LIBERTY BAPTIST THEOLOGICAL SEMINARY

STRATEGIES OF PASTORAL LEADERSHIP FOR RESOLVING CONFLICTS IN
TWO KOREAN AMERICAN CHURCHES AROUND LOS ANGELES

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ABSTRACT

STRATEGIES OF PASTORAL LEADERSHIP FOR RESOLVING CONFLICTS IN TWO KOREAN AMERICAN CHURCHES AROUND LOS ANGELES

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The purpose of this project is to understand Paul’s leadership principles for resolving conflict in churches and to apply them to Korean American churches. The project will examine Paul’s leadership principles for solving church conflicts found in 1 and 2 Corinthians, and Ephesians and deal with the application of existing conflict theories. Also, it will examine conflicts in the two Korean American churches around Los Angeles, California: Berendo Street Baptist Church and Light of Love Mission Church. The writer will examine the pastors’ strategies for pastoral leadership with regards to church conflict based on surveys and interviews.

Abstract length: 96 words.
DEDICATION

To My Parents:

I thank my father Dr. Doo Chun Chang who is a leader of Baptist Bible Fellowship in Korea, and my mother who is a prayer warrior and never stops giving her love to me and my family.

To My Family:

I thank those who have endured me during the time of writing this thesis. Mi Suk Chong, my lovely, thoughtful, patient, and supportive wife, helped me write this project, so I could finish it. Without her love, prayer, and dedication, I could not have accomplished it. Also I am thankful to my four lovely children, Rebecca, Victoria, Zoe, and Daniel, who have given up a part of their dad for a period of time so I could write my thesis.
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- LLMC: Light of Love Mission Church

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CHAPTER ONE
INTRODUCTION

In the New Testament texts, God is always the one who does the reconciling. Human beings are reconciled; God reconciles. The initiative always lies with God. The cross is God’s act to reconcile people to Him. Also, the Lord has the purpose of new believers in Christ as the creation of peace and unity between believers and nonbelievers. In other words, “there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” This is God’s plan for the church.

Ever since the early church, it has unfortunately been a hotbed of conflicts. John W. Stott describes the conflict in the Corinthian church in the following words:

The image of the church these chapters [1 Cor. 1-4] present is extremely ambiguous. For there is a paradox at the heart of the church. It is the painful tension between what the church claims to be and what it seems to be; between the divine ideal and the human reality; between romantic talk about ‘the bride of Christ’ and the very unromantic, ugly, unholy and quarrelsome Christian community we know ourselves to be.

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1 Eph. 2:14-18.
Even though Reinhold Niebuhr observed that “human nature is not wanting in certain endowments for the solution of the problem of human society,” men cannot resolve their problems in their society because of sinful nature. The Church of Christ is no exception because it is also a human society.

Christians try to live in love and peace with one another, but they do not live up to such a goal often. They knowingly and unknowingly hurt others by words and actions. Churches split over various issues, such as the selection of pastors, the use of funds, the location of the piano in the sanctuary, and the color of the carpet. Why do churches as the community of Christ have conflicts? What is the real cause or root of these church conflicts? How do they respond and develop? Can churches themselves solve their problems? Can we as church members, pastors, and staff-members avoid conflict in Church?

Jesus prayed that the church would be one, linking our oneness with each other to the unity of the Godhead. Later the apostle Paul echoed Jesus’ prayer. In truth, oneness is one of the admonitions and descriptions in the writings of Paul. Yet most New

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5See John 17:21-23.

6See Phil. 2:2, 20; Rom. 12:4-5; 15:5-7; Eph. 2:14-16; 3:6; 4:4-6, 25.
Testament churches showed signs of problems and conflicts from within and without.⁷

Among the New Testament churches, the Corinthian church can be listed at the top as the most problematic church in the New Testament. In this respect, it provides practical lessons for today’s church.

Christians are united in the body of Christ (1 Cor. 12:13). God called human beings to harmony and peace in Jesus Christ, and Christians can be happy and joyful in Him. This was a vision of Paul.⁸ Jim V. Yperen, an expert in church conflict and leadership formation, likewise echoes such a vision found in scripture this way: “Spiritual integrity, or oneness, is a common theme throughout Scripture, with metaphors such as marriage and the Trinity illustrating the call to be one.”⁹ The prescription for living in love as a church is found in the Bible, especially in 1 and 2 Corinthians and Ephesians.

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⁷There are examples of problems and conflicts of different churches: 1) It is found in Jerusalem church of Acts 6. In this passage, a conflict emerges over distribution of food to the widows; 2) It is found in Ephesians Church. According to Mac Brunson and Ergun Caner, there might be problems in church such as malicious gossip and rumor mongering (Eph. 4:29-32), sexual immorality and impurity (Eph. 5:3-4), deterioration in the fellowship (1 Tim. 1:19-20), etc. 3) Problem and conflict were also discovered in the Corinthians Church. Especially, Caner expresses a problem of this church as a chaotic and lethal fellowship (1 Cor. 1:10-17; 5:1-11; 6:1-6; 7:1-19; 8:1-13; 11:3-15, 17-22, 30; 12:1-31; 13:1-13; 14:1-40; 16:15-18; 2 Cor. 7:5-12, 13-16; 6:11-13; 10:10; 11:3-6; 12:20-21; 13:5). See Mac Brunson and Ergun Caner, Why Churches Die: Diagnosing Lethal Poisons in the Body of Christ (Nashville: Broadman & Holman Publisher, 2005), 16-26.

