for the well-being of followers (1 Peter 2:21, 25), character of reliability and trustworthiness (2 Samuel 24:17), courage (Exodus 3:10), communication (Isaiah 44:28), motivating and inspiring followers (Jeremiah 3:14),

encouragement (Genesis 48:1-5), articulation of clear vision (Exodus 3:1-10), conflict resolution (2 Samuel 2:6-7), compassion (2 Samuel 2:6-7), and empowerment (John 21:15-17).

A previous study on shepherd leadership conducted by Resane (2014) focused on the examination of shepherd leaders' roles through the exploration of the shepherd metaphor in the Bible. Resane (2014) stated, "shepherd refers to a keeper of sheep. This is the person who tends, feeds, or guards the flocks" (p. 5). Also, Resane (2014) identified the three distinct roles of shepherd leaders: the first is caring, which includes "restoration, feeding, watering, grooming, shearing, delivering lambs, leading, and protection" (p. 1). The second is courage, which focused on "activities of assuming responsibility, serving and participating in change" (p. 1). The third is guidance, which is to give direction or helpful suggestions in regard to "a decision or future course of action" (p. 5).

Swalm (2009) implemented the shepherd leadership model based on the Bible as a general theoretical leadership model that can be applied in various leadership contexts. Swalm (2009) stated that the foundation of shepherd leadership is "the metaphorical use of shepherd imagery in the Scriptures used to describe leadership" (p. 7). Also, the shepherd as a leader is a repeated metaphor that shows the relationship between God and his people and between the leader and their followers throughout the Bible. The Old and New testaments reveal the metaphor of shepherding more than 500 times, and the shepherding metaphor is the primary biblical model for the leadership of spirituality (Swalm, 2009). In the theory of shepherd leadership, it is emphasized that the central purpose of shepherd leader is "to insure the well-being of their followers" (Swalm, 2009, p. 48).

In addition, there are three primary roles or behaviors that shepherd leaders use for insuring their followers' well-being: The first is guiding. In the aspect of spirituality, guiding refers

to helping followers focus on God's presence (Swalm, 2009). Generally, for shepherd leaders, guiding is to lead their followers effectively. Knowing where he or she is leading, being out in front of their followers, and letting followers move forward in harmony to achieve a goal are important in order to lead followers effectively (Swalm, 2009). The practical behaviors of guiding include "decision making, delegation, leading the board, congregational meetings, and utilizing sound financial processes" (Swalm, 2009, p. 45). The second is providing. The roles or behaviors of shepherd leaders' providing are significantly associated with helping people who are in need (Swalm, 2009). More specifically, the roles or behaviors of shepherd leaders' providing include offering information, finding and offering opportunities for new jobs, staying visible, and coping with problems when they arise (Swalm, 2009). In the aspect of pastoral ministry, the roles or behaviors of shepherd leaders' providing are significantly related to offering "spiritual nourishment" to their followers mainly through the ministry of preaching (Swalm, 2009, p. 46). Finally, the third is protecting. The roles or behaviors of shepherd leaders' protecting are significantly associated with mediating or reducing conflict. More specifically, the roles or behaviors of shepherd leaders' protecting include establishing boundaries, offering adequate discipline for inappropriate behavior, defending followers from others who would harm them, and regularly checking their progress to ensure that they are performing effectively (Swalm, 2009). In the aspect of spirituality, the roles or behaviors of shepherd leaders' protecting are significantly related to defending followers from "the contemporary battle in our culture and in our churches over the impact that mainstream entertainment has on the moral fabric of society" (Swalm, 2009, p. 47).

Servant Leadership

Robert K. Greenleaf (1970) first coined the term *Servant Leadership* in his book *The Servant as Leader*. Greenleaf (1970) asserted that, by definition, the servant leader should be a servant first. The theory of servant leadership has been used and developed by many other leadership scholars who are from the Greenleaf Center for Servant Leadership (Resane, 2020). Among the leadership scholars, Larry Spears (2005) who is an executive director of the Greenleaf Center for Servant Leadership defined servant leadership as a model that makes serving others a top priority. Also, he asserted that “servant leadership emphasizes increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision-making” (Spears, 1996, p. 33). In addition, he organized Greenleaf’s concept of servant leadership into 10 categories and used the concept as a characteristic of servant leaders. The 10 characteristics of servant leaders by Spears (2005) are: “listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and community building” (p. 29).

While servant leadership was being studied by other leadership scholars, leaders at many organizations tried to apply the theories related to servant leadership to the organizations in accordance with their organizational culture (Scuderi, 2010). Furthermore, in the area of church leaders’ leadership development, a research on the application of servant leadership to church leaders was also conducted. For example, Bivins (2005) examined the perceptions of servant leadership among church leaders in the church setting through the utilization of a researcher-designed inventory and found that the perception of servant leadership on a value scale was positively associated with the church leader’s ministry satisfaction. Also, Ming (2005) investigated servant leadership among church leaders in Jamaica and found associations with several outcomes

including empowering their followers and partnership. Also, Ming (2005) examined the relationship between the 10 distinct characteristics of servant leadership proposed by Spear (2005) and church growth and found that the characteristics of listening, empathy, conceptualization, and foresight are positively associated with church growth.

Burnout

For many years, burnout has been considered “an occupational hazard for various people-oriented professions,” such as helping professionals (Maslach & Leiter, 2016, p.103). Burnout is recognized by the WHO as a health problem, which can negatively affect individuals’ physical, psychological, social, and spiritual conditions (Samushonga, 2020; WHO, 2019). Also, it is recognized that church leaders are among the helping professionals who are particularly prone to burnout (Sanford, 1992). In this section, the researcher examines how the definition of burnout has been discussed, and what are the symptoms and consequences of burnout. Also, the researcher examines how burnout is being experienced by church leaders, and in particular, what factors cause church leaders to experience burnout, and what are the results of burnout.

Definition of Burnout

Psychologist Herbert Freudenberger (1974), who claimed to first describe the concept of burnout in 1974 and to have coined the new term “burnout,” stated that a person can be burned out and exhausted, just like a mechanical system. Freudenberger (1974) asserted that burnout can be described as “a state of exhaustion that results from failure, attrition, loss of energy and power, or unfulfilled wishes on human internal resources” (p. 159). The definition of Freudenberger came mainly from the results of earlier studies on burnout involving idealistic respondents engaged in human service. In 1981, Christina Maslach and Susan E. Jackson (1981) asserted that burnout is “a syndrome of emotional exhaustion and cynicism that occurs frequently among individuals who do

‘people-work’ of some kind” (p. 99). They asserted that the occurrence of burnout is significantly associated with the occupations of caregiving and service where the core of the job is focused on the relationship between provider and recipient (Maslach & Leiter, 2008). Also, they stated that burnout is an individual’s accumulated response to continuous job-related stressors (Maslach & Leiter, 2008). Furthermore, in 1997, Maslach and Leiter further improved the initial concept of burnout by Maslach and Jackson (Chandler, 2010). They stated that burnout is “the index of the dislocation between what people are and what they have to do. It represents an erosion of values, dignity, spirit, and will - an erosion of the human soul. It is a malady that spreads gradually and continuously over time, putting people into a downward spiral from which it is hard to recover” (Maslach & Leiter, 1997, p. 17).

The definition of burnout conceptualized by Maslach and Jackson (1981) is based on three key dimensions: emotional exhaustion, depersonalization or cynicism, and reduced personal accomplishment or inefficacy. Emotional exhaustion, which is the first dimension, refers to “feelings of being emotionally overextended and depleted of one’s emotional resources” (Maslach, 1993, p. 20). Depersonalization or cynicism, which is the second dimension, refers to cynical, inappropriate, and negative attitudes toward the recipients of one’s service, irritability, withdrawal, and loss of idealism (Maslach & Jackson, 1981; Maslach & Leiter, 2016, Yildirim & Solmaz, 2022). Reduced personal accomplishment or inefficacy, the third dimension, refers to a decreased sense of capability in comparison to one’s previous functioning, an inability to cope with stressors, and low morale (Maslach & Jackson, 1981; Maslach & Leiter, 2016; Samushonga, 2020; Yildirim & Solmaz, 2022). These three main dimensions of burnout are interconnected in a sequential order in that burnout begins with emotional exhaustion; emotional exhaustion causes depersonalization or cynicism; and depersonalization or cynicism causes a lack of personal accomplishment or

inefficacy (Maslach & Jackson, 1981; Samushonga, 2020). Also, in the light of these three key dimensions of burnout, Maslach and Leiter (1997) asserted that burnout is caused by the mismatch between the nature of people and the nature of their work.

Symptoms and Outcomes of Burnout

In the understanding of burnout symptoms, Freudenberger (1974) focused on the physical and mental influences. On the physical aspect, he asserted that the symptoms of burnout include fatigue and exhaustion, not being able to shake off a chronic cold, suffering from persistent headaches and gastroenteric trouble, sleep disturbance, and difficulty breathing (Freudenberger, 1974). On the emotional aspect, he asserted that the signs of burnout include a quick rise to anger, immediate annoyance, and frustration (Freudenberger, 1974). In addition, he stated that a person who is likely to experience burnout is significantly associated with a state of having little control over his or her emotions and inappropriately expressing his or her feelings in the working environment, including dissolving in tears, screaming, and being suspicious or paranoid toward others in his or her working environment (Freudenberger, 1974).

Maslach and Jackson (1981) argued that the symptoms of burnout can be found in multidimensional influences that include both physical and emotional influences. Also, the specific symptoms of burnout can be found in the three dimensions of burnout they represented: the symptoms of exhaustion dimension include “wearing out, loss of energy, depletion, debilitation, and fatigue” (Maslach & Leiter, 2016, p. 103). The symptoms of the cynicism dimension include negative attitudes towards clients, irascibility, recantation, and loss of idealism (Maslach & Jackson, 1981; Maslach & Leiter, 2016). The symptoms of the inefficacy dimension include a decrease of productivity, a difficulty in coping emotionally, and poor morale (Maslach & Jackson, 1981; Maslach & Leiter, 2016).

Further research on burnout conducted by Schaufeli et al. (2009) described burnout's symptoms as including cognitive symptoms as well as physical and psychological symptoms. Similar to Maslach and Jackson, Schaufeli et al. (2009) asserted that burnout symptoms were definitely distinctive in emotional retardation. However, unlike Maslach and Jackson, Schaufeli et al. (2009) asserted that burnout symptoms were evident in a lack of cognitive function, especially in a lack of decision-making. Also, a previous study on cognitive symptoms of burnout by Deligkaris et al. (2014), individuals' burnout appears as the decrease of three critical cognitive abilities: the abilities of decision-making, attention, and remembering.

In terms of burnout outcomes, burnout has been frequently associated with a high level of absenteeism (Hallsten et al., 2011), increase of accidents and injuries at the workplace (Li et al., 2013), poor organizational commitment (Schaufeli & Enzmann, 1998), poor job performance (Demerouti et al., 2014), chronic work disability (Lahelma et al., 2012), and turnover (Schaufeli & Enzmann, 1998). In particular, in the work site, burnout can result in having personal conflict with colleagues and disrupt job tasks (Maslach & Leiter, 2016). This conflict with colleagues and interference with job tasks can lead to colleagues experiencing burnout. In other words, burnout can be contagious (Maslach & Leiter, 2016). Thus, it is suggested that burnout should be considered a characteristic of the working group rather than simply an individual syndrome (Maslach & Leiter, 2016).

Previous studies indicated that burnout is significantly associated with causing health problems. In the aspect of mental health, Hakanen and Schaufel (2012) reported that there is a positive relation between burnout and general depression and a lower level of life satisfaction. Also, Shirom and Ezrachi (2003) pointed out that burnout is significantly related to an increase in anxiety and depression. In the aspect of physical health, Maslach and Leiter (2016) stated that

exhaustion, which is one of the burnout symptoms, is typically related to headaches, chronic fatigue, gastrointestinal disorders, muscle tension, high blood pressure, cold or flu symptoms, and sleep disorder. More specifically, some previous empirical studies focused on the association between burnout and cardiovascular problems: Toppinen-Tanner (2009) conducted a ten-year longitudinal study of industrial workers' burnout and indicated that industrial workers' burnouts have a positive link with cardiovascular problems. Also, Toker et al. (2012) indicated that burnout is significantly linked to cardiovascular disorders for men and musculoskeletal disorders among women.

Burnout and Church Leaders

A church leader, as a profession, is considered stressful because it can be demanding and complex to lead church congregations or church communities with a variety of backgrounds (Adams et al., 2017). Church leaders' prolonged stress they experience at the ministry site cause them to experience burnouts (Adams et al., 2017; Maslach & Leiter, 2016). Previous studies on the burnout of church leaders indicated that burnout and the ramifications associated with burnout are considered a psychological problem that church leaders can often experience in the field of ministry (Adams et al., 2017; Dunbar et al., 2020).

Burnout of Church Leaders. Church leaders are exposed to stressful environments that can cause them to experience burnouts (Dunbar et al., 2020; Lee, 1994). London and Wiseman (1993) presented church leaders' stressful lives: church leaders mostly work more than 46 hours a week; church leaders believe that their pastoral ministry has a negative impact on their families; church leaders think that they often experience a significant stress-related crisis in their ministry; church leaders experience a lower level of self-esteem than when they first begin with their ministry. Also, some previous studies stated church leaders' stressful environments in their

ministry. Chan and Chen (2019) stated that church leaders should live up to the expectation of church members that church leaders can solve many of their congregants' problems well in their ministry fields. Also, Coate (1989) asserted that church leaders believe that they are required to show a public persona to their congregation and others, so it is difficult for them to reveal their emotional stress to their congregation or others. Additionally, Wu (2014) stated that church leaders often experience a lack of support from their church in providing time and resources for their personal growth and development. A previous study stated that prolonged and unresolved stress in the field of ministry can have serious consequences affecting the psychological and physical health of church leaders (Wells, 2013). Also, Maslach and Jackson (1986) asserted that prolonged stress often cause burnout. According to previous studies, a large number of church leaders have experienced burnouts: Visker et al. (2017) stated that approximately 65 percent of church leaders were either suffering from burnout or on the verge of burnout. Furthermore, Bloom (2017) asserted that as many as 30 percent of church leaders suffered from severe burnout. In particular, a study conducted by Lee (1994) dealt with Korean immigrant church leaders' burnout, and the study reported that at least two-thirds of Korean immigrant church leaders experienced stress and burnout.

Factors of Church Leaders' Burnout. The factors contributing to church leaders' burnout are varied. Previous studies showed that there are six specific factors contributing to the burnout of church leaders: continuously experiencing high demands on their time (Ostrander et al., 1994), role ambiguity and role conflict (Hulme, 1985; Sanford, 1992), ambiguous success criterion (Ellison & Mattila, 1983), inadequate preparation as a pastoral leader (Chandler, 2009; Chandler, 2010), lack of adequate support systems (Chandler, 2009), and neglect of spiritual development due to their busyness (Sanford, 1992). Among these six specific factors, the three highest

contributors to the burnout of church leaders are church leaders' repeated experiences of high demands from their congregants, role ambiguity, and role conflict (Oswald, 1993).

In the factor of church leaders' continuous experiences of high demands from church members, Chan and Chen (2019) stated that church leaders who are faced with high demand for their performance are likely to experience burnout. Also, they stated an example of the high demand for church leaders: church members expect church leaders to be on call night and day (Chan & Chen, 2019). Also, Lee (1994) stated an example of the high demand for church leaders who serve at Korean immigrant churches: church members tend to expect that church leaders will listen and solve all their minor problems. He indicated that 22.7 percent of church leaders suffer from emotional distress due to the high demands of their congregants (Lee, 1994). Additionally, he asserted that the enormous and hectic work of caring for the social and economic external needs of church members and Korean immigrants beyond caring for the psychological and spiritual needs of church members in the church is a factor that causes Korean immigrant church leaders to suffer from burnout (Lee, 1994).

In the factor of church leaders' role ambiguity and role conflict, Rivers (2021) stated that the role ambiguity of church leaders arises when they do not have clear standards for what excellence in their ministry should look like. Also, Faucet et al. (2013) stated that the role conflict of church leaders emerges when more than two or more role expectations occurs simultaneously. Evers and Tomic (2003) argued that role ambiguity and role conflict have a positive association with clergy burnout. According to Shin (1991), 65 percent of Korean immigrant church leaders did not have definite job descriptions. Also, culturally, Korean American pastors are often viewed by their congregants as the father of an extended family who provides a family atmosphere rather than their pastors (Hurh & Kim, 1990; Kim, 2014). This fact shows that the possibility that social

boundaries between Korean immigrant church leaders and their church members may indeed be ambiguous. Faucet et al. (2013) indicated that the level of appointment satisfaction of church leaders is low when the level of their role ambiguity and role conflict is both high.

Consequences of Church Leaders' Burnout. As physical consequences of church leaders' burnout, Jin (2009) stated that church leaders can experience problems, such as headaches, chronic physical fatigue, muscular pain, stiff neck, and sleep disturbance. Also, Oswald (1993) stated that church leaders' burnout can result in heart disease and menstrual irregularity. As psychological consequences of church leaders' burnout, Chandler (2009) stated that church leaders usually experience "additional stress, frustration, and loneliness" in the field of their ministry (p. 274). Also, Jacobson (2013) stated that depression is a psychological problem that church leaders can experience when they suffer from burnout. As such, the physical and psychological consequences of church leaders' burnouts are similar to those of occupational burnout. As spiritual consequences of church leaders' burnout, Chandler (2010) stated that church leaders suffer from spiritual dryness, which can be described as a lethargy of spirituality, a difficulty in vibrant spiritual encounter with God, and a lack of spiritual resources (e.g. practices of spiritual renewal).

As behavioral consequences of church leaders' burnout, Jin (2009) stated that church leaders experience poor performances in their pastoral works caused by behavioral burnout symptoms such as an increase of mistakes and a decrease of concentrating on the pastoral work. More specifically, many previous studies of church leaders' burnout have noted that church leaders leave the ministry. Beebe (2007) stated that many church leaders appear to be quitting pastoral ministry prematurely due to continued stress from their pastoral work, which is one of the factors of burnout. Also, Spencer (2012) argued that an increasing number of church leaders may be leaving their ministry due to burnout. More specifically, Hoge and Wenger (2005) stated that a

large study of church leaders across five denominations showed that burnout was one of the seven main reasons for the decline in the number of church leaders reported by church leaders, and 14 percent of church leaders who left the ministry reported that burnout was the major cause.