⁸Based on Eph. 4:16, Peter Wagner suggests that a formula for growth is: Unity (joined together) + Gifts (every part does its share) = Growth. It is certain that growth means its health. See Peter Wagner, The New Apostolic Churches (Venture: Regal Books, 1998), 15.

⁹Jim Van Yperen, Making Peace: A Guide to Overcoming Church Conflict (Chicago: Moody Press, 2002), 44. According to Millard Erickson, Arthur Wainwright has argued that in much of Paul’s writing there is an implicit trinitarianism that shows itself even in the structure with which he organizes his letters. See Millard J. Erickson, Christian Theology (Grand Rapids: Baker Books, 2000), 1045.
THE STATEMENT OF PROBLEM AND PURPOSE

Korean churches in America face problems and conflicts of their own rising from cultural, social, and spiritual issues. Many Korean-American churches that are going through conflicts that involve pastors and church leaders need to learn and implement the principles and strategies for solving practical church problems biblically and effectively.

God has greatly blessed Korean churches in Korea and all over the world for over the past one hundred years. This year alone, five Korean American churches made their budgets for over ten million dollars.10

<table>
<thead>
<tr>
<th>Church</th>
<th>Budget (millions)</th>
<th>Rate of Increase</th>
<th>Attendance</th>
<th>Size (sq ft)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grace Korean Church</td>
<td>17.5</td>
<td>27%</td>
<td>4,000</td>
<td>184,411</td>
</tr>
<tr>
<td>Oriental Mission Church</td>
<td>12.1</td>
<td>8%</td>
<td>4,200</td>
<td>62,200</td>
</tr>
<tr>
<td>Sarang Community Church</td>
<td>11.9</td>
<td>18.5%</td>
<td>8,000</td>
<td>110,500</td>
</tr>
<tr>
<td>Youngnak Presbyterian Church</td>
<td>11.2</td>
<td>9.3%</td>
<td>7,000</td>
<td>90,000</td>
</tr>
<tr>
<td>Open Door Church</td>
<td>11.0</td>
<td>57%</td>
<td>4,000</td>
<td>58,000</td>
</tr>
</tbody>
</table>

Figure 1. The Budget, Attendance, Rate of Increase, and Size of Main Korean American Churches.

10 The Korea Times reported that five Korean churches made budgets for over ten million dollars each in this year. See Sui Youn Oh, “Five Korean Churches’ Budgets over ten million dollars,” The Korea Times in Los Angeles, January 2, 2007, Section A.
Nonetheless, Korean churches have not escaped the problem of conflicts. Three recent examples surrounding Korean church conflicts in Los Angeles can serve as examples.\footnote{The purpose of three church examples are to show real church conflicts of Korean American in Los Angeles. However, in this thesis, the name of their churches are not used for the protection of the churches. So, the writer anonymously uses the name of churches such as C church, O church, W church, and so on.}

- **C church** – the senior pastor and an elder arbitrarily attempted to sell the church property for ten million dollars. The case is still pending in court. Moreover, the affiliated denomination decided to dismiss the pastor from the office on September 11, 2006.\footnote{http://www.koreatimes.com/article.article view.asp?id=336462. (accessed May 18, 2007)}

- **O church** – there is an ongoing conflict between the senior pastor and lay leaders, because of the senior pastor’s dishonesty with finances. This case looks like an inactive volcano.\footnote{Last year in November O church members of LA sent a letter which criticized senior pastor K to denomination leaders of church in South Korea. Also they affirmed amendment of church constitution of church. See http://www.usaamen.net/bbs/zboard.php?id=usa&page=4&sna. =&divpage=1&sn=on&sc=on. (accessed May 18, 2007)} According to Newsnjoy, Christian Ethics Practice Committee of Los Angeles criticized the attitude and actions of the pastor and his followers, because the church has been unbiblical.\footnote{http://www.newsjoy.co.kr/news/articleview.html?idxno=19387. (accessed May 19, 2007)}

- **W church** – There is continuous conflict with the senior pastor’s personal problems—his acts of violence toward his wife. He was on trial in Los Angeles. However, his church is divided into the party of faithful to him and the opposing pastor.\footnote{Christian Herald reported that on May 31, 07 pastor K announced the resignation from his office as senior pastor because of his family problems. http://www.christianherald.com/XZ_NP/Section/view.asp?tbcod=SEC01&cseq=9&seq=5635. (accessed June 19, 2007)}

The Los Angeles community, as well as communities in other cities, has criticized Korean churches, noting that Korean churches have tended to be interested in the number of church membership and in the expansion of property.
Most Korean churches have good intentions and work diligently to glorify God, but many become swept into unintended conflicts. When they focus only on growing outwardly, however, it looks as if they have forgotten what the church should be like. Then, the mole begins to grow from inside, and the conflicts arise. Leaders do not know what to do, and personalities collide with each other.