Research Method

The purpose of this study is to examine the experience of a sample of Korean immigrant church leaders in the United States to show how COVID-19 and restrictions for the control of the spread of COVID-19 affected the leadership development and burnout of Korean immigrant church leaders. For accomplishing the purpose of this study, the researcher will adopt a phenomenological research approach, which is one of the representative qualitative research methods. A previous study stated that the ultimate goal of phenomenological research approach is to elucidate the essence of the phenomenon existing in participants' concrete experience (McLeod, 2011). Also, phenomenological research approach involves the utilization of thick description and close analysis of individuals' lived experience to understand how meaning is generated through embodied perceptions (McLeod, 2011). More specifically, this study will adopt transcendental phenomenology, which is largely developed by Edmund Husserl (Creswell, 2008). Moustakas (1994) described transcendental phenomenology as a philosophical approach to the methodology of qualitative research seeking understanding of human experience. Lester (1999) asserted that transcendental phenomenology is about the exploration of phenomena and how it is experienced and perceived by individuals in the phenomenological event. A previous study asserted that transcendental phenomenology is effective for the description of the phenomenon using the participants' experiences, perceptions, and voices (Creswell, 2008).

Chapter Summary

This chapter first described why the study on the impact of COVID-19 and its related strong restrictions on Korean immigrant church leaders' leadership development and burnout began and how this study's purpose was established. This chapter then reviewed previous research literatures by dividing them into four specific sections: Korean immigrant church and church leaders, COVID-19, leadership development, and burnout. Finally, after reviewing these four sections, this chapter briefly reviewed literatures related to the phenomenological psychological approach that is the research method of this study.

CHAPTER THREE: RESEARCH METHOD

This chapter provides the descriptions of this study's methods including the contents of research design, research questions, setting, participants, procedures, role of the researcher, data collection, data analysis, trustworthiness, and ethical considerations. In the problem statement of this study, the researcher stated that there has been no research so far for Korean immigrant church leaders who are struggling for enhancing the physical, psychological, social, and spiritual health of church members and local immigrants during the period of the prolonged COVID-19 pandemic and its related restrictions. The researcher thought that it is necessary to explore the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions through this study. Also, for the exploration of the lived experiences of Korean immigrant church leaders in this study, the researcher believed that this study should adopt a phenomenological research approach, which is one of the representative qualitative research methods. More specifically, this study utilized transcendental phenomenology, which is a philosophical approach to the methodology of qualitative research seeking to the understanding of human experience (Moustakas, 1994).

Research Design

Since the focus of this study was to explore the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions, it was appropriate and effective to adopt qualitative research methodology rather than quantitative research methodology for this study. Whereas, quantitative research methodology can help researchers gather numerical data and

forecast what is to happen in the future through the process of analyzing numerical data, qualitative research methodology can help researchers understand participants' lived experiences and especially provide researchers with a depth of understanding on the events of a particular setting and time (Creswell & Creswell, 2018; Lichtman, 2013; McLeod, 2011). Lichtman (2013) asserted, "the purpose of qualitative research is to describe, understand, and interpret human phenomena, human interaction, or human discourse" (p.17).

More specifically, this study adopted a phenomenological research approach, which is one of the representative qualitative research methods. The reason is that phenomenological research traditions have been widely used and applied to counseling settings to better understand clients' particular experiences (Hays & Singh, 2012). In addition, this study needed the process of thick description and close analysis of participants' lived experiences to better understand the meaning of their particular experiences on leadership development and burnout during the period of the prolonged COVID-19 pandemic and its related restrictions (McLeod, 2011).

Phenomenology has two specific approaches: the first is transcendental phenomenology, which is largely developed by Edmund Husserl and is called descriptive phenomenology. The second is hermeneutical phenomenology, which is identified with Martin Heidegger. Husserl emphasized the process of making meaning that occurs in pure consciousness. Also, for him, "it is absolutely necessary for knowledge to be experienced in order to be acquired, and he ignores all kinds of meanings and learnings that are transmitted culturally" (Bakanay & Çakır, 2016). In contrast, Heidegger asserted that one does not need a direct experience to obtain knowledge and information easily available from living cultures (Bakanay & Çakır, 2016). Heidegger pioneered the development of a new perspective of Hermeneutic phenomenology by incorporating cultural assumptions and values into the process of forming the meaning of a phenomenon or an experience

(Bakanay & Çakır, 2016). In this study, among these two phenomenological research approaches, the researcher utilized transcendental phenomenology because this study sought to describe the phenomenon using the participants' experiences, perceptions, and voices rather than to "interpret the phenomena through the eyes of the participants and search for what it means in their world" (Creswell, 2008; Laverly, 2008).

Research Questions

In this study, there were two main research questions and six sub-questions under that main research questions. The six sub-questions consist of three questions related to Korean immigrant church leaders' leadership development, which are based on Swalm's shepherd leadership theory and three questions related to Korean immigrant church leaders' burnout, which are based on Maslach and Jackson's burnout theory.

Main Research Question

The first main question was what are the lived experiences of current Korean immigrant church leaders in regard to leadership development amid the prolonged COVID-19 pandemic and its related restrictions? The second main question was what are the lived experiences of current Korean immigrant church leaders in regard to potential burnout-producing conditions caused by the prolonged COVID-19 pandemic and its related restrictions?

Sub-Questions

RQ1 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of guiding?

RQ2 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of providing?

RQ3 - What is the impact of COVID-19 and its related restrictions on Korean immigrant

church leaders' leadership development in the area of protecting?

RQ4 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' emotional exhaustion?

RQ5 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' depersonalization?

RQ6 - What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' reduced personal accomplishment?

Setting

In the setting of this study, there was an environment in which the prolonged COVID-19 pandemic and its related restrictions causes unprecedented changes in individuals' daily lives and physical, mental, social, and spiritual health crises. This study, which was to explore the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions, covered a time period spanning from March 2020 through August 2022, when COVID-19 affected the entire U.S. and there were strong restrictions for the control of the spread of COVID-19.

Participants

For this study, which was to explore the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions, the researcher adopted a Korean immigrant church leader as a participant in accordance with two specific criteria: the first is a Korean immigrant church leader who experiences the COVID-19 pandemic and its related strong restrictions on church operation. The second is a Korean immigrant church leader who is still actively leading a Korean immigrant church. Also, in the recruitment of participants in this study, the goal was to recruit between 7 and

15 participants, which fits well into the general range of five to 25 participants in a research adopting phenomenology (Creswell, 1998).

Sampling

For this study, the researcher adopted purposive sampling method, which is one of the most common sampling strategies of qualitative research, in order to obtain an appropriate sample. The goal of the utilization of purposive sampling method was to identify and select information-rich cases associated with the phenomenon of interest (Palinkas et al., 2015). Also, the researcher adopted the method of snowball sampling, which is called chain sampling and referral sampling, for the obtainment of an appropriate sample in this study. This sampling method was utilized as a tool to identify supplementary participants who are suitable for this study from the social network of those participants already selected for this study (Hays & Singh, 2012).

For the selection of participants for this study, specific criteria are as follows:

- 1) A participant is 18 years of age or older
- 2) A participant who earned a master's degree in divinity (M. Div.) and served a Korean immigrant church for more than three years
- 3) A participant who experiences the COVID-19 pandemic and its related strong restrictions on church operation
- 4) A participant who is still actively leading a Korean immigrant church
- 5) A participant who is willing to participate in the study.

The researcher established the first and second criteria because the contents of these two criteria are mandatory for most Korean immigrant churches to appoint church leaders. Also, the researcher set the third and fourth criteria because this study is to explore the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid

the prolonged COVID-19 pandemic and its related restrictions. Finally, the researcher selected the fifth criterion because since this study design entails a detailed individual interview and a focus group, participants should be willing to devote the time needed to fully address the interview questions.

Procedures

The specific procedure of the study, which explored the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions, were depicted as follows:

- 1) Obtainment of an approval of Internal Review Board (IRB) (see Appendix A).
- 2) Recruitment of research participants through the utilization of digital recruitment tools: A recruitment letter (see Appendix B) for this study will be posted on the online website bulletin boards of the council or department of Korean churches in a variety of denominations in the United States (e.g. Council of Korean Southern Baptist Churches in America, Full Gospel World Mission, Korean Evangelical Church of America), and applicants will reply the recruitment article via email message.
- 3) Screening participants via digital distribution of screening questionnaire (see Appendix C).
- 4) Providing participants with an informed consent form via email message and setting a specific time and date to have individual interviews or a focus group with participants. Both individual interviews and a focus group will proceed via the online video meeting tool (e.g. Zoom, Skype, Google Meet).

- 5) Conducting individual interviews and focus group of participants via the online video meeting tool. Both of which will be recorded audio and video. Also, the interviews will be conducted until saturation is reached.
- 6) Implementing member checking through sending email and facilitating a focus group interview: participants' reviewing their interview transcripts, the clarification of participant statements during data collection.
- 7) Implementing the transcription of audio and video recordings and the analysis of the recorded data.
- 8) Implementing the comprehensive and objective reviews of the audit trail to assess the study's rigor through the utilization of a data analysis auditor, who has expertise in this study's research topic and qualitative inquiry.

Role of the Researcher

In the setting of this study, the place was a Korean immigrant church in the United States, the object individuals were Korean immigration church leaders, and the period was between the outbreak of COVID-19 and the present time when the prolonged COVID-19 has continued. At these settings, there were no previous and current professional roles for me. As I have only worked as a pastor in Korea and as a chaplain at a small private university in the United States, I have indirectly met with Korean immigrant church leaders, and have indirectly heard about their experiences of ministry. Also, there were no past and present relationships with the participants of this study. In other words, these past and current roles and relationships were unlikely to affect the data collection of this study.

In this study, as methods of establishing a researcher-participant working relation, I utilized epoche and bracketing, which refer to the researcher looking at the lived experience of

participants from a fresh perspective, putting aside himself or herself and his or her personal knowledge, experience, and perspective (Creswell, 2008). The methods of epoche and bracketing helped me differentiate between the participants' points of view and my points of view when I analyzed the data (Creswell, 2008).

In my experiences or biases related to the topic of this study, I thought that I may have a bias that COVID-19 and its related strong restrictions will negatively affect Korean immigrant church leaders' leadership development and burnout. The reason is that I personally experienced the prolonged COVID-19 pandemic and its related strong restrictions in Korea (e.g. lockdowns, quarantines, restricted mobility, and social distance) and especially the consequences of deteriorating physical, mental, social, and spiritual health during the period of the prolonged COVID-19 pandemic and its related strong restrictions. Therefore, as a human instrument of data collection in order to conduct this qualitative study, I wrote a research journal explicating personal reactions and reflections throughout data collection and data analysis so that these experiences and biases do not affect data collection and data analysis (Creswell, 2008).

Data Collection

For this study, which was to explore the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions, data collection began in January 2023 and be completed by March 2023. Data collection was carried out through the utilization of semi-structured individual interviews. The individual interviews were conducted by Zoom, which is an online video meeting tool. Also, the individual interviews were carried out to induce participants' responses to the interview questions, which were developed to deal with research questions of this study and were appropriately consistent with the strategies of transcendental phenomenological research. The time,

date, and duration related to the individual interviews were recorded. Also, the individual interviews through using the online video meeting tool (i.e. Zoom) were recorded and transcribed audio and video for the analysis of data.

Data Analysis

In this study, for the analysis of data, the researcher utilized a systematic procedure suggested by Moustakas (1994). The procedure consisted of four specific steps: “epoche, phenomenological reduction, imaginative variation, and synthesis” (Moustakas, 1994, p. 84).

Epoche

The first step was epoche. In phenomenology, the Greek word *epoche* was first introduced by Husserl and used as “the concept of consciously setting aside current thoughts, beliefs, and judgments which lend themselves to bias” (Sheehan, 2014, p. 11). In this study, the researcher utilized the process of epoche in analyzing data to identify and recognize priori thoughts and knowledges on the subject and to ensure that preconceptions the researcher has do not overshadow the essential descriptions (Phillips-Pula et al., 2011).

Phenomenological Reduction

The second step was phenomenological reduction, which is for data bracketing (Moustakas, 1994). Also, in this step, the researcher utilized five specific processes to bracket data: the first was producing statements or phrases that are central to the direct recognition of the phenomenon. The second was interpreting the meanings of the produced statements or phrases in the first process. The third was asking participants for feedback (if possible) to interpret the produced statements or phrases in the first process. The fourth was examining the meaning for finding out the phenomenon’s essential aspects. The fifth was developing a statement defining the phenomenon in terms of its essential aspects.

Imaginative Variation

The third step was imaginative variation. This step was to reveal possible meanings through the utilization of imagination, the change of the framework of reference, the adoption of polarities and reversals, and the approach of phenomena from various perspectives, different positions, roles, or functions (Lin, 2013). Moustakas (1994) asserted that the goal of the process of imaginative variation is to find out the underlying and precipitating factors that account for the experiences. Through this step, the researcher took various perspectives of participants and integrate them into structural themes, so that they represent the nature or fundamental structure of the experiences (Eddles-Hirsch, 2015).

Synthesis

The fourth step was synthesis. This step was to “develop a composite description of the meanings and essences of the experience, representing the group as a whole” (Moustakas, 1994, p. 122). In this final step of the data analysis, first, the researcher carried out the development of textual description to depict the content of the participant group’s lived experiences. Second, the researcher carried out the development of structural description through the process of synthesizing how the participant group experienced the phenomenon and the underlying meanings for the collective experience of the participant group. Finally, the researcher performed the work of combining the composite textual descriptions with the composite structural descriptions, which leads to the essence of the participant group’s lived experiences (Moerer-Urdahl & Creswell, 2004).

Trustworthiness

In this study, as method to establish trustworthiness, the researcher followed Guba and Lincoln’s (1985) four specific criteria: credibility, transferability, dependability, and

confirmability. Additionally, the researcher utilized five specific strategies in order to ensure trustworthiness in accordance with the four trustworthiness criteria: a reflexive journal, member checking, thick description, triangulation (including a strategy to utilize a data auditor), and audit trail.

Credibility

The credibility of qualitative research is to ask, “how consistent are the findings of the research with reality? (Stahl & King, 2020)” In other words, credibility is established when the participants’ experience (i.e. reality) matches the researcher’s representation of them (Nowell et al., 2017; Tobin & Begley, 2004). According to Stahl and King (2020), asking the consistency of findings in qualitative research is similar to the question about “internal validity” in quantitative research (p. 26).

Transferability

In qualitative inquiry, transferability can be described as naturalistic generalizability (Hays & Singh, 2012). The transferability of qualitative research is comparable with the generalizability and external validity of quantitative research (Nowell et al., 2017). Qualitative research seeks for the expansion of understanding by “transferring findings from one context to another” as with quantitative research (Stahl & King, 2020). According to Tobin and Begley (2004) the transferability of qualitative research concerns only to “case-to-case transfer” (p. 392).

Dependability

In qualitative research, dependability refers to “the extent to which the research outcomes are conceptually sound and serves as the basis for enabling other researchers to assess their value” (Carcary, 2020, p. 166). Dependability is comparable with reliability (Tobin & Begley, 2004). For

achieving dependability, a researcher has responsibility for ensuring that the process of research is “logical, traceable and clearly documented” (Nowell et al., 2017, p. 3).

Confirmability

The confirmability of qualitative research is associated with establishing that “the researcher’s interpretation and findings are clearly derived from the data” (Nowell et al., 2017, p. 3). Also, confirmability is comparable with objectivity or neutrality (Tobin & Begley, 2004). According to Guba and Lincoln (1989), all achievement of credibility, transferability, and dependability is that confirmability is established.

Strategies for Ensuring Trustworthiness

As strategies for ensuring trustworthiness, the researcher utilized a reflexive journal, member checking, thick description, triangulation (including a strategy to utilize a data auditor), and audit trail in this study.

A Reflexive Journal

A reflexive journal can be described as “a reflexive document kept by the researcher in order to reflect on, tentatively interpret, and plan data collection” (Wallendorf & Belk, 1989, p. 77). Through using a reflexive journal, confirmability can be established (Wallendorf & Belk, 1989). In this reflexive journal, the researcher wrote about how the process of research was affecting the researcher (Hays & Singh, 2012). More specifically, the researcher wrote about evolving perceptions, key points of methodological decision, day-to-day procedures, and day-to-day self-examination (i.e. introspection) including the areas of personal thoughts and feelings throughout the research process (Lincoln & Guba, 1985). In this study, keeping this reflexive journal was important to help in the creation of an audit trail (Hays & Singh, 2012).

Member Checking

Member checking refers to “data and interpretations are continuously tested as they are derived with members of the various audiences and groups from which data are solicited” (Guba, 1981, p. 85). Lincoln and Guba (1985) asserted that the process of member checking is essential for any qualitative researcher because it is the heart of credibility. The main purpose of member checking process is to best represent meanings of the participants’ experience as accurately as possible (Hays & Singh, 2012). As activities of member checking, the researcher conducted to clarify participant statements during the time to collect data. Also, the researcher had participants review their interview transcripts to confirm authentic representation (Hays & Singh, 2012). Member checking is in other words, “respondent validation, interpretative validity, and reciprocity” (Hays & Singh, 2012, p. 206).

Thick Description

Thick description, which referred to as vividness, can be described as “a detailed account of research process and outcome” (Hays & Singh, 2012, p. 212). Thick description involved the researcher in explaining entire process of the research from collecting data, context of the research to production of the final report. Also, thick description involved the use of sufficient details in regard to actions, observations, facts, and expressed feelings to deduce the meanings and underlying messages behind them (Hays & Singh, 2012). In this study, the researcher considered four specific components of thick description important: “context of an act, the intention and meanings that organize the action, the evolution and development of the act, and the actions as a text that can then be interpreted” (Hays & Singh, 2012, p. 213). The researcher believed that the role of the researcher is to provide thick descriptions of this study to ensure transferability of qualitative research (Guba, 1981).

Triangulation

Triangulation “involves the use of multiple and different methods, investigators, sources, and theories to obtain corroborating evidence” (Onwuegbuzie & Leech, 2007, p. 239).

Triangulation can be effective for the researcher to decrease the systematic bias and cross-examine the integrity of responses of participants (Hays & Singh, 2012). There are four major strategies of triangulation: investigator triangulation, data sources triangulation, unit of analysis triangulation, and methodological triangulation (Hays & Singh, 2012; Lincoln & Guba, 1985). In this study, among these four major triangulation strategies, the researcher first adopted investigator triangulation. The researcher utilized a data auditor, who has expertise in both this study’s research topic and qualitative inquiry, for implementing the comprehensive and objective reviews of the audit trail to assess the study’s rigor (Hays & Singh, 2012). Second, the researcher adopted methodological triangulation (also called data methods triangulation), which refers to “using multiple methods to illustrate themes” (Hays & Singh, 2012, p. 210). For achieving this methodological triangulation, the researcher utilized individual interviews (Hays & Singh, 2012). Through using these two triangulation strategies, credibility and dependability was established.

Audit Trail

Audit trail can be described as a transparent account of the stages of research that have been conducted from the beginning of the study to the development and reporting of the findings (Hays & Singh, 2012). Audit trail offers “a collection of evidence regarding the research process for an auditor to review” (Hays & Singh, 2012, p. 214). In this study, the researcher aimed to keep an audit trail including following contents: timeline of research activity, participant contacts, informed consent forms, check lists, demographic sheets, data collections, observation rubrics, interview protocols, reflexive journals, and audio and video recordings (Hays & Singh, 2012).

Audit trail is one of the representative strategies for establishing the confirmability of qualitative findings (Cutcliffe & McKenna, 2004; Hays & Singh, 2012).

Ethical Considerations

The researcher believed that it is important and essential for a researcher to fully recognize and understand the ethical issues that thread through all stages of the study for better and good qualitative research (Creswell & Creswell, 2018). Creswell (2008) asserted, “the qualitative research in a good study is ethical” (p. 47). The researcher established methods for ethical protection of participants as follows: first, the researcher received institutional review board (IRB) approval from Liberty University. Second, the researcher received informed consent for participating in this study from all participants. Also, the informed consent included the contents of disclosure of this study’s purpose and confirmation of voluntary participation. Third, the researcher protected the participants’ confidentiality and anonymity and no-names were identified at any point in the study. Fourth, the researcher was sensitive to and respectful of the participants’ cultural differences throughout this study (Creswell & Creswell, 2018).

Chapter Summary

In this chapter, as starting the discussion of this study’s research methodology, the researcher first presented and reminded why should the exploration of the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions be the purpose of this study because the chapter is an answer to how to achieve the purpose of the study. As the outline of how this research is carried out to successfully accomplish the purpose of the study, this chapter dealt with the contents of research design, research questions, setting, participants, procedures, role of the researcher, data collection, data analysis, trustworthiness, and ethical considerations.

CHAPTER FOUR: FINDINGS

This chapter provides the findings of the study, which explored the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions. As stated earlier, this study concentrated on a main research question pertaining to the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development and burnout. Also, this study focused on six specific sub-questions: the first three sub-questions were pertaining to the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' guiding, providing, and protecting, which are the leadership roles for ensuring their followers' well-being (Swalm, 2009). The second three sub-questions were pertaining to the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' emotional exhaustion, depersonalization, and reduced personal accomplishment, which are the representative symptoms of burnout.

This chapter deals with the findings that synthesize the narrative contents from the individual interviews of the participants. Also, themes, which were developed through the process of coding and clustering from the collected data based on the verbal descriptions of the participants and the transcriptions containing the participants' individual interview contents, are presented in this chapter. Additionally, the discussion of how the research questions were dealt with and how the themes were developed are addressed in this chapter.

Participants

For this study, the researcher recruited the participants via digital distribution of a recruitment letter to Korean immigrant church leaders in the department of Korean churches in a

denomination in the United States. Also, the researcher recruited the research participants through using the method of snowball sampling. Of the total seven participants, three were recruited by sending messages to Korean immigrant church leaders posted on the online homepage of Full Gospel World Mission in the United States directly using a digital messenger, and one was introduced and recruited through the participant who participated in the interview. The other three were also found through people I knew personal/professional networking sources.

Through the digital application (i.e. google form), the screening questionnaire (Appendix C) was conducted and completed by all of the participants. Also, all seven participants were found to have met the criteria for participation as they experienced the COVID-19 pandemic and its related strong restrictions on church operation and also still actively serve a Korean immigrant church. The researcher emailed all the participants with the informed consent form and also set a schedule to meet each participant for conducting an individual interview through a digital messenger. The participants completed the informed consent form with a personal signature and returned it to the researcher by e-mail prior to the day of their individual interviews. Seven individual interviews, by which the data were collected, were conducted in January and March of 2023 via an online meeting application (i.e. Zoom). All individual interviews were audio and video recorded and were transcribed and translated by the researcher.

Individual Portraits

The individual portraits provide a description of each participant and are listed alphabetically by their pseudonym. Also, the individual portraits are based on information collected during the individual interviews.

Chan

Chan is a male between the ages of 40 to 49 years old. He received his master's degree in divinity at a seminary in the United States. He was ordained a pastor by the Presbyterian Church in America (PCA). Also, since March 2013, he has been serving a Korean Immigrant Church in California, which belongs to PCA.

Geonhyung

Geonhyung is a male between the ages of 40 to 49 years old. He earned a master's degree in divinity at a graduate school in South Korea and another master's degree in theology at a seminary in the United States. Also, he is in a doctoral program in ministry at a seminary in the United States. He is an ordained pastor who belongs to Korean Evangelical Church of America (KECA). Also, he has served several Korean immigrant churches since 2014. Especially, since the COVID-19 pandemic, he has been serving Korean immigrant churches in Virginia and Alabama, which belongs to KECA.

Hyungjin

Hyungjin is a male between the ages of 40 to 49 years old. He obtained his master's degree in divinity at a seminary in the United States. He was ordained a pastor by the United Methodist Church (UMC). Also, since 2014, he has been serving a Korean Immigrant Church in Virginia, which belongs to UMC.

Jinyoung

Jinyoung is a male between the ages of 40 to 49 years old. He received his master's degree in divinity and a doctorate degree in ministry at a seminary in the United States. He was ordained a pastor by Southern Baptist Convention in the United States in 2018 but has been serving a Korean Immigrant Church in California, which belongs to PCA since March 2019.

Kangmin

Kangmin is a male between the ages of 40-49 years old. He had a master's degree in divinity and obtained a doctorate degree in philosophy at a seminary in the United States. He is an ordained pastor who belongs to Full Gospel World Missions Association the North America Council (FGWM). Since 2015, he has been serving a Korean Immigrant Church in Kansas, which belongs to FGWM.

Liwhan

Liwhan is a male between the ages of 40-49 years old. He obtained his master's degree in divinity at a graduate school in South Korea. He was ordained a pastor by the Assemblies of God of Korea (AGK). He was sent to a Korean immigration church, which belongs to FGWM, in Hawaii in 2012 as a missionary and served the church for eight years. Also, he moved to another Korean immigration church, which belongs to FGWM, in other parts of Hawaii in 2020 to serve until now.

Younghan

Younghan is a male between the ages of 40 to 49 years old. He has a master's degree in divinity and is in a doctoral program in ministry at a seminary in the United States. He is an ordained pastor who belongs to PCA. Also, since January 2019, he has been serving a Korean Immigrant Church in Washington, which belongs to PCA.

The table, which contains the information of the participants' characteristics, is as follows:

Table 1*Characteristics of Participants*

Pseudonym	Gender	Age	Academic Background	Denomination	Church Location
1. Chan	Male	40-49	Master	PCA	California
2. Geonhyung	Male	40-49	Master	KECA	Alabama
3. Hyungjin	Male	40-49	Master	UMC	Virginia
4. Jinyoung	Male	40-49	Doctor	PCA	California
5. Kangmin	Male	40-49	Doctor	FGWM	Kansas
6. Liwhan	Male	40-49	Master	FGWM	Hawaii
7. Younghan	Male	40-49	Master	PCA	Washington

Results

In this study, there were two main questions: the first main question was what are the lived experiences of current Korean immigrant church leaders in regard to leadership development amid the prolonged COVID-19 pandemic and its related restrictions? The second main question was what are the lived experiences of current Korean immigrant church leaders in regard to potential burnout-producing conditions caused by the prolonged COVID-19 pandemic and its related restrictions. Also, the six sub-questions contained: What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of guiding? What is the impact of COVID-19 and its related restrictions on Korean immigrant church

leaders' leadership development in the area of providing? What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development in the area of protecting? What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' emotional exhaustion? What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' depersonalization? What is the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' reduced personal accomplishment? In this study, three major themes were revealed in the data analysis: the first is change, the second is support, and the third is burnout. These major themes were related to the main questions of this study. In particular, the first and second major themes were connected to the sub-questions of this study related to the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' leadership development (i.e. the first to the third sub-question), and the third major theme was connected to the sub-questions of this study related to the impact of COVID-19 and its related restrictions on Korean immigrant church leaders' burnout (i.e. the fourth to the sixth sub-question).

Theme Development

Prior to the beginning of each of the individual interviews, the researcher tried to carry out the action of bracketing by writing in a self-reflective journal in regard to feelings, thoughts, and attitudes toward the phenomenon under investigation and the process of the research. After the end of each of the individual interviews, the researcher carried out to write in a Contact Summary and Reflection Form (CSRF; Appendix E), which summarizes and reflects on the contents of the interviews. The CSRF consists of four specific questions in order to summarize and reflect on the contents of the interview: (a) In this contact through the interview, what were the key themes or issues that I can definitely discover? (b) if any, what struggles did I notice in the answers of the interviewee? (c) Is there anything else in this contact through the interview that stands out as

remarkable, important, or interesting? (d) Are there any other general comments on how this interviewee answers compared to other interviewees? Throughout the research process, the researcher kept carrying out writing in a self-reflective journal as the researcher learned any feelings, thoughts, attitudes, prejudices, and reactions toward the phenomenon under investigation (Hays & Singh, 2012). After completing each individual interview, contact summary form, and transcription of the interview contents that were audio and video recorded, the researcher started analyzing the data.

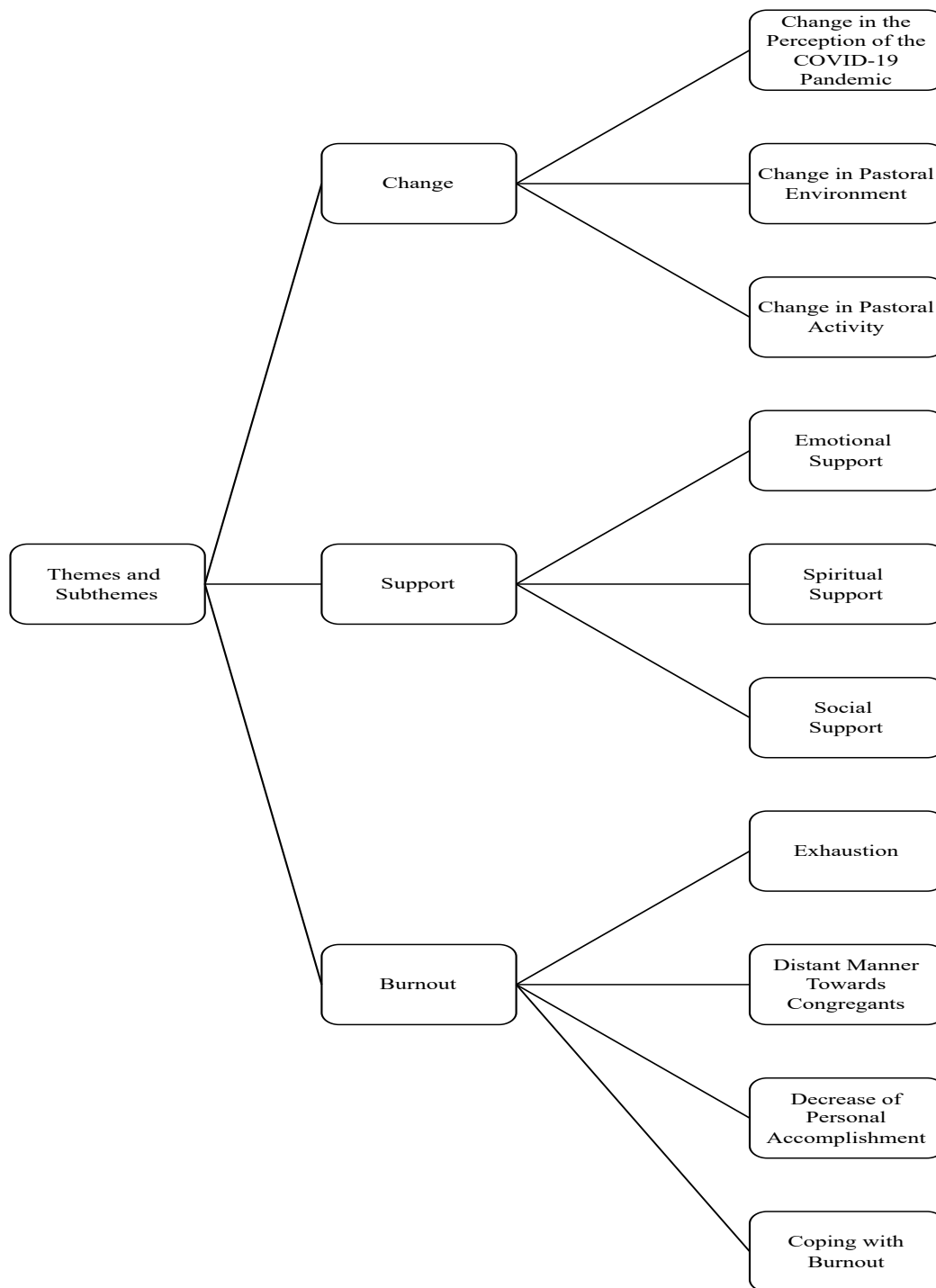
For the analysis of the data, the researcher utilized Moustakas's (1994) systematic procedure, which consists of four steps: "epoche, phenomenological reduction, imaginative variation, and synthesis" (Moustakas, 1994, p. 84). Through the process of epoche, the researcher tried to identify and recognize priori thoughts and knowledges on the research subject (Phillips-Pula et al., 2011). In addition, the researcher tried to ensure that the researcher's preconceptions did not overshadow the essential descriptions of the data (Phillips-Pula et al., 2011). After the process of epoche, the researcher carried out the process of phenomenological reduction to bracket the data (Moustakas, 1994). Through the process of phenomenological reduction, the researcher conducted the production of statements or phrases that are central to the direct recognition of the phenomenon, the interpretation of the meanings of the produced statements or phrases, the obtainment of the participants' feedbacks for interpreting the produced statements or phrases, the examination of the meaning in order to find out the phenomenon's essential aspects, and the development of a statement defining the phenomenon in terms of its essential aspects. After the process of phenomenological reduction, the researcher completed imaginative variation. Through the process of imaginative variation, the researcher took various perspectives of participants and integrated them into structural themes, so that they represent the fundamental structure of the

experiences (Eddles-Hirsch, 2015). Finally, the researcher conducted the process of synthesis. Through the process of synthesis, the researcher completed developing textual description to depict the content of the participants' lived experiences and structural description through the process of synthesizing how the participants experienced the phenomenon and the underlying meanings for the participants' collective experiences. The researcher then performed the work of combining the composite textual descriptions with the composite structural descriptions, which bring about the essence of the participants' lived experiences (Moerer-Urdahl & Creswell, 2004).

For ensuring the rigor of this study, the researcher adopted a data auditor who provides the researcher with the objective reviews of the codes and themes in the process of data analysis along with the audit trail. The use of the data auditor in this study helped the researcher confirm the developed themes and especially refine each main theme. Also, while analyzing the data, the researcher carried out member checking to best represent meanings of the participants' experience as accurately as possible (Hays & Singh, 2012). In the process of member checking, the researcher conducted the activity for clarifying participant statements during the time of data collecting. Also, the researcher had participants review their interview transcripts to confirm authentic representation (Hays & Singh, 2012). All of the participants confirmed that the findings of the study were accurately reflected their experiences in the process of member checking.

Themes

After the process of reading for the recorded transcripts and the researcher's notes on CSRF (Appendix E), the researcher conducted the work to code repetitive words, phrases, sentences, compositions, and perspectives. The researcher also learned that three main themes arise among the participants: change, support, and burnout. Each of main themes has three or four subthemes. The following figure shows the main themes and subthemes that emerged in the data.

Figure 1*Themes and Subthemes*

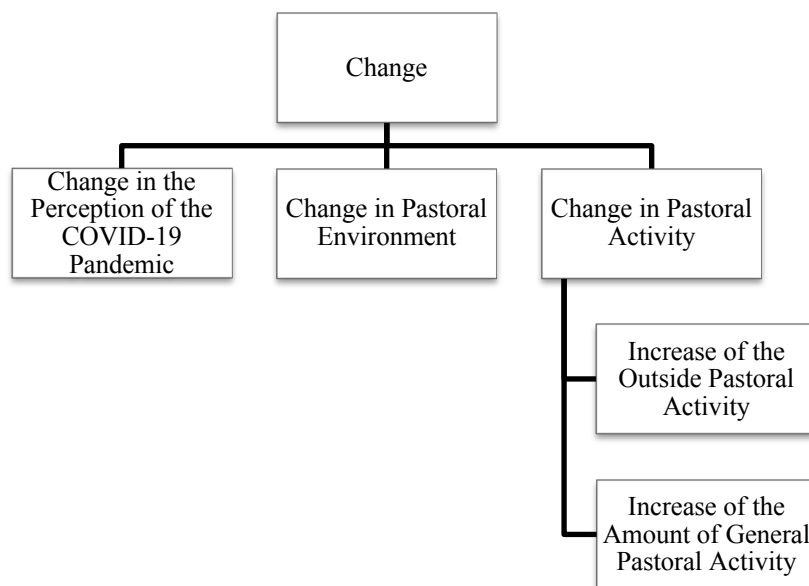
Theme 1: Change

In this study, the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions are characterized as the term *change*. This first theme's emergence is well supported by previous studies on the impact of COVID-19 (e.g. Arslan et al., 2020; Kim et al, 2020; Kolacz et al., 2020; Yildirim & Solmaz, 2022).

In this study, all of the participants described the change in their perception of the COVID-19 pandemic and their pastoral environment. Also, five participants described the change in pastoral activity. Each of these findings are consistent with the previous studies that the COVID-19 pandemic and related restrictions can be described as an event of tremendous change (Arslan et al., 2020; Kim et al, 2020; Kolacz et al., 2020; Yildirim & Solmaz, 2022). Also, the findings related to the change in pastoral environment and pastoral activity are consistent with the previous study that the COVID-19 pandemic and related restrictions have brought unexpected and significant changes to all aspects of church leaders' pastoral lives (Johnston et al., 2022). The theme 1 *change* consisted of three specific subthemes: change in the perception of the COVID-19 pandemic, change in pastoral activity, and change in pastoral environment.

Figure 2

Subthemes of the Change Theme



Change in the Perception of the COVID-19 Pandemic. This subtheme was confirmed by all of the participants in this study. All participants refused to acknowledge the severity when they heard from WHO that the COVID-19 pandemic had begun. This finding is consistent with the previous studies that initially, it has been observed, the general public typically responds to unexpected crisis and changes such as the outbreak of COVID-19 with denial (Koh Boon Yau et al., 2020). Chan stated, “When I heard the news about the declaration of COVID-19 pandemic, it didn’t really come to me.” Geonhyung stated, “I thought COVID-19 would only affect a very small number of people.” However, after the COVID-19 pandemic declaration, the number of confirmed cases and deaths gradually soared and many restrictions began to be implemented in many states to respond to the COVID-19 pandemic, all participants have recognized that COVID-19 is a very serious situation that leads to unexpected and significant changes in individuals’ overall daily lives (Kim et al, 2020; Kolacz et al., 2020). Chan stated, “I was really embarrassed and confused when I experienced that many of my church’s activities were controlled, as well as many areas of the church members’ lives were controlled by the constraints to respond to the COVID-19 pandemic.” Geonhyung stated, “I thought that the COVID-19 pandemic could be really

a big impact on the world, and that the COVID-19 pandemic could change certain environments and patterns in my life.”

Change in Pastoral Environment. This subtheme was confirmed by all of the participants in this study. All participants described the experience of a transition to a controlled pastoral environment after the COVID-19 pandemic declaration. Liwhan described his experience of change in pastoral environment: “The first was total regulation for the ministry. The pastoral environment has completely changed due to the regulation by the government.” Also, Geonhyung illustrated his experience of change in pastoral environment, particularly gathering in the church: “I thought that it was another challenge of faith for our church that the government could control or restrict any gathering in the church.” The findings related to the change in pastoral environment are consistent with the previous studies that church pastors were forced to adapt their pastoral environment to public-health restrictions and denominational guidelines (Johnston et al., 2022; Sulkowski & Ignatowski, 2020).

Change in Pastoral Activity. This subtheme was confirmed by five participants in this study (Chan, Geonhyung, Hyungjin, Jinyoung, Liwhan). Chan stated, “During the pandemic, my pastoral activities had to be quickly transformed and responded to the changing circumstances of restrictions related to COVID-19.” Also, Liwhan described the change of his pastoral activity, particularly his pastoral activity pattern: “After the COVID-19 pandemic was declared, the pattern of my pastoral activity changed completely.” The findings related to the change in pastoral activity are consistent with the previous studies that the COVID-19 pandemic and its restrictions have led to unexpected changes in church ministry (Johnston et al., 2022; Osei-Tutu et al., 2021). In this subtheme, there are two specific changes: The first is that there are more pastoral activities

fulfilling outside the church than inside the church. The second is that the amount of pastoral activity has increased.

Increase in the Outside Pastoral Activity. Three participants described their pastoral activity's change as the increase of the outside pastoral activity (Chan, Geonhyung, Liwhan). Geonhyung described the increase in the outside pastoral activity, particularly meeting and worship activities: "I tried to meet and worship with the church members more outdoors because the state did not allow us to meet and worship indoors." Also, Liwhan described the increase in the outside pastoral activity as doing more missionary work: "I thought I should listen more to the voices of the church members' lives outside the church than proclaim the words inside the church... I did not want to stop, and I tried to mission more outside the church."

Increase in the Amount of General Pastoral Activity. Two participants described their pastoral activity's change as related to increasing the amount of pastoral activity (Chan, Jinyoung). Chan stated, "Compared to before the pandemic, I think I did too much in my ministry during the pandemic." Jinyoung the increase in the amount of pastoral activities to the extent that there were no holidays: "The pastor usually takes Monday off, but for three years, Monday was not my day off. My pastoral activities have increased to the point where there are no holidays."

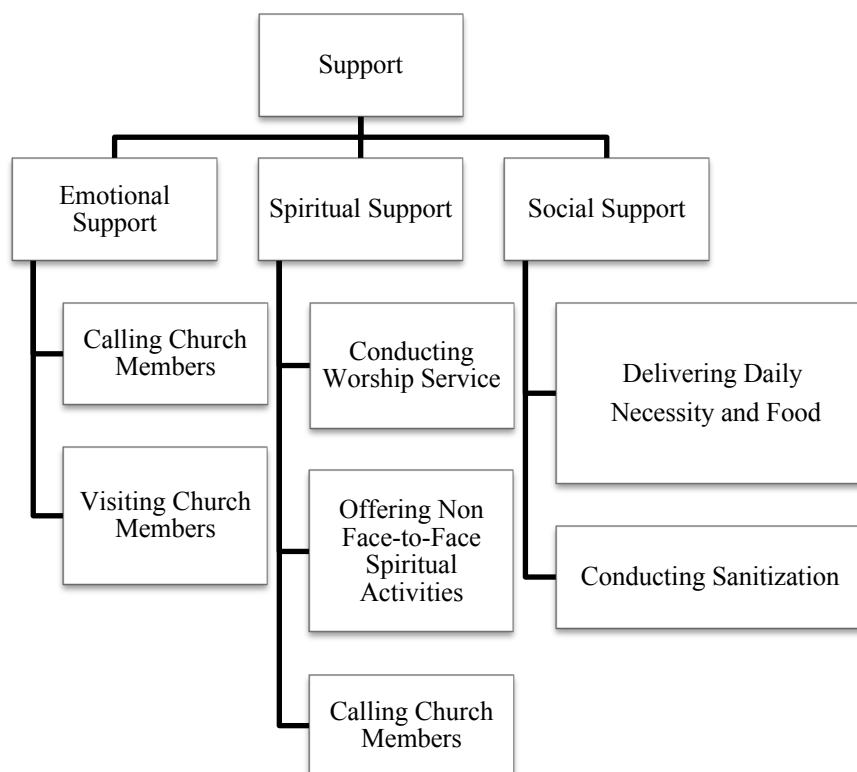
Theme 2: Support

In this study, the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions are characterized as the term *support*. The theme of support is significantly related to the three research sub-questions in regard to Korean immigrant church leaders' leadership development. Also, this theme included three specific subthemes: emotional support, spiritual support, and social support.

In this study, all of the participants described their experiences of emotional support and spiritual support for their congregants. Also, five participants described their experiences of social support for their congregants (Chan, Geonhyung, Jinyoung, Kangmin, Younghan). Each of these findings are consistent with the theoretical framework of Swalm (2009) that a pastor, as a shepherd leader, support their congregants to insure their well-being. Also, these findings are consistent with the previous study that pastoral support for individuals can be vital to help them cope with the difficulties and challenges from unexpected crisis such as the COVID-19 pandemic (Quinn et al., 2020).

Figure 3

Subthemes of the Support Theme



Emotional Support. This subtheme was confirmed by all of the participants in this study. Hyungjin described emotional support for the followers as “an essential pastoral activity” during the Covid-19 pandemic. This finding is consistent with the previous studies that Korean immigrant churches play a role as an emotional support system and a mental health center for Korean immigrants (Hurh & Kim, 1990; Lee, 1994). Emotional support included two specific supportive behaviors: calling and visiting church members.

Calling Church Members. Five participants described their experiences in regard to calling church members for emotional support (Chan, Geonhyung, Hyungjin, Jinyoung, Younghan). Chan illustrated that the role of regular phone calls to church members as an emotional support for church members: “When I called a church member, I talked for at least 10 minutes... I think that regular phone calls to church members were a good pastoral activity to identify more their emotional issues clearly.” In particular, Younghan demonstrated the effect of calling church members: “For the church members, the call with me was a window to talk about their anxiety.” These findings are consistent with the previous study that the activity of calling church members is one of the effective traditional ways of pastoral ministry used to address emotional problems during the Covid-19 pandemic (Afolaranmi, 2020). In light of the theoretical framework of Swalm (2009), the behavior of regular phone calls to church members is one of the actions of protecting, which means defending them in harmful situations. Also, in light of the descriptions of the participants and previous studies, the COVID-19 pandemic and its related restriction allow the participants to figure out what are the effective traditional pastoral methods for responding to the prolonged COVID-19 pandemic in the field of protection of Korean immigrant church leaders’ leadership development and use it.

Visiting Church Members. Three participants described their experiences in regard to visiting church members for emotional support (Chan, Geonhyung, Liwhan). Geonhyung illustrated the effect of visiting church members on their emotion: “Even though there was a risk of COVID-19 infection, I wore a quarantine suit and visited the church members’ houses...I believe that my church members experienced and felt that my pastor really love us and think us when I took risks and approached church members without fear of sacrifice.” Geonhyung described the experience of visiting church members’ houses for their emotional support, but Liwhan described the experience of visiting church members’ workplaces and the effect of visiting: “Many church members had to keep their workplaces because Hawaii is a tourist destination. Thus, I decided to visit their workplace and prayed with them at there. I thought this was the best way to convey comfort to them.” In light of the theoretical framework of Swalm (2009), the participants’ behavior of visiting church members is one of the actions of protecting, which means regularly check them to promote their psychological well-being.

Spiritual Support. This subtheme was confirmed by all of the participants in this study. Jinyoung stated, “The COVID-19 pandemic has brought a spiritually vulnerable environment that can move away from God.” Liwhan also described the Covid-19 pandemic as an environment that can experience “a sense of spiritual crisis.” These findings are consistent with the previous studies that the unprecedented incident, such as the COVID-19 pandemic, can be considered as a potentially traumatic event, and can trigger spiritual struggles (Brenner et al., 2010; Greene et al., 2020). Jinyoung described the need for spiritual support for the church members: “I thought I should provide the church members with a point of contact with God for their spiritual protection.” This finding is consistent with the previous studies that health disasters and emergencies such as the COVID-19 pandemic require professionals in relation to spiritual support provision

(Papadopoulos et al., 2021). Spiritual support included three specific supportive behaviors: Conducting worship services, offering non-face-to-face spiritual activities, and calling church members.

Conducting Worship Service. All of the participants described the importance of conducting worship service for supporting the spiritual well-being of congregants. Geonhyung stated, “Despite the Covid-19 pandemic, we kept trying to stick to the principle that worship does not stop.” Kangmin described worship service for the congregants as “spiritual breathing.” According to the experiences of the participants during the Covid-19 pandemic, they tried to implement the service in three forms: offline, real-time online, recorded online worship service. For spiritual support, two participants (Geonhyung, Jinyoung) conducted offline worship service at the height of the COVID-19 pandemic. Geonhyung emphasized to their congregation that they should come to our worship place (i.e. church), even in the face of the crisis of Covid-19 because he believed that their chapel is the place for spiritual support. Geonhyung stated, “Although there were many restrictions due to COVID-19, we kept trying to gather in a chapel and worship.” This finding is consistent with the previous study that religious people believe that religious houses provide them with essential spiritual support (Olonade et al., 2021). All seven participants conducted real-time online service during the Covid-19 pandemic, but only two participants (Jinyoung, Liwhan) provided recorded online worship service. Hyungjin stated, “Online worship was an indispensable for the spiritual health of the church members.” In the leadership development of church leaders, the findings, which showed that participants tried to worship in various forms and especially continued to provide the congregants with spiritual support through the transition to online worship, indicate that church leaders have tried to seek and practice various paths to overcome the crisis and restrictions despite the unprecedented crisis situation and strong

restrictions due to COVID-19. Also, in light of the theoretical framework of Swalm (2009), the participants' conducting worship service is one of the important actions of providing. According to Swalm (2009), the roles or behaviors of shepherd leaders' providing are significantly associated with offering "spiritual nourishment" to their followers mainly through the ministry of preaching in worship services (p. 46).

Offering Non-Face-to-Face Spiritual Activities. Two participants described the implement of non-face-to-face spiritual activities (Chan, Jinyoung). Jinyoung described the Covid-19 pandemic as "a spiritual vulnerable environment" and conducted an online bible study and an online early morning prayer meeting in order to manage the spiritual vulnerable environment. He stated, "So that they (i.e. church members) do not become spiritually vulnerable during the Covid-19 pandemic...even though no one ask to me, I have re-opened an online-based early morning prayer meeting." Chan also conducted online early morning prayer meeting during the Covid-19 pandemic. In light of the theoretical framework of Swalm (2009), the action that the participants offered an online Bible study and an online early morning prayer meeting to the congregants despite the spiritual crisis environment that makes it difficult to focus on God's presence is significantly related to the role of guiding that church leaders help the congregants continue to experience the presence of God and manage their spiritual crisis. According to Swalm (2009), guiding refers to helping followers focus on God's presence.

Calling Church Members. Five participants described the activity of calling the church members as important in spiritual support as emotional support (Chan, Geonhyung, Hyungjin, Jinyoung, Younghan). Chan described the activity of calling the church members as an effective tool to "grasp the spiritual state" because the phone call activity allows him to have more in-depth conversations and prayer requests with the church members. In light the theoretical framework of

Swalm (2009), the participants' calling church members is one of the actions of protecting, which include regularly checking church members' spiritual states.

Social Support. This subtheme was confirmed by five participants in this study (Chan, Geonhyung, Jinyoung, Kangmin, Younghan). Chan emphasized the importance of church leaders' social support roles and described social support as "an effort to supply and fill the church members' real-life needs." The finding is consistent with the previous study that Korean immigrant church leaders play an important role as a social supporter in their churches (Hurh & Kim, 1990; Kim, 2014). Social support included two specific supportive behaviors: The first is delivering daily necessity and food. The second is conducting sanitization.

Delivering Daily Necessity and Food. Four participants described their experiences of delivering daily necessity and food for the church members (Chan, Geonhyung, Jinyoung, Kangmin). Geonhyung described the Covid-19 pandemic as "a difficult situation to address the social needs of the church members" due to the social restrictions for responding to Covid-19 such as quarantines, restricted mobility, and social distance. This finding is consistent with the previous studies that the COVID-19 pandemic and its related strong social restrictions causes church leaders to experience difficulties to fulfill their social roles in the field of their ministry (Johnston et al., 2022; Osei-Tutu et al., 2021). However, Geonhyung stated, "I tried to help my church members feel that the church was always with them by hanging food in front of their houses or writing cards to console them." Likewise, Chan carried out social support behavior similar to Geonhyung, but he selected the object of social support behavior. Chan stated, "During the COVID-19 pandemic, my church conducted an activity called *Sharing Love* for church members in their 70s and older who were unable to get masks, daily necessities, and rice." In light the theoretical framework of Swalm

(2009), the participants' delivering daily necessity and food for the church members is one of the actions of providing which means helping people who are in need (Swalm, 2009).

Conducting Sanitization (Disinfection). Two participants described their experiences of conducting sanitization as the activity of social support for their church members (Geonhyung, Younghan). Younghan described the importance of conducting sanitization during the Covid-19 pandemic: "I believe that conducting sanitization as a pastoral activity for the physical protection of the congregants was as important as I listen to the congregants' difficulties and concerns in their lives." Geonhyung described his experience of conducting sanitization at the congregants' house: "Just as the church disinfects every day, I went to their house in a hazmat suit and conducted sanitization when they were contacted that they were infected with COVID-19 and needed sanitization." Geonhyung and Younghan asserted the activity of sanitization as "a protective role for the congregants as church leaders." This finding is consistent with the theoretical framework of Swalm (2009) that the roles or behaviors of shepherd leaders' protecting include defending followers from harm.

Theme 3: Burnout

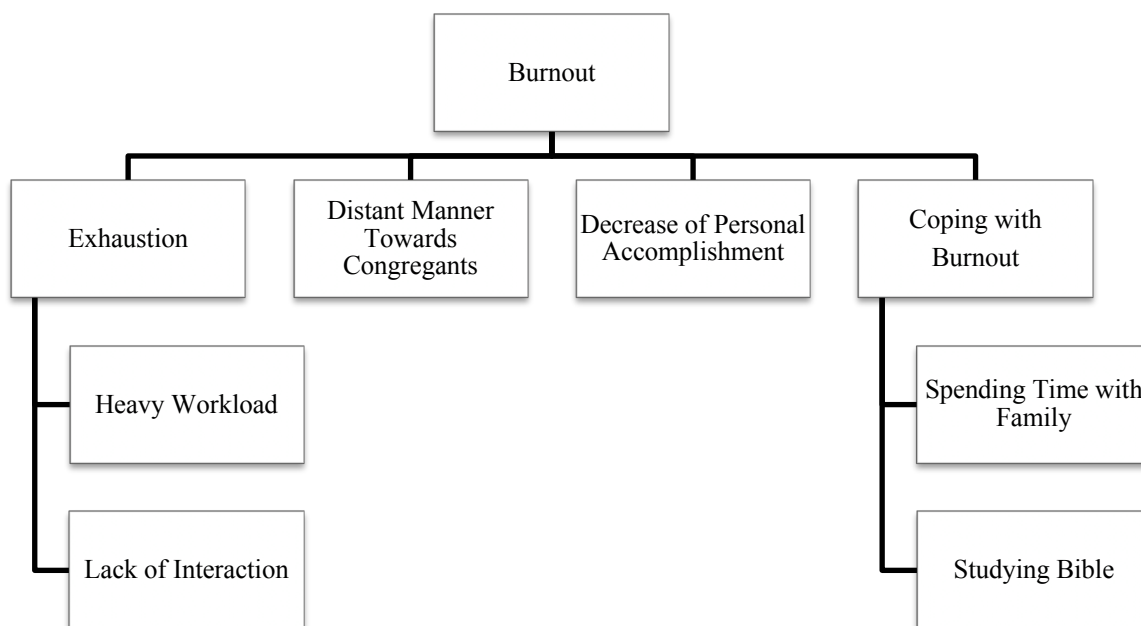
In this study, the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions are characterized as the term *burnout*. The theme of burnout is significantly related to the three research sub-questions in regard to Korean immigrant church leaders' burnout. Also, this theme included four specific subthemes: Exhaustion, distant manner towards congregants, decrease of personal accomplishment, and coping with burnout.

In this study, all of the participants described their experiences of exhaustion and coping with burnout. Also, three participants described their experiences of distant manner towards

congregants (Geonhyung, Kangmin, Liwhan), and three participants described their experiences of decrease of personal accomplishment (Geonhyung, Kangmin, Liwhan). Each of these findings are consistent with the theoretical framework of Maslach and Leiter (2008) that the occurrence of burnout is significantly related to the occupations of caregiving and service where the core of the job is focused on the relationship between provider and recipient. Also, these findings are consistent with the previous study that church leaders are exposed to stressful environments that can cause them to experience burnout (Dunbar et al., 2020; Lee, 1994). Additionally, these findings show that the three dimensions of burnout mentioned in the theoretical framework of Maslach and Jackson (1981): emotional exhaustion, depersonalization or cynicism, and reduced personal accomplishment or inefficacy appeared in the participants in this study.

Figure 4

Subthemes of the Burnout Theme



Exhaustion. This subtheme was confirmed by all of the participants in this study.

Geonhyung described his experience of exhaustion during the Covid-19 pandemic: “I think I was very exhausted because of the prolonged COVID-19 pandemic, and I felt like I was just enduring each day rather than doing something with hope.” The finding is consistent with the previous study that uncertainty related to COVID-19 is significantly related to the potential to increase the levels of stress and burnout (Arslan et al., 2020). Exhaustion included two specific forms: The first is heavy workload. The second is a lack of interaction.

Heavy Workload. Five participants described their experiences of heavy workload that lead to exhaustion (Chan, Geonhyung, Jinyoung, Kangmin, Liwhan). Chan asserted the reason for the heavy workload during the COVID-19 pandemic is that new tasks continued to increase as the situation changes in line with restrictions to respond to COVID-19. Chan stated, “During the COVID-19 pandemic, I think I have been exhausted because I have to continue to do something new in line with the changing situation, and I felt that there was no beginning and no end to my pastoral activities.” Jinyoung also described his experience of the heavy workload as the increase of his pastoral duties: “My pastoral activities have increased to the point where there are no holidays. I did not have a day off for about three years including the period of the COVID-19 pandemic, and it was exhausted because I had too much work.” These findings are consistent with the previous studies that pastors’ work overload in their ministry leads to physical, psychological, and spiritual exhaustion (Adams et al., 2017; Chan & Chen, 2019; Chandler, 2009; Chandler, 2010).

Lack of Interaction. All of the participants described their experiences of a lack of interaction that cause exhaustion. In particular, all participants described that a lack of interaction with the congregants when preaching through online is one of the reasons for exhaustion. Liwhan

illustrated the online preaching where no interaction with the congregants as “a one-sided preaching.” Also, when Kangmin experienced a lack of interaction with the congregants while online preaching, he described it as “a hard atmosphere” and “a feeling of talking to the wall.” Chan specifically expressed that he felt feelings of “awkwardness and loneliness” when he delivered an online sermon. Also, he stated, “The more I continued to preach online, a feeling of awkwardness and loneliness built up.” He described his experiences of emotional and spiritual exhaustion through a lack of interaction while preaching: “I experienced a difficulty to deliver the message of God and was spiritually exhausted. Also, I thought I was mentally exhausted because I thought that the online preaching is like the sound of shouting in the air empty.” In light of the theoretical framework of Maslach and Jackson (1981), this participant’s mental exhaustion shows the first dimension of burnout, which is characterized by a draining experience and a condition of being tired out or empty.

Distant Manner towards Congregants. This subtheme was confirmed by three participants in this study (Geonhyung, Kangmin, Liwhan). In light of the theoretical framework of Maslach and Jackson (1981), the participants’ distant manner towards congregants is the attitude that belongs to depersonalization or cynicism, which is the second dimension of burnout. According to Maslach and Jackson (1981), depersonalization refers to cynical and negative attitudes toward clients. Geonhyung described his feeling when he experienced a distant manner towards the congregants as “cold-heartedness.” Also, Kangmin illustrated the distant manner towards the congregants: “Sometimes I wanted to leave the church to avoid the congregants.” In light of the theoretical framework of Maslach and Jackson (1981), this finding is related with the attitude of withdrawal.

Decrease of Personal Accomplishment. This subtheme was confirmed by three participants in this study (Geonhyung, Kangmin, Liwhan). In light of the theoretical framework of Maslach and Jackson (1981), the participants' decrease of personal accomplishment is the third dimension of burnout, which refers to a reduced sense of capability in comparison to one's previous functioning and an inability to cope with stressors. Geonhyung described that his exhaustion and distant manner towards the congregants brought about a decrease of personal accomplishment. He stated, "I felt that a sense of mission and personal achievement as a pastor were decreasing as I was worn out and I became indifferent and cold toward the congregations." Kangmin described a decrease of personal accomplishment as "a feeling of remorse" that he is doing wrong in his pastoral activities.

Coping with Burnout. This subtheme was confirmed by all of the participants in this study. Coping with burnout contained two specific forms: The first is spending time with family, and the second is studying Bible.

Spending Time with Family. Six participants described their experiences of spending time with family as a way of coping with their burnout (Chan, Geonhyung, Hyungjin, Jinyoung, Kangmin, Younghan). Chan stated, "To cope with my burnout symptoms, I think my family helped me the most." Similarly, Geonhyung stated, "Through the support and love of my family, I was once again able to gain strength to cope with burnout." Furthermore, Geonhyung described the maturation of relationships with his family through spending time with his family during the COVID-19 pandemic: "During the COVID-19 pandemic, I had to spend a lot of time with my family at home... through the period of the COVID-19 pandemic, I felt that my family seemed to have deepened the intimacy and bond we had built so far." These findings are consistent with the

previous study that many pastors view their family relationships as a key support system to cope with the stress that can cause burnout (Jackson-Jordan, 2013).

Studying Bible. Two participants described their experiences of studying Bible to cope with their burnout (Geonhyung, Liwhan). Geonhyung stated, “I had the opportunity and time to study the Bible more deeply than before the COVID-19 pandemic... I believe this time has helped me cope with my burnout symptoms.” Also, Liwhan stated, “I believe that the only way to cope with my spiritual burnout is studying God’s Word.”

Chapter Summary

This chapter described the findings of the study, which explored the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions. Through a synthesis of the narratives from the individual interviews of the participants, the findings of the study were presented. In this chapter, themes, which were developed through the process of coding and clustering from the collected data based on the verbal descriptions of the participants and the transcriptions containing the participants’ individual interview contents, were presented. This chapter indicated that three main themes were emerged: change, support, and burnout. Also, this chapter addressed the discussion of how the research questions were dealt with and how the themes were developed.

CHAPTER FIVE: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study explored the lived experiences of seven Korean immigrant church leaders (pseudonyms: Chan, Geonhyung, Hyungjin, Jinyoung, Kangmin, Liwhan, and Younghan) in the United States to show how COVID-19 and restrictions for the control of the spread of COVID-19 affected the leadership development and burnout of the Korean immigrant church leaders. For the exploration of the Korean immigrant church leaders' lived experiences, this study adopted transcendental phenomenology, which is largely developed by Edmund Husserl (Creswell, 2008). In this study, semi-structured individual interviews were utilized for the Korean immigrant church leaders and all of the participants answered interview questions based on the research questions of this study:

(1) What are the lived experiences of current Korean immigrant church leaders in regard to leadership development amid the prolonged COVID-19 pandemic and its related restrictions?

(2) What are the lived experiences of current Korean immigrant church leaders in regard to potential burnout-producing conditions caused by the prolonged COVID-19 pandemic and its related restrictions?

Chapter 1 introduced why the research for the impact of COVID-19 on Korean immigrant church leaders' leadership development and burnout is necessary. For supporting the necessity of the study, the first chapter dealt with what the problems are and what the background of the problems are through the review of the extant empirical literatures. The purpose of this study, which is to examine the lived experience of a sample of Korean immigrant church leaders in

the United States to show how COVID-19 and restrictions affected the leadership development and burnout of Korean immigrant church leaders, was presented in the first chapter. The first chapter presented that shepherd leadership theory by Swalm (2009) and burnout theory by Maslach and Jackson (1981) are the theoretical foundations for the design of this study. Lastly, the first chapter dealt with assumptions and limitations of this study and the definition of key terms in this study.

Chapter 2 described why this study began and how the purpose of the study was established. The second chapter then reviewed previous research literatures by dividing them into four specific sections: Korean immigrant church and church leaders, COVID-19, leadership development, and burnout. Lastly, after reviewing these four sections, the second chapter briefly reviewed literatures related to the phenomenological psychological approach that is the research method of this study.

Chapter 3, as starting the discussion of this study's research methodology, presented and reminded why should the exploration of the lived experiences of current Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions be the purpose of this study. As the outline of how this research is carried out to successfully accomplish the purpose of the study, the third chapter dealt with the contents of research design, research questions, setting, participants, procedures, role of the researcher, data collection, data analysis, trustworthiness, and ethical considerations.

Chapter 4 dealt with the findings of the study. Through a synthesis of the narratives from the individual interviews of the participants, the findings of the study were presented. Also, in the fourth chapter, themes, which were developed through the process of coding and clustering from the collected data based on the verbal descriptions of the participants and the transcriptions containing the participants' individual interview contents, were presented. Also, the fourth chapter

addressed the discussion of how the research questions were dealt with and how the themes were developed.

Chapter 5 presents the interpretation of findings, which contains conclusions that address all of the research questions, a discussion in regard to the confirmation and expansion of the extant empirical and theoretical literatures, and a discussion in regard to the practical applications of the findings. Also, the fifth chapter describes the implications for social change, recommendations for action, limitations of this study, and recommendations for further study. Lastly, the fifth chapter presents the statement of the researcher in regard to reflections on personal experiences as a researcher and overall conclusion to this study.

Interpretation of Findings

The interpretation of the study's findings contains conclusions that address all of the research questions, discussions of confirmation and expansion on the existing empirical studies and theoretical studies, and discussions of the practical applications of the study's findings.

Theme 1: Change

In this study, change emerged as the first primary theme. This first theme's emergence was well supported by previous studies on the impact of COVID-19 (e.g. Arslan et al., 2020; Kim et al, 2020; Kolacz et al., 2020; Yildirim & Solmaz, 2022). As one participant stated, "The outbreak of the COVID-19 pandemic has made me feel like I'm entering a completely different world" (Liwhan).

In this study, all of the participants described the change in their perception of the COVID-19 pandemic and their pastoral environment (Chan, Geonhyung, Hyungjin, Jinyoung, Kangmin, Liwhan, Younghan), and five participants described the change in pastoral activity (Chan, Geonhyung, Hyungjin, Jinyoung, Liwhan). These findings were consistent with the existing

studies that the COVID-19 pandemic and its related restrictions can be described as an event of tremendous change (Arslan et al., 2020; Kim et al, 2020; Kolacz et al., 2020; Yildirim & Solmaz, 2022). In addition, the findings related to the change in pastoral environment and pastoral activity were consistent with the previous research that the COVID-19 pandemic and its related restrictions have led to unexpected and significant changes to all aspects of church leaders' pastoral lives (Johnston et al., 2022).

The subtheme of change in the perception of the COVID-19 pandemic is a process of awareness of the seriousness of COVID-19. All participants refused to acknowledge the severity when they heard from WHO that the COVID-19 pandemic had begun. This finding is consistent with the existing studies that initially, it has been observed, the general public typically responds to unexpected crisis and changes such as the outbreak of COVID-19 with denial (Koh Boon Yau et al., 2020). One participant stated, "When I heard the news about the declaration of COVID-19 pandemic, it didn't really come to me" (Chan). However, after the COVID-19 pandemic declaration, the number of confirmed cases and deaths gradually soared and many restrictions began to be implemented in many states to respond to the COVID-19 pandemic, all participants came to recognize that COVID-19 is a very serious situation that leads to unexpected and significant changes in individuals' overall daily lives (Kim et al, 2020; Kolacz et al., 2020). Geonhyung stated, "I thought that the COVID-19 pandemic could be really a big impact on the world, and that the COVID-19 pandemic could change certain environments and patterns in my life." As this participant stated, the participants' awareness of the seriousness of COVID-19 led them to experience changes in their pastoral environment.

The subtheme of change in pastoral environment is significantly related to the participants' experiences in regard to a transition to a controlled pastoral environment after the

COVID-19 pandemic declaration. One participant described that his pastoral environment has completely changed due to the regulation by the government (Liwhan). Similarly, Geonhyung demonstrated his experience of change in pastoral environment, particularly gathering in the church: “I thought that it was another challenge of faith for our church that the government could control or restrict any gathering in the church.” The findings related to the change in pastoral environment are consistent with the previous studies that church pastors were forced to adapt their pastoral environment to public-health restrictions and denominational guidelines (Johnston et al., 2022; Sulkowski & Ignatowski, 2020). The participants’ experience of changes in pastoral environment led them to experience changes in their pastoral activity.

The subtheme of change in pastoral activity emerged from the participants’ experience of a transformation of their behaviors for church ministry due to changes in pastoral environment. Within the subtheme of change in pastoral activity, additional two specific subthemes emerged: the increase of the outside pastoral activity and the increase of the amount of general pastoral activity. In this subtheme, the participants show that increasing in the outside pastoral activity was changes to overcome the restrictions due to the COVID-19 pandemic. One participant stated, “I tried to meet and worship with the church members more outdoors because the state did not allow us to meet and worship indoors” (Geonhyung). Similarly, another participant stated, “I thought I should listen more to the voices of the church members’ lives outside the church than proclaim the words inside the church... I did not want to stop, and I tried to mission more outside the church” (Liwhan). These findings are consistent with the previous study that church leaders showed assembling existing strategies and practices of their pastoral ministry in a new and better way to fit the new context during the unsettled period of COVID-19 (Johnston et al., 2022). In addition, these findings are consistent with the theoretical framework of Swalm (2009) that related to church

leaders' leadership development: Swam (2009) stated that a shepherd leader plays an important role in "insuring the well-being of their followers" under any circumstances (p. 48). Likewise, these findings show that the circumstances of the COVID-19 pandemic and strong restrictions in order to control the COVID-19 pandemic led the participants to naturally incubate reflection and positive growth in the development as a pastoral leader (Johnston et al., 2022; Miller & Glanz, 2021).

In the subtheme of change in pastoral activity, increasing in the amount of general pastoral activity is one of the additional subthemes. One participant described the increase in the amount of pastoral activities to the extent that there were no holidays (Jinyoung). Similarly, Chan stated, "compared to before the pandemic, I think I did too much in my ministry during the pandemic." In light of previous studies related to church leaders' burnout, these findings show that increasing in the amount of general pastoral activity is likely to act as a factor that can cause burnout. Lee (1994) stated that the enormous and hectic work of caring for needs of church members is a factor that causes church leaders to suffer from burnout.

Theme 2: Support

Support was also a primary theme emerged from the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions. More specifically, support is significantly related to the three research sub-questions in regard to Korean immigrant church leaders' leadership development. The theme of support contained three specific subthemes: emotional support, spiritual support, and social support. All of the participants described their experiences of emotional support and spiritual support for their congregants. Also, five participants described their experiences of social support for their congregants (Chan, Geonhyung, Jinyoung, Kangmin,

Younghan). Each of these findings are consistent with the theoretical framework of Swalm (2009) that a pastor, as a shepherd leader, support their congregants to insure their well-being.

More specifically, in the theme of support, the theoretical framework of Swalm (2009) can be utilized to consider the impact of COVID-19 and its related restrictions on the participants' leadership development in the area of guiding, providing, and protecting and to interpret the findings in regard to the emotional support, spiritual support, and social support subthemes. First, in the subtheme of emotional support, calling and visiting church members were emerged as the participants' two supportive behaviors, and these supportive behaviors were considered as the actions of protecting in light of the theoretical framework of Swalm (2009). In particular, calling church members was interpreted as an action of defending the church members in harmful situations, and visiting church members was interpreted as an action of regularly checking the church members to enhance their psychological well-being. Second, in the subtheme of spiritual support, conducting worship services, offering non-face-to-face spiritual activities, and calling church members were emerged as the participants' three supportive behaviors, and these supportive behaviors were considered as the actions of providing, guiding, and protecting in light of the theoretical framework of Swalm (2009). In particular, conducting worship services was interpreted as an action of providing, which is related to offer "spiritual nourishment" to the church members mainly through the ministry of preaching in worship services (Swalm, 2009, p. 46). Also, offering non-face-to-face spiritual activities was interpreted as an action of guiding, which is related to help the church members focus on the presence of God. Additionally, calling church members was interpreted as an action of protecting, which is related to regularly check the church members' spiritual states. Third, in the subtheme of social support, delivering daily necessity and food for the church members and conducting disinfection were emerged as the participants' two

supportive behaviors, and these supportive behaviors were considered as the actions of providing and protecting in light of the theoretical framework of Swalm (2009). In particular, delivering daily necessity and food for the church members was interpreted as an action of providing, which means helping people who are in need (Swalm, 2009). Also, conducting disinfection was interpreted as an action of protecting, which is related to defend followers from harm.

In this study, the findings in the second main theme of support reveal three important points in the leadership development of church leaders: The first is that the findings showed that the participants have continued to play their psychological, spiritual, and social functions for ensuring the followers' well-being despite the COVID-19 pandemic, which was considered a situation of change. In other words, the findings contribute to the previous studies showing that Korean immigration church leaders served for the psychological, spiritual, and social well-being of church members (Hurh & Kim, 1990; Lee, 1994). The second is that the findings showed that the participants tried to practice pastoral activities that discover a new and better way to fit the new context during the changing period of the COVID-19 pandemic. In other words, the findings contribute to the previous studies showing that the COVID-19 pandemic helped church leaders incubate positive growth in the development as a pastoral leader (Johnston et al., 2022; Miller & Glanz, 2021). The third is that the findings showed that the participants tried to achieve the image of the shepherd leader that appeared in the conceptual frameworks of the Scriptures despite the COVID-19 pandemic, which was considered a situation of change. In light of Donelson's (2004) study exploring the image of the shepherd leader in the Bible, all of the participants' behaviors that appeared in the subthemes of the second primary theme of support are significantly related to the shepherd leader's authority to perform for the well-being of followers (1 Peter 2:21, 25). More specifically, calling and visiting church members is significantly associated with the shepherd

leader's encouragement (Genesis 48:1-5) and communication (Isaiah 44:28). Also, conducting worship services in a different way (e.g. conducting online worship services instead of offline worship services) and offering non-face-to-face spiritual activities are significantly related to the shepherd leader's motivating and inspiring followers (Jeremiah 3:14). Additionally, delivering daily necessity and food and conducting sanitization is significantly connected to the shepherd leaders' compassion (2 Samuel 2:6-7).

Theme 3: Burnout

Burnout was the final primary theme emerged from the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions. More specifically, the third primary theme is significantly related to the three research sub-questions in regard to Korean immigrant church leaders' burnout. The theme of burnout included four specific subthemes: Exhaustion, distant manner towards congregants, decrease of personal accomplishment, and coping with burnout. All of the participants described their experiences of exhaustion and coping with burnout. Also, three participants described their experiences of distant manner towards congregants (Geonhyung, Kangmin, Liwhan), and three participants described their experiences of decrease of personal accomplishment (Geonhyung, Kangmin, Liwhan). Each of these findings are consistent with the theoretical framework of Maslach and Leiter (2008) that the occurrence of burnout is significantly related to the occupations of caregiving and service where the core of the job is focused on the relationship between provider and recipient. Also, these findings are consistent with the previous study that church leaders are exposed to stressful environments that can cause them to experience burnout (Dunbar et al., 2020; Lee, 1994).

More specifically, in the third major theme, the theoretical framework of Maslach and Jackson (1981) can be utilized to consider the impact of COVID-19 and its related restrictions on the participants' burnout and to interpret the findings in regard to the exhaustion, distant manner towards congregants, and decrease of personal accomplishment subthemes. First, in the subtheme of exhaustion, heavy workload and a lack of interaction, which can bring about prolonged stress, were considered as the causes of exhaustion in light of the theoretical framework of Maslach and Jackson (1981). In particular, the participants' mental exhaustion due to their heavy workload and interaction deficit was interpreted as the first dimension of burnout, which is characterized by a draining experience and a condition of being tired out or empty. Second, in light of the theoretical framework of Maslach and Jackson (1981), the participants' distant manner towards congregants was interpreted as the attitude that belongs to depersonalization or cynicism, which is the second dimension of burnout. Third, the participants' reduction of personal accomplishment was interpreted as the third dimension of burnout, which refers to a reduced sense of capability in comparison to one's previous functioning and an inability to cope with stressors, in light of the theoretical framework of Maslach and Jackson (1981).

In this study, the findings in the third main theme reveal three important points in the burnout of church leaders: The first is that the findings showed that the participants' exhaustion during the COVID-19 pandemic, which was considered a situation of change, is due to their heavy workload and interaction deficit. The findings contribute to the previous study showing that continuously experiencing high demands on the time of the ministry is one of the main factors contributing to church leaders' burnout (Ostrander et al., 1994). In particular, the findings related to a lack of interaction revealed for the first time that a lack of interaction with the congregants when preaching through online is one of the reasons for the burnout symptoms. One participant

described the experience of a lack of interaction with the congregants while online preaching as “a feeling of talking to the wall” (Kangmin). Also, one participant expressed that he experienced feelings of awkwardness and loneliness and furthermore he experienced emotional and spiritual exhaustion while online preaching (Chan). This finding is consistent with the previous study that a feeling of loneliness is one of the consequences of church leaders’ burnout (Chandler, 2009). The second is that the findings showed that from the first subtheme (i.e. Exhaustion) to the third subtheme (i.e. decrease of personal accomplishment), they affect sequentially. It is consistent with the theoretical framework of Maslach and Jackson (1981) that three key dimensions of burnout: emotional exhaustion, depersonalization or cynicism, and reduced personal accomplishment or inefficacy are interconnected in a sequential order. The third is that the findings showed that all but one of the participants indicated that the best way to cope with their burnout was family. In other words, it showed that the participants considered their family as a primary support system to cope with their burnout. One participant stated, “To cope with my burnout symptoms, I think my family helped me the most” (Chan). This finding contributes to the previous study showing that many pastors view their family relationships as a key support system to cope with the stress that can cause burnout (Jackson-Jordan, 2013).

Implications for Social Change

Through the findings of this study, it is discovered that there are four aspects of improvement: Improvement to theory, improvement to society, improvement to immigrant church and church leaders, and improvement to pastoral care and counseling.

Aspect of Theoretical Improvement

The basis for enabling social change is the improvement of theory. This study was to explore the lived experiences of current Korean immigrant church leaders in regard to leadership

development and burnout amid the prolonged COVID-19 pandemic and its related restrictions. For the exploration of the Korean immigrant church leaders' lived experiences in regard to leadership development, this study utilized the shepherd leadership theory of Swalm (2009). The application of the shepherd leadership theory of Swalm (2009) to explore the leadership development of Korean immigrant church leaders through this study is meaningful in that it promoted the theoretical expansion of the shepherd leadership. In addition, for the exploration of the Korean immigrant church leader's lived experiences in regard to burnout, this study utilized the burnout theory of Maslach and Jackson (1981). The discovery of the burnout's three dimensions: emotional exhaustion, depersonalization or cynicism, and reduced personal accomplishment or inefficacy in the findings of this study is meaningful in that it promoted the theoretical expansion of the burnout theory.

Aspect of Social Improvement

The findings of this study provide a great understanding of not only the role of immigrant church and church leaders midst the social crisis situation of COVID-19, but also the role of immigrant church and church leaders in social structure. More specifically, the findings in the primary theme of support arouses the need for social supports for immigrants considered minorities in the United States as well as the need for psychological and spiritual supports. In addition, the findings in the primary theme of support raise the need to reinforce solidarity with society and immigrant churches to ensure immigrants' well-being.

Aspect of Improvement to Immigrant Churches and Church Leaders

The findings of this study provide a great understanding of the strategy for the development of pastoral leadership in an unprecedented and unexpected crisis situation like the COVID-19 pandemic. Additionally, the findings of this study raise the need to reinforce solidarity

with local churches and immigrant churches in order to overcome an unprecedented and unexpected crisis situation like the COVID-19 pandemic. More specifically, the findings of this study in regard to the participants' burnout dealt with the causes of church leaders' burnout in the ministry field. This provides not only a greater understanding of how immigration church leaders experience burnout, but also insight into the improvement of their pastoral environment.

Aspect of Improvement to Pastoral Care and Counseling

This study provides a great understanding of immigrant church leader's pastoral care for insuring and promoting their followers' psychological, spiritual, and social well-being through the findings in the primary theme of support. In particular, the findings of calling and visiting church members in the area of emotional support suggest effective ways of pastoral care to identify the immigrant church members' emotional states and to convey comfort to them.

This study helps counseling professionals realize the need for support for the psychological well-being of immigrant church leaders, who are acting as psychological supporters of immigrants. This study highlights the importance of support groups for coping with immigrant church leaders' burnout. More specifically, the findings in regard to burnout highlights the importance of the role of family as an effective support group for immigrant church leaders to cope with their burnout.

Recommendations for Actions

In light of the findings of this study, recommendations for actions are suggested for researchers, local church pastors, immigrant church pastors, immigrants, immigrant church members, licensed counselors and licensed pastoral counselors (i.e. professional counselors), and family members.

First, the findings of this study require researchers to reach out to and study not only Korean immigrant church leaders but also other immigrant and ethnic church leaders to examine the impact of COVID-19 on them.

Second, local church pastors and immigrant church pastors are called to understand the specific functions of immigrant church leaders for insuring and promoting the church members' psychological, spiritual, and social well-being during an unprecedented and unsettled situation such as the COVID-19 pandemic. Also, local church pastors and immigrant church pastors are advised to learn how immigration church leaders experience burnout, how their burnout is progressed, and how they cope with burnout.

Third, immigrants and immigrant church members are also called to understand the particular functions of immigrant church leaders for insuring and enhancing the immigrant church members' psychological, spiritual, and social well-being during an unprecedented and unsettled circumstance such as the COVID-19 pandemic.

Fourth, licensed counselors, counseling supervisors, and licensed pastoral counselors (i.e. professional counselors) are advised to understand immigrant church leaders' burnout and its progress and help them reduce and cope with burnout. Similarly, these professionals can also advocate for immigrant church leaders and immigrant congregant regarding any social issues that might impact their wellbeing.

Fifth, family members are called to understand that they can play an important and effective role as a social support group for immigrant church leaders. In particular, as a social support group, family members are called to help immigrant church leaders cope with their burnout.

Finally, for these recommendations for action, the findings of this study should be widely disseminated through carrying out book publishing and professional presentation in pastoral care and counseling. Furthermore, the findings of this study should be widely disseminated through visiting local and immigrant churches to implement special lectures for church leaders.

Limitations

In this study, there were five main limitations: First, this study only examined the church leaders of Korean immigrant churches in the United States. Thus, the findings of the study may not be generalized to a more diverse group of church leaders in the United States and other countries. Second, this study only examined the church leaders of Korean immigrant churches aged between 40 to 49. Third, this study only examined male leaders of Korean immigrant churches. Fourth, this study did not address the church leaders of all denominations. There may be a difference in pastoral leadership depending on the differences of the participants' denomination because the leadership styles and behaviors of church leaders can be affected by the theological perspective of the denomination. Fifth, in this study, the sample size of Korean immigrant church leaders was very small. This means that the participants recruited for this study may not be able to contain the voices of all Korean immigrant church leaders.

Recommendations for Further Study

Based on this study's findings, there are several recommendations for further research. First, further study is needed to examine impact of COVID-19 pandemic and its related restrictions on the leadership development and burnout of other ethnic immigrant church leaders as well as Korean immigrant church leaders in the United States. Second, further study is needed on immigration church leaders belonging to other countries as well as the United States about the impact of the COVID-19 pandemic and its related restrictions on immigration church leaders'

leadership development and burnout. Third, further study is needed to conduct a comparative research between immigrant church leaders in the United States and other countries on the impact of COVID-19 pandemic and its related restrictions on their leadership development and burnout. These first three further researches are important because it can help resolve the fact that limited empirical studies have examined the influence of COVID-19 on church leaders (Osei-Tutu et al., 2021). In particular, through the comparative study, it will be possible to determine whether the impact of the COVID-19 pandemic and its related restriction on the leadership development and burnout of immigrant church leaders depends on the social and cultural environment. Fourth, in further study, a comparative study is needed on the differences between the factors that immigrant church leaders usually suffer from burnout and the factors that immigrant church leaders suffer from burnout in the COVID-19 pandemic. Fifth, further study is needed to examine other social support groups to cope with burnout, as well as a social support group such as family. Lastly, in further study, it is important to examine strategies that can effectively cope with burnout of immigrant church leaders in unprecedented and unexpected changes and crises like COVID-19. These last three further researches are important because it can help resolve the fact that there are no studies on how the COVID-19 pandemic affects the burnout of church leaders and immigrant church leaders (Arslan et al., 2020; Joshi & Sharma, 2020; Yildirim & Solmaz, 2022).

Researcher Statement

Through this study, the researcher would like to share the researcher's reflection on the personal experiences and thoughts in regard to possible personal bias, the possible effects of the researcher on the participants, and changes in thinking resulting from the study in the research process. As a possible personal bias, the researcher vaguely thought the COVID-19 pandemic and its strong restrictions, which are considered as changes and crises that have never been

experienced, would lead to more negative reactions than positive reactions to the leadership development of the participants who are leaders of the Korean Immigrant Church. The reason of having this personal bias is because the researcher, who had experience in pastoral activities at a Korean immigrant church in the United States before the outbreak of COVID-19, saw several pastors leave the church due to a crisis situation in his or her ministry when the researcher was engaged in the pastoral activities. However, the findings of this study led the researcher to discover the fact that the time of COVID-19 pandemic was rather a period of showing Korean immigrant church leaders' leadership development.

As another personal bias, the researcher thought personal spiritual activities such as reading the Bible or praying would be most effective as a tool for the participants who are Korean immigrant church leaders to deal with their burnout. However, the findings of this study were enough to change that personal bias. The findings in regard to the participants' burnout led the researcher to discover that the family, a unique social support group allowed by God, was the most effective way to cope with the burnout of Korean immigrant church leaders rather than individual spiritual activities.

Lastly, as a possible effect of the researcher on the participants, the researcher would like to emphasize the importance of a researcher's sufficient and appropriate empathetic behavior for participants during the research process. For example, the researcher tried to keep a warm smile throughout the interviews so that the participants could comfortably share about their experiences. Also, the researcher provided the participants with appropriate encouragement when they talked about their difficulties as immigrant church leaders during the COVID-19 pandemic. In addition, at the end of the interviews, the researcher did not forget to express gratitude to each participant. As a result, the researcher discovered that the sufficient and appropriate empathetic behaviors for the

participants led them to focus more on interview questions and to give clearer answers to interview questions.

Chapter Summary

In this chapter, as a chapter of the study summary, the researcher first presented a brief overview of this study. This chapter treated the interpretation of the study's findings including the contents of conclusions that address all of the research questions, discussions of confirmation and expansion on the existed empirical studies and theoretical studies, and discussions of the practical applications of the findings. This chapter also contained the discovered improvement points from the study's findings: improvement to theory, improvement to immigrant church and church leaders, and improvement to pastoral care and counseling and limitations of the study. In particular, this chapter stated who needs to pay attention to the study's findings and provided recommendations for further study points. Lastly, as a qualitative study, the researcher provided a personal reflection on the researcher's experiences and thoughts in regard to possible personal bias, the possible effects of the researcher on the participants, and changes in thinking resulting from the study in the research process.

Conclusion

The researcher believes that this study, which was to explore the lived experiences of Korean immigrant church leaders in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions, is a meaningful work because limited empirical studies have examined the influence of COVID-19 on church leaders (Osei-Tutu et al., 2021) and there has been no research so far on how COVID-19 affects the leadership development and burnout of Korean immigrant church leaders. The facts of limited and no researches on the impact of COVID-19 on Korean immigrant church leaders proves that the Korean immigrant

church leaders were unable to speak out properly despite unprecedented changes and crises, and it was difficult for anyone to hear their voices. Since the beginning of the history of Korean immigration in the United States, Korean immigrant church leaders have been striving to insure and promote the psychological, spiritual, and social well-being of Korean immigrants and members of the Korean immigrant church. Furthermore, despite the various changes in the ministry field during the COVID-19 pandemic, Korean immigrant church leaders have shown that they have achieved leadership development evenly in the areas of guiding, providing, and protecting, which are three specific behavioral areas that the shepherd leadership of Swalm (2009) asserted. In addition, as burnout is a problem that can be generally experienced in the field of church leaders' ministry, during the unprecedented and unexpected change and crisis of COVID-19, Korean immigrant church leaders experienced exhaustion due to a heavy workload and a lack of interaction with church members, and some of them suffered from a decrease of personal accomplishment, which is the last stage of burnout (Maslach & Jackson, 1981). These facts prove that Korean immigrant church leaders need a support through social support groups for them, and in particular, in the field of pastoral care and counseling, efforts should be made to help Korean immigrant church leaders speak out more and fully their voices through family support and strengthening solidarity between churches. As concluding this study, the researcher would like to say this to all the immigrant church leaders in the United States and other countries: You are not alone, and someone is listening to all your stories. Moreover, God knows and understands everything about you.

References

- Adams, C. J., Hough, H., Proeschold-Bell, R. J., Yao, J., & Kolkin, M. (2017). Clergy burnout: A comparison study with other helping professions. *Pastoral Psychology*, *66*(2), 147-175.
<https://doi.org/10.1007/s11089-016-0722-4>
- Afolaranmi, A. O. (2020). Effects of covid-19-pandemic lockdown of churches in Nigeria on pastoral ministry: Matters arising. *EPRA International Journal of Multidisciplinary Research (IJMR)*, *6*(6), 164-171.
- American Counseling Association. (2014). *2014 ACA code of ethics*.
<https://www.counseling.org/resources/aca-code-of-ethics.pdf>
- Araújo-Vila, N., Fraiz-Brea, J. A., & Pereira, A. M. (2021). Societal changes due to “COVID-19,” an analysis of the tourism sector of galicia, spain. *Sustainability (Basel, Switzerland)*, *13*(15), 8449. <https://doi.org/10.3390/su13158449>
- Arslan, G., Yildirim, M., Tanhan, A., Buluş, M., & Allen, K. (2020). Coronavirus stress, optimism-pessimism, psychological inflexibility, and psychological health: Psychometric properties of the coronavirus stress measure. *International Journal of Mental Health and Addiction*, *19*(6), 2423-2439. <https://doi.org/10.1007/s11469-020-00337-6>
- Asamoah-Gyadu, K., Chow, A., & Wild-Wood, E. (2020). Editorial: The COVID-19 pandemic and world christianity. *Studies in World Christianity*, *26*(3), 213-218. <https://doi.org/10.3366/swc.2020.0306>
- Bakanay, Ç. D., & Çakır, M. (2016). Phenomenology and It's reflections on science education research review. *International Online Journal of Educational Sciences*, *8*(4)
<https://doi.org/10.15345/iojes.2016.04.014>
- Beebe, R. S. (2007). Predicting burnout, conflict management style, and turnover among

clergy. *Journal of Career Assessment*, 15(2), 257–275.

- Bivins, D. C. (2005). *A study of the correlation between servant leadership and ministry satisfaction in church leaders in Alaska*. Dissertation Abstracts International, 66(03), 941A. (UMI No. 3167901).
- Brenner, G. H., Bush, D. H., & Moses, J. (2010). In Brenner G. H., Bush D. H. and Moses J.(Eds.), *Creating spiritual and psychological resilience: Integrating care in disaster relief work*. Routledge. <https://doi.org/10.4324/9780203869536>
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The psychological impact of quarantine and how to reduce it: Rapid review of the evidence. *The Lancet (British Edition)*, 395(10227), 912-920.
[https://doi.org/10.1016/S0140-6736\(20\)30460-8](https://doi.org/10.1016/S0140-6736(20)30460-8)
- Butler, D. M. (1994). *Effective pastoral leadership: A study of ministers within the Church of the Nazarene*. Unpublished doctoral dissertation. University of Missouri, Kansas City.
- Carcary, M. (2020). The research audit trail: Methodological guidance for application in practice. *Electronic Journal of Business Research Methods*, 18(2), 166-177.
<https://doi.org/10.34190/JBRM.18.2.008>
- Centers for Disease Control and Prevention. (2020). *2019 Noble Corona Virus, Wuhan, China*. U.S. Department of Health and Human Services. Retrieved September 20, 2022, from https://www.cdc.gov/coronavirus/2019-ncov/prevent-getting-sick/how-covid-spreads.html?CDC_AA_refVal=https%3A%2F%2Fwww.cdc.gov%2Fcoronavirus%2F2019-ncov%2Fabout%2Findex.html
- Centers for Disease Control and Prevention. (2022). *COVID Data Traker*. U.S. Department of

Health and Human Services. Retrieved September 20, 2022, from
<https://covid.cdc.gov/covid-data-tracker/#datatracker-home>

Chan, K., & Chen, M. (2019). Experience of Stress and Burnout among Pastors in China. *Journal of Pastoral Care & Counseling*, 73(4), 232–237.

<https://doi.org.ezproxy.liberty.edu/10.1177/1542305019886533>

Chandler, D. J. (2009). Pastoral burnout and the impact of personal spiritual renewal, rest-taking, and support system practices. *Pastoral Psychology*, 58(3), 273-

287. <https://doi.org/10.1007/s11089-008-0184-4>

Chandler, D. J. (2010). The impact of pastors' spiritual practices on burnout. *The Journal of*

Pastoral Care & Counseling, 64(2), 1-9. <https://doi.org/10.1177/154230501006400206>

Chang, C. T. (2005). A history of the Korean immigrant baptist church movement in the United States: The growth of ethnic minority churches related to the Southern Baptist Convention is exploding. *Baptist History and Heritage*, 40(1), 58-64.

Chang, C. T. (2006, March 12). *Korean Ethnic Church Growth Phenomenon in the United States* [Conference presentation]. The American Academy of Religion, Claremont, CA, United States. <https://silo.tips/download/korean-ethnic-church-growth-phenomenon-in-the-united-states>

Choi, J. J. (2001). *A study on the growth of the Korean Immigrant Church in the United*

States (Order No. 3003165). Available from ProQuest Dissertations & Theses Global.

(250814884). <https://go.openathens.net/redirector/liberty.edu?url=https://www-proquest-com.ezproxy.liberty.edu/dissertations-theses/study-on-growth-korean-immigrant-church-united/docview/250814884/se-2>

Council for Accreditation of Counseling and Related Educational Programs. (2016). *2016*

CACREP standards. <http://www.cacrep.org/wp-content/uploads/2017/08/2016-Standards-with-citations.pdf>

Creswell, J. W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: Sage Publications.

Creswell, J. W. (2008). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (3rd ed.). Upper Saddle River, NJ: Pearson Education.

Creswell J. W. & Creswell J. D. (2018). *Research design: qualitative quantitative and mixed methods approaches* (5th ed.). SAGE Publications.

Crews, C., & Taylor, B. (2022). Religion, COVID-19, and biocultural evolution: Introducing a special issue focusing on religion and the COVID-19 pandemic. *Journal for the Study of Religion, Nature and Culture*, 16(1), 5-22. <https://doi.org/10.1558/jsrnc.22125>

Cutcliffe, J. R., & McKenna, H. P. (2004). Expert qualitative researchers and the use of audit trails. *Journal of Advanced Nursing*, 45(2), 126-133. <https://doi.org/10.1046/j.1365-2648.2003.02874.x>

Dashraath, P., Wong, J. L. J., Lim, M. X. K., Lim, L. M., Li, S., Biswas, A., Choolani, M., Mattar, C., & Su, L. L. (2020). Coronavirus disease 2019 (COVID-19) pandemic and pregnancy. *American Journal of Obstetrics and Gynecology*, 222(6), 521-531.

<https://doi.org/10.1016/j.ajog.2020.03.021>

Deligkaris, P., Panagopoulou, E., Montgomery, A., & Masoura, E. (2014). Job burnout and cognitive functioning: A systematic review. *Work & Stress*, 28(2), 107-

123. <https://doi.org/10.1080/02678373.2014.909545>

Demerouti, E., Bakker, A. B., & Leiter, M. P. (2014). Burnout and job performance: The

moderating role of selection, optimization and compensation strategies. *Journal of Occupational Health Psychology*, 19(1), 96-107.

Douglas, S. M. (2014). developing leaders for pastoral ministry. *The Journal of Applied Christian Leadership*, 8(2), 84.

Douglas, W.G. T. (1957). *Predicting ministerial effectiveness*. Unpublished doctoral dissertation. Harvard University, Cambridge, MA.

Dunbar, S., Frederick, T., Thai, Y., & Gill, J. (2020). Calling, caring, and connecting: Burnout in christian ministry. *Mental Health, Religion & Culture*, 23(2), 173-186.

<https://doi.org/10.1080/13674676.2020.1744548>

Eddles-Hirsch, K. (2015). Phenomenology and educational research. *International Journal of Advanced Research*, 3(8), 251-260.

Ellison, C. W., & Mattila, W. S. (1983). The needs of evangelical christian leaders in the united states. *Journal of Psychology and Theology*, 11(1), 28-35.

<https://doi.org/10.1177/009164718301100105>

Emmel, N. (2013). *Sampling and choosing cases in qualitative research: A realist approach*. SAGE Publications Ltd, <https://dx.doi.org/10.4135/9781473913882>

Escobar, J., Nervi, C., & Gara, M. (2000). Immigration and mental health: Mexican Americans In the United States. *Harvard Review of Psychiatry*, 8(2), 64-72.

Evers, W., & Tomic, W. (2003). Burnout among Dutch Reformed Pastors. *Journal of Psychology and Theology*, 31(4), 329-338.

<https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/scholarly-journals/burnout-among-dutch-reformed-pastors/docview/223672797/se-2>

Franchini, M., & Liumbruno, G. M. (2021). Convalescent plasma for the treatment of severe

COVID-19. *Biologics*, 15, 31-38. <https://doi.org/10.2147/BTT.S272063>

Faucett, J. & Corwyn, R. & Poling, T. (2013). Clergy role stress: Interactive effects of role ambiguity and role conflict on intrinsic job satisfaction. *Pastoral Psychology*, 62, 291-304. doi: 10.1007/s11089-012-0490-8.

Freudenberger, H. J. (1974). Staff burn-out. *Journal of Social Issues*, 30(1), 159-165. <https://doi.org/10.1111/j.1540-4560.1974.tb00706.x>

Greene, T., Bloomfield, M. A. P., & Billings, J. (2020). Psychological trauma and moral injury in religious leaders during COVID-19. *Psychological Trauma*, 12(S1), S143-S145. <https://doi.org/10.1037/tra0000641>

Greenleaf, R. K. (1970). *The servant as leader*. Robert K. Greenleaf Publishing Center.

Griffith, A. K. (2020). Parental burnout and child maltreatment during the COVID-19 pandemic. *Journal of Family Violence*, 37(5), 725-731. <https://doi.org/10.1007/s10896-020-00172-2>

Guba, E. G. (1981). Criteria for assessing the trustworthiness of naturalistic inquiries. *Educational Communication and Technology Journal*, 29(2), 75-91. doi: 10.1007/bf02766777

Hallsten, L., Voss, M., Stark, S., Josephson, M., & Vingård, E. (2011). Job burnout and job wornout as risk factors for long-term sickness absence. *Work (Reading, Mass.)*, 38(2), 181. <https://doi.org/10.3233/WOR-2011-01120>

Han, J., & Lee, C. (2004). Ministry demand and stress among Korean American pastors: A brief report. *Pastoral Psychology*, 52(6), 473-478. <https://doi.org/10.1023/B:PASP.0000031525.27365.0c>

Hayes, J. L. (2015). *An analysis of education and experience in pastoral leadership development*. (Doctoral dissertation, Olivet Nazarene University, 2015).

- Hays, D. G., & Singh, A. A. (2012). *Qualitative inquiry in clinical and educational settings*. Guilford Press.
- Hoge, D. R., & Wenger, J. E. (2005). *Pastors in transition: Why clergy leave local church ministry*. GrandRapids: William B. Eerdmans.
- Hulme, W.E. (1986). *Managing stress in ministry*. San Francisco: Harper & Row.
- Hurh, W. M., & Kim, K. C. (1990). Religious participation of Korean immigrants in the united states. *Journal for the Scientific Study of Religion*, 29(1), 19-34.
<https://doi.org/10.2307/1387028>
- Jackson, D. E. (1955). *Factors differentiating between effective and ineffective Methodist ministers*. Unpublished doctoral dissertation, Northwestern University, Evanston/Chicago, IL.
- Jackson-Jordan, E. A. (2013). Clergy burnout and resilience: A review of the literature. *Journal of Pastoral Care and Counseling*, 67(1), 1-5. doi:10.1177/154230501306700103
- Jacobson, J. M., Rothschild, A., Mirza, F., & Shapiro, M. (2013). Risk for burnout and compassion fatigue and potential for compassion satisfaction among clergy: Implications for social work and religious organizations. *Journal of Social Service Research*, 39(4), 455-468. <https://doi.org/10.1080/01488376.2012.744627>
- Jin, Y.S. (2009). *A study of pastoral burnout among Korean American pastors*. (Doctoral dissertation, Liberty Theological Seminary, 2009). University Microfilm International, 3352424.
- Johnston, E. F., Eagle, D. E., Headley, J., & Holleman, A. (2022). Pastoral ministry in

unsettled times: A qualitative study of the experiences of clergy during the COVID-19 pandemic. *Review of Religious Research*, 64(2), 375-397. <https://doi.org/10.1007/s13644-021-00465-y>

Joshi, G., & Sharma, G. (2020). Burnout: A risk factor amongst mental health professionals during COVID-19. *Asian Journal of Psychiatry*, 54, 102300-102300. <https://doi.org/10.1016/j.ajp.2020.102300>

Katz, J., Edelwich, J., & Brodsky, A. (1982). Burn-out: Stages of disillusionment in the helping professions. *The Journal of Higher Education (Columbus)*, 53(5), 604. <https://doi.org/10.2307/1981860>

Kim, I. (2014). *New Urban Immigrants: The Korean Community in New York*. Princeton University Press.

Kim, S., Ko, Y., Kim, Y., & Jung, E. (2020). The impact of social distancing and public behavior changes on COVID-19 transmission dynamics in the republic of korea. *PloS One*, 15(9), e0238684-e0238684. <https://doi.org/10.1371/journal.pone.0238684>

Koh Boon Yau, E., Pang Tze Ping, N., Shoesmith, W. D., James, S., Nor Hadi, N. M., & Loo, J. L. (2020). The Behaviour Changes in Response to COVID-19 Pandemic within Malaysia. *The Malaysian journal of medical sciences: MJMS*, 27(2), 45–50. <https://doi.org/10.21315/mjms2020.27.2.5>

Kolacz, J., Dale, L. P., Nix, E. J., Roath, O. K., Lewis, G. F., & Porges, S. W. (2020). Adversity history predicts self-reported autonomic reactivity and mental health in US residents during the COVID-19 pandemic. *Frontiers in Psychiatry*, 11, 577728-577728. <https://doi.org/10.3389/fpsy.2020.577728>

Lahelma, E., Laaksonen, M., Lallukka, T., Martikainen, P., Pietiläinen, O., Saastamoinen,

- P., . . .Rahkonen, O. (2012). Working conditions as risk factors for disability retirement: A longitudinal register linkage study. *BMC Public Health*, *12*(1), 309. doi:10.1186/1471-2458-12-309
- Laverty, S. M. (2008). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods*, *2*(3), 21-35.
- Lee, K. (1994). *Stress and burnout among Korean American pastors in American culture: Implications for pastoral care* (Order No. 9428252). Available from ProQuest Dissertations & Theses Global. (304142798).
<https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/dissertations-theses/stress-burnout-among-korean-american-pastors/docview/304142798/se-2>
- Lee, Y. (2007). The immigration experience among elderly korean immigrants. *Journal of Psychiatric and Mental Health Nursing*, *14*(4), 403-410.
<https://doi.org/10.1111/j.1365-2850.2007.01098.x>
- Li, F., Jiang, L., Yao, X., & Li, Y. (2013). Job demands, job resources and safety outcomes: The roles of emotional exhaustion and safety compliance. *Accident Analysis and Prevention*, *51*, 243-251. <https://doi.org/10.1016/j.aap.2012.11.029>
- Lichtman M. (2013). *Qualitative research in education : a user's guide* (3rd ed.). SAGE Publications.
- Lin, C. (2013). Revealing the “essence” of things: using phenomenology in LIS research. *Qualitative and Quantitative Methods in Libraries*, *4*(1), 469-478.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage.
- Lipsitch, M., Swerdlow, D. L., & Finelli, L. (2020). Defining the epidemiology of covid-19 —

studies needed. *The New England Journal of Medicine*, 382(13), 1194-1196. <https://doi.org/10.1056/NEJMp2002125>

London H. B. & Wiseman N. B. (1993). *Pastors at risk: help for pastors hope for the church*. Wheaton, IL: Victor Books.

London M. (2002). *Leadership development : paths to self-insight and professional growth*. Lawrence Erlbaum Associates. Retrieved September 7 2022 from <http://public.eblib.com/choice/publicfullrecord.aspx?p=234139>.

Manchia, M., Gathier, A. W., Yapici-Eser, H., Schmidt, M. V., de Quervain, D., van Amelsvoort, T., Bisson, J. I., Cryan, J. F., Howes, O. D., Pinto, L., van der Wee, Nic J, Domschke, K., Branchi, I., & Vinkers, C. H. (2022). The impact of the prolonged COVID-19 pandemic on stress resilience and mental health: A critical review across waves. *European Neuropsychopharmacology*, 55, 22-83. <https://doi.org/10.1016/j.euroneuro.2021.10.864>

Maslach, C. (1993). Burnout: A multidimensional perspective. In W. B. Schaufeli, C. Maslach, & T. Marek (Eds.), *Professional burnout: Recent developments in theory and research* (pp. 19–32). Washington, DC: Taylor & Francis.

Maslach, C., & Jackson, S. E. (1981). The measurement of experienced burnout. *Journal of Occupational Behaviour*, 2(2), 99-113. <https://doi.org/10.1002/job.4030020205>

Maslach C., Jackson S. E. (1986) *Maslach Burnout Inventory (second edition)*, Palo Alto, CA: Consulting Psychologists Press.

Maslach, C.A., & Leiter, M.P. (1997). *The truth about burnout: How organizations cause personal stress and what to do about it*. San Francisco, CA: Jossey-Bass.

Maslach, C., & Leiter, M. P. (2008). Early predictors of job burnout and engagement. *Journal of*

Applied Psychology, 93(3), 498-512.

- Maslach, C., & Leiter, M. P. (2016). Understanding the burnout experience: Recent research and its implications for psychiatry. *World Psychiatry*, 15(2), 103-111. <https://doi.org/10.1002/wps.20311>
- McCall, M. W. (1998). *High flyers: Developing the next generation of leaders*. Boston, MA: Harvard Business School Press.
- McKenna, R. B., & Yost, P. R. (2004). The differentiated leader: Specific strategies for handling today's adverse situations. *Organizational Dynamics*, 33, 292-306.
- McKenna, R. B., Yost, P.R., & Boyd, T. N. (2007). Leadership development and clergy: Understanding the events and lessons that shape pastoral leaders. *Journal of Psychology and Theology*, 35(3), 179-189.
- McLeod J. (2011). *Qualitative research in counselling and psychotherapy* (2nd ed.). SAGE.
- Miller, J. A., & Glanz, J. L. (2021). The personal experiences of pastoral leaders during the COVID-19 quarantine. *Christian Education Journal*, 18(3), 500-518. <https://doi.org/10.1177/073989132111048909>
- Milstein, G. (2019). Disasters, psychological traumas, and religions: Resiliencies examined. *Psychological Trauma*, 11(6), 559-562. <https://doi.org/10.1037/tra0000510>
- Ming, H. S. (2005). *Servant leadership and its effect on the church organization*. Dissertation Abstracts International, 66(03), 1032A. (UMI No. 3169049).
- Moerer-Urdahl, T., & Creswell, J. W. (2004). Using transcendental phenomenology to explore the “Ripple effect” in a leadership mentoring program. *International Journal of Qualitative Methods*, 3(2), 19-35. <https://doi.org/10.1177/160940690400300202>
- Morgantini, L. A., Naha, U., Wang, H., Francavilla, S., Acar, Ö., Flores, J. M., Crivellaro, S.,

- Moreira, D., Abern, M., Eklund, M., Vigneswaran, H. T., & Weine, S. M. (2020). Factors contributing to healthcare professional burnout during the COVID-19 pandemic: A rapid turnaround global survey. *PloS One*, *15*(9), e0238217-
e0238217. <https://doi.org/10.1371/journal.pone.0238217>
- Moustakas, C. E. (1994). *Phenomenological research methods*. Thousand Oaks, CA: Sage Publications.
- Moyo, H. (2015). The pastor and the embryonic pastoral identities in Southern Africa in the 21st century. *Pastoral care in a globalised world: African and European perspectives*, 13-37.
- Nauss, A. (1994). Ministerial effectiveness in ten functions. *Review of Religious Research*, *36*(1), 58-69.
- Nauss, A. (1995). The pastor as leader: Shepherd, rancher, or ...? *Journal of Psychology and Theology*, *23*(2), 115-128. <https://doi.org/10.1177/009164719502300204>
- Neubauer, B. E., Witkop, C. T., & Varpio, L. (2019). How phenomenology can help us learn from the experiences of others. *Perspectives on Medical Education*, *8*(2), 90-97. <https://doi.org/10.1007/s40037-019-0509-2>
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, *16*(1), 1-13. <https://doi.org/10.1177/1609406917733847>
- Okabe-Miyamoto, K., Folk, D., Lyubomirsky, S., & Dunn, E. W. (2021). Changes in social connection during COVID-19 social distancing: It's not (household) size that matters, it's who you're with. *PloS One*, *16*(1), e0245009-
e0245009. <https://doi.org/10.1371/journal.pone.0245009>

- Olonade, O. Y., Adetunde, C. O., Iwelumor, O. S., Ozoya, M. I., & George, T. O. (2021).
 Coronavirus pandemic and spirituality in southwest Nigeria: A sociological analysis.
Heliyon, 7(3), e06451.
- Onwuegbuzie, A. J., & Leech, N. L. (2007). Validity and Qualitative Research: An
 Oxymoron? *Quality and Quantity*, 41, 233–249. doi: 10.1007/s11135-006-9000-3
- Osei-Tutu, A., Kenin, A., Affram, A. A., Kusi, A. A., Adams, G., & Dzokoto, V. A. (2021). Ban of
 religious gatherings during the COVID-19 pandemic: Impact on christian church leaders'
 well-being in ghana. *Pastoral Psychology*, 70(4), 335-
 347. <https://doi.org/10.1007/s11089-021-00954-5>
- Ostrander, D.L., Henry, C.S., & Fournier, D.G. (1994). Stress, family resources, coping, and
 adaptation in ministers' families. *Journal of Psychology and Christianity*, 13(1),50-67.
- Oswald, R.M. (1993). *How to build a support system for your ministry*. Washington D.C.: Alban
 Institute.
- Pak, J. (2020). Korean Americans, the protestant Christian church, and the future of Asian
 American LGBTQ rights. *Hastings Race and Poverty Law Journal*, 17(2), 553.
- Papadopoulous, I., Lazzarino, R., Wright, S., Ellis Logan, P., & Koulouglioti, C. (2021). Spiritual
 support during COVID-19 in England: A scoping study of online sources. *Journal of
 Religion and Health*, 60, 2209-2230.
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015).
 Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method
 Implementation Research. *Administration and policy in mental health*, 42(5), 533–544.
<https://doi.org/10.1007/s10488-013-0528-y>
- Phillips-Pula, Lois, MS, RN, Strunk, Julie, MS, RN, & Pickler, Rita H., PhD, RN, PNP-BC,

- FAAN. (2011). Understanding phenomenological approaches to data analysis. *Journal of Pediatric Health Care*, 25(1), 67-71. <https://doi.org/10.1016/j.pedhc.2010.09.004>
- Pumariega, A. J., Rothe, E., & Pumariega, J. B. (2005). Mental health of immigrants and refugees. *Community Mental Health Journal*, 41(5), 581-597. <https://doi.org/10.1007/s10597-005-6363-1>
- Quinn, B., Field, J., Gorter, R., Akota, I., Manzanares, M. C., Paganelli, C., ... & Tubert-Jeannin, S. (2020). COVID-19: The immediate response of European academic dental institutions and future implications for dental education. *European Journal of Dental Education*, 24(4), 811-814.
- Reese, R. D., & Loane, R. (2012). *Deep mentoring: Guiding others on their leadership journey*. Downers Grove, IL: InterVarsity Press.
- Resane, K. T. (2020). Servant leadership and shepherd leadership: The missing dynamic in pastoral integrity in South Africa today. *Hervormde Teologiese Studies*, 76(1), 1-8. <https://doi.org/10.4102/hts.v76i1.5608>
- Rivers, P. R. (2021). *Burnout Among African American Baptist Pastors in North Carolina* (Order No. 28541230). Available from ProQuest Central; ProQuest Dissertations & Theses Global. (2572578617).
<https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/dissertations-theses/burnout-among-african-american-baptist-pastors/docview/2572578617/se-2>
- Salinero-Fort, M. Á., del Otero-Sanz, L., Martín-Madrado, C., de Burgos-Lunar, C., Chico-Moraleja, R. M., Rodés-Soldevila, B., Jiménez-García, R., Gómez-Campelo, P., & HEALTH & MIGRATION Group (2011). The relationship between social support and

- self-reported health status in immigrants: an adjusted analysis in the Madrid Cross Sectional Study. *BMC family practice*, 12, 46. <https://doi.org/10.1186/1471-2296-12-46>
- Samushonga, H. M. (2020). Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care. *Journal of Pastoral Theology*, 31(1), 4-19.
- Sanford, J. A. (1992). *Ministry burnout*. New York: Paulist Press.
- Schaufeli, W.B., Enzmann, D. (1998) *The burnout companion to study and practice: a critical analysis*. London: Taylor & Francis.
- Schaufeli, W. B., Leiter, M. P., & Maslach, C. (2009). Burnout: 35 years of research and practice. *Career Development International*, 14(3), 204-220. <https://doi.org/10.1108/13620430910966406>
- Scuderi, N. F. (2010). *Servant leadership and transformational leadership in church organizations*. (Doctoral dissertation, The George Washington University, 2010). The George Washington University ProQuest Dissertations Publishing, 3413541.
- Sheehan, S. (2014). A conceptual framework for understanding transcendental phenomenology through the lived Experiences of biblical leaders. *Emerging Leadership Journey*, 7(1), 10-20.
- Shirom, A., & Ezrachi, Y. (2003). On the discriminant validity of burnout, depression and anxiety: A re-examination of the burnout measure. *Anxiety, Stress, and Coping*, 16(1), 83-97. <https://doi.org/10.1080/1061580021000057059>
- Spears, L. (1996). Reflections on Robert K. Greenleaf and servant leadership. *Leadership & Organization Development Journal*, 17(7), 33-35.
- Spears, L. C. (2005). The understanding and practice of servant leadership. *International Journal of Servant Leadership*, 1(1), 29-46.

- Spencer, J. L., Winston, B. E., & Bocarnea, M. C. (2012). Predicting the level of pastors' risk of termination/exit from the church. *Pastoral Psychology*, 61(1), 85–98.
- Spinelli, A., & Pellino, G. (2020). COVID-19 pandemic: Perspectives on an unfolding crisis. *British Journal of Surgery*, 107(7), 785-787. <https://doi.org/10.1002/bjs.11627>
- Stahl, N. A., & King, J. R. (2020). Expanding approaches for research: Understanding and using trustworthiness in qualitative research. *Journal of Developmental Education*, 44(1), 26-28.
- Sulkowski, L., & Ignatowski, G. (2020). Impact of COVID-19 pandemic on organization of religious behaviour in different Christian denominations in Poland. *Religions*, 11(5), 254.
- Sung, C. W., Chen, C. H., Fan, C. Y., Su, F. Y., Chang, J. H., Hung, C. C., & Lee, T. S. H. (2020). *Burnout in medical staffs during a coronavirus disease (COVID-19) pandemic*. SSRN: <https://ssrn.com/abstract=3594567>
- Swalm, J. E. J. (2009). *The development of shepherd leadership theory and the validation of the Shepherd Leadership Inventory (SLI)*. [Regent University]. <https://search-proquest-com.subzero.lib.uoguelph.ca/docview/760949047/7477E2A6F7084FE7PQ/1?accountid=11233>
- Tobin, G. A., & Begley, C. M. (2004). Methodological rigor within a qualitative framework. *Journal of Advanced Nursing*, 48, 388–396. <https://doi:10.1111/j.1365-2648.2004.03207>
- Toker, S., Shirom, A., Shapira, I., Berliner, S., & Melamed, S. (2005). The association between burnout, depression, anxiety, and inflammation biomarkers: C-reactive protein and fibrinogen in men and women. *Journal of Occupational Health Psychology*, 10(4), 344-362. <https://doi.org/10.1037/1076-8998.10.4.344>
- Toppinen-Tanner, S., Ahola, K., Koskinen, A., & Väänänen, A. (2009). Burnout predicts

hospitalization for mental and cardiovascular disorders: 10-year prospective results from industrial sector. *Stress and Health*, 25(4), 287-296. <https://doi.org/10.1002/smi.1282>

U.S. Census Bureau (2015). *American Community Survey*. Explore census data. Retrieved October 6, 2022, from <https://data.census.gov/cedsci/table?q=Korean+american&tid=ACSDT5YSPT2015.B01003>

Verhoef, J., & Willander, E. (2021). Chaplain leadership during COVID-19: An international expert panel. *The Journal of Pastoral Care & Counseling*, 76(1), 56-65. <https://doi.org/10.1177/15423050211067724>

Visker, J. D., Rider, T., & Humphers-Ginther, A. (2017). Ministry-related burnout and stress coping mechanisms among assemblies of god-ordained clergy in minnesota. *Journal of Religion and Health*, 56(3), 951-961. <https://doi.org/10.1007/s10943-016-0295-7>

Wallendorf, M., & Belk, R. W. (1989). Assessing trustworthiness in naturalistic consumer research. *Association for Consumer Research*, 69-84. Retrieved from <http://www.acrwebsite.org/volumes/display.asp?id=12177>

Wells, C. R. (2013). The effects of work-related and boundary-related stress on the emotional and physical health status of ordained clergy. *Pastoral Psychology*, 62(1), 101–114. <https://doi.org/10.1007/s11089-012-0455-y>

World Health Organization. (2019). *Burn-out an Occupational Phenomenon: International Classification of Diseases*. World Health Organization. Retrieved September 27, 2022, from <https://www.who.int/news/item/28-05-2019-burn-out-an-occupational-phenomenon-international-classification-of-diseases>

World Health Organization. (2022). *Who coronavirus (COVID-19) dashboard*. World Health Organization. Retrieved August 25, 2022, from <https://covid19.who.int/>

- World Health Organization. (2022). *Corona Virus Disease (COVID-19)*. World Health Organization. Retrieved August 25, 2022, from https://www.who.int/health-topics/coronavirus#tab=tab_1
- Wu. X. (2014) Eight crises faced by ministry staff today. *Tian Feng* 3: 32–34.
<http://www.jdjcm.com/jiaohui/544.html>
- Yildirim, M., & Guler, A. (2021). Positivity explains how COVID-19 perceived risk increases death distress and reduces happiness. *Personality and Individual Differences*, 168, 110347-110347. <https://doi.org/10.1016/j.paid.2020.110347>
- Yildirim, M., & Solmaz, F. (2022). COVID-19 burnout, COVID-19 stress and resilience: Initial psychometric properties of COVID-19 burnout scale. *Death Studies*, 46(3), 524-532. <https://doi.org/10.1080/07481187.2020.1818885>

Appendix A: Institutional Review Board (IRB) Approval and Consent

Liberty University IRB-FY22-23-592
Approved on 1-30-2023

Title of the Project: The Impact of COVID-19 on Leadership Development and Burnout among Korean Immigrant Church Leaders in the United States: A Phenomenological Study

Principal Investigator: Jinwon Seo, D.Min., M.A., M.Div., Doctoral Candidate, the School of Behavioral Sciences, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must have a master's degree in divinity (M. Div.) and have been serving a Korean immigrant church for more than three years, experienced conditions of burnout when serving in the church during the COVID-19 pandemic, experienced restrictions on church operation for the control of the spread of COVID-19, and are still actively serving a Korean immigrant church in the USA. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to examine the lived experiences of Korean immigrant church leaders in the United States and to show how COVID-19 restrictions for the control of the spread of COVID-19 impacted leadership development and caused burnout. This study plays an important role in exploring and describing the lived experience, perceptions, and voices about leadership development and burnout of Korean immigrant church leaders who are struggling for the psychological well-being, spiritual well-being, and social well-being of their congregants and immigrants during the unprecedented and unsettled period of the prolonged COVID-19 pandemic.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Participate in a video-recorded, individual interview (apprx. 45 min.). The individual interview will be conducted through Zoom, which is one of the online video meeting tools.

Or

2. Participate in a video-recorded focus group (apprx. an hour and half). The focus group will be conducted through Zoom, which is one of the online video meeting tools.
3. Review your interview transcripts through a personal email for accuracy purposes (apprx. 10 min.). This procedure provides you with an opportunity for asking any questions about your interview or making corrections to the information of the interview shared by the researcher.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society include offering data that stakeholders might utilize to in-depth explore and better understand the lived experiences of current Korean immigrant church leaders in the U.S. in regard to leadership development and burnout amid the prolonged COVID-19 pandemic and its related restrictions.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life. The risks involved in this study include the possibility of psychological stress from being asked to recall and discuss the experience of burnout during the COVID-19 pandemic. To reduce risk, I will monitor participants throughout the interview and discontinue the interview if needed.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.
- Recordings will be stored on a password-locked computer until participants have reviewed and confirmed the accuracy of the transcripts and then deleted. The researcher and his doctoral committee will have access to these recordings.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address included in the next paragraph. Should you choose to withdraw, data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study.

Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Jinwon Seo, Ph.D. student of the School of Behavioral Science at Liberty University. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Joy Mwendwa, at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, [REDACTED]; our phone number is [REDACTED], and our email address is [REDACTED].

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record and video-record me as part of my participation in this study.

Printed Participant Name

Signature & Date

Appendix B: Recruitment Letter

Hello,

My name is Jinwon Seo and I am a Ph.D. student in the School of Behavioral Sciences at Liberty University, and I am conducting research as part of the requirements for my doctoral degree in Counseling. The purpose of my research is to examine the experiences of Korean immigrant church leaders in the United States and to show how COVID-19 and restrictions for the control of the spread of COVID-19 impacted leadership development and caused burnout. I am writing to invite eligible participants to join my study.

Participants must have a master's degree in divinity (M. Div.) and have been serving a Korean immigrant church for more than three years, experienced conditions of burnout when you are serving in the church during the COVID-19 pandemic, experienced restrictions on church operation for the control of the spread of COVID-19, and are still actively serving a Korean immigrant church in the USA. Participants, if willing, will be asked to do a video-recorded, individual interview (approx.45 min.) or a video-recorded focus group (approx.an hour and a half), and review their interview transcripts through a personal email for accuracy purposes (approx.10 min.). Names and other identifying information will be requested as part of this study, but the information will remain confidential.

To participate, please click

https://docs.google.com/forms/d/e/1FAIpQLSfFrLYvPIG0ldOavZEtEPK1f9bXd6q4LkVTb4z_dRkc6EW4-w/viewform?usp=pp_url and complete the screening survey.

If you meet the criteria of the study, you will receive an email with an informed consent document. The consent document contains additional information about my research. If you choose to participate, you will need to sign the consent document and return it to me via email at the time of the interview or focus group.

Sincerely,

Jinwon Seo D.Min., M.A., M.Div.
Ph.D. Student of Liberty University
Tel. [REDACTED]
E-mail. [REDACTED]

Appendix C: Screening Questionnaire

Please read the following questions carefully and answer them by putting a tick (✓) in the appropriate small box for each question. After the completion of this questionnaire form, please press the “Submit” button located at the bottom of this questionnaire form.

If you have any questions while filling out this form, **please contact me at** [REDACTED].

Name: _____

Date: _____

Question	Answer
1. You are 18 years of age or older	Yes <input type="checkbox"/> No <input type="checkbox"/>
2. Which of the following do you identify as?	First generation immigrant <input type="checkbox"/> First-and-a-half generation immigrant <input type="checkbox"/> Second generation immigrant <input type="checkbox"/> I do not identify as a Korean immigrant <input type="checkbox"/>
3. You obtained a master’s degree in divinity (M. Div.)	Yes <input type="checkbox"/> No <input type="checkbox"/>
4. You served a Korean immigrant church for more than three years	Yes <input type="checkbox"/> No <input type="checkbox"/>
5. You experienced conditions of burnout (e.g. emotional exhaustion, irritability, interpersonal avoidance, reduced performance and productivity, low morale) when you were serving in the church during the COVID-19 pandemic	Yes <input type="checkbox"/> No <input type="checkbox"/>
6. You experienced restrictions on church operation for the control of the spread of COVID-19 (the banning of mass gathering, the prohibition of face-to-face activities and events, changing from offline to online worship services)	Yes <input type="checkbox"/> No <input type="checkbox"/>
7. You are still actively leading a Korean immigrant church in the USA	Yes <input type="checkbox"/> No <input type="checkbox"/>
8. Please enter your email address for future contact if necessary	

Thank you for your time and help!

Appendix D: Interview Questions

Introduction Script: Thank you for participating in this study on examining the experiences of Korean immigrant church leaders in the United States, to show how COVID-19 restrictions for the control of the spread of COVID-19 impacted leadership development and caused burnout. This interview will take approximately 45 minutes and will be audio and video-recorded. While I believe that I will have sufficient reactions to many of your responses, I will limit my comments during this interview in order to not affect you. If you would like to ask me to repeat an interview question or clarify an interview question, please do not hesitate to ask me. May I start the interview and video recording?

1. Please introduce yourself briefly to me.
2. What was the global pandemic of COVID-19 like for you when it first broke out?
3. What restrictions did you experience in your church because of the COVID-19 pandemic?
4. When you faced the restrictions during the COVID-19 pandemic, what was it like for you?
5. Swalm (2009) stated that there are three primary church leaders' roles or behaviors which ensure their followers' well-being: guiding, providing, and protecting. If you recall your experiences that you carried out the roles or behaviors of guiding (e.g. decision-making to effectively lead your congregants, leading essential meetings of your church, leading your congregants to harmonize for achieving a goal of the church) Korean immigrant congregants in the church during the COVID-19 pandemic and related restrictions, what do you think has changed in the roles or behaviors?
6. If you recall your experiences that you carried out the roles or behaviors of providing (e.g. preaching for your congregants' spiritual nourishment, resolving your congregants' social needs) in the church for Korean immigrant congregants during the COVID-19 pandemic and related restrictions, what do you think has changed in the roles or behaviors?
7. If you recall your experiences that you carried out the roles or behaviors of protecting (e.g. coping with your congregants' psychological and spiritual issues) Korean immigrant congregants

in the church during the COVID-19 pandemic and related restrictions, what do you think has changed in the roles or behaviors?

8. Please tell me about your experiences of any times during the COVID-19 pandemic and related restrictions when you felt emotionally worn out and drained.

9. If you experienced emotional exhaustion, did the experience lead to experiencing a distant or indifferent attitude towards your congregants? If so, tell me about the experience of the distant or indifferent attitude towards your congregants.

10. The final destination of burnout is the decline in personal accomplishment (Maslach & Jackson, 1981). If you have experienced emotional exhaustion and a distant or indifferent attitude toward your congregants, have you experienced a decline in personal accomplishment? If so, tell me about your experience of diminishing personal accomplishment.

11. Please tell me about how you coped with the condition of emotional exhaustion (if the participant states that he or she has experienced only the symptoms mentioned in number 8) or these conditions caused by the impacts of COVID-19 and its related restrictions (if the participant states that he or she has experienced the symptoms mentioned in number 9 and 10)?

Closing script: Thank you so much, (a participant's name), for your willingness to join this study and your time for this interview. I cannot tell you how much I appreciate you for sharing your experiences during the COVID-19 pandemic and related restrictions. After the interview is transcribed, I will contact you for a "member check" as we discussed earlier. If you have any questions or concerns arising from this interview, please do not hesitate to contact me. Thank you very much again. Stop video recording.

Appendix E: Contact Summary and Reflection Form

Researcher (Interviewer):

Interviewee:

Date of Contact:

A. In this contact through the interview, what were the key themes or issues that I can definitely discover?

B. If any, what struggles did I notice in the answers of the interviewee?

C. Is there anything else in this contact through the interview that stands out as remarkable, important, or interesting?

D. Are there any other general comments on how this interviewee answers compared to other interviewees?