In this regard, Jim Van Yperen identifies two facts about church conflict in the following words: “First, church conflict is always theological, never merely interpersonal. There are many causes and reasons for church conflict, including cultural, spiritual, and structural factors. Second, all church conflict is always about leadership, character, and community.”

It is difficult to find seminaries and Bible colleges in Korea and America that offer classes on biblical teachings about church conflict and resolution. A series of surveys conducted by Christianity Today confirms this evident deficiency in pastoral training. Pastors listed conflict management as the most needed training they lacked in their seminary or Bible college studies. John C. Larue observes that two chief

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16Yperen, Making Peace, 24-25.

contributors are internal problems or conflicts and poor relationship with their leadership.\textsuperscript{18}

The situation that church leaders have little or no practical training in solving church conflicts today yields a series of misfortunes. Although Korean churches have actually trained and taught church members to become disciples of Christ, it seems doubtful whether Christians have succeeded in providing the whole counsel of God, including how to avoid and resolve church conflicts. Church conflicts seem to never go away.

As stated earlier, the church is the body of Christ. In order to maintain oneness in Christ, church leaders should study biblical principles of managing the church. Pastors have sadly been busy satisfying church members and their own needs in ways that may not comply with biblical guidelines. Pastors and church leaders should know how to carry forth the gospel of peace in their personal, family, church, and community lives.

The purposes of this dissertation are to accomplish the following. First, it intends to understand three parts of conflict: (1) conflict causes, (2) conflict levels and responses, and (3) conflict types and roles. The second is to understand the biblical leadership for

solving church conflict. The principles will be extracted from the Corinthians church.

Thirdly, in analyzing and evaluating two Korean churches in and near Los Angeles, California, it will examine the possibility of applying the principles to Korean American churches. Finally, it is to suggest a practical strategy for developing solutions to church conflicts through one model: the Shelter of Happiness Ministry.¹⁹

THE STATEMENT OF SCOPE AND LIMITATIONS

This dissertation will investigate strategies of pastoral leadership for solving church conflicts according to the apostle Paul in 1 and 2 Corinthians, and Ephesians. This does not mean that other parts of the Bible or extra-biblical sources are not employed or are treated lightly. It simply means that its main arguments will be grounded in these books. This dissertation will not intend to function as a handbook on pastoral leadership for resolving church conflicts. It will not cover all the aspects of pastoral leadership that can be learned from Paul. Instead, it will lay out certain strategies of pastoral leadership for solving church conflicts which are necessary for leading today’s Christian churches. Specifically speaking, it will identify those strategies that can help both the pastors and Korean churches in America.

¹⁹It is the main ministry of the Light of Love Mission Church in Pasadena, California.
In identifying these strategies of pastoral leadership for resolving problems in churches, this dissertation will analyze two Korean churches in and near Los Angeles, California.\(^{20}\) It will trace some historical backgrounds of the Korean church in America and look at the present situations of the two churches and their pastors in and near Los Angeles, California. In describing Paul’s leadership in 1 and 2 Corinthians, and Ephesians, it will interact with data drawn from the pastors of the two churches. This dissertation will draw from other portions of the Bible than the parts listed above. It purposes to help pastoral leaders in resolving the conflict problems in Korean churches in America.

THE BIBLICAL AND THEOLOGICAL BASIS

Adam and Eve disobeyed God’s command, so they were separated from God by their sin.\(^{21}\) Problems and conflicts have existed every since then. As a result, sin drives people not to reconcile with each other nor with God (Rom. 3:23). Also, it hinders human unity with God. In the Old Testament, Christians can see a lot of cases of conflict such as Cain and Abel (Gen. 4:3-8), the shepherds of Abram and Lot (Gen. 13:5-7), Sarai and

\(^{20}\)These are Bernedo Street Baptist Church of Los Angeles and Light of Love Mission Church in Pasadena, California.

\(^{21}\)One of sin’s obvious results is death. God said, “For when you eat of it you will surely die” (Gen. 2:17). According to Erickson, this death that we have deserved has serval different aspects: (1) physical death, (2) spiritual death, and (3) eternal death. See Erickson, *Christian Theology*, 628.
Hagar (Gen. 16:1-6), Jacob and Esau (Gen. 25:22-26; 27:1-45), Jacob and Laban (Gen. 31), Joseph and his ten older brothers (Gen. 37), Moses and Pharaoh (Exod. 5-12:32; 14:31), David and Saul (1 Sam. 17-31), and etc.

God fulfills His will and action through His leaders such as kings, priests, prophets, and so on, in order to resolve the problems. Whenever God’s people pulled themselves away from Him, people like Moses exercised strong leadership and resolved problems. In other words, God entrusted leaders with the responsibility to care for His chosen people as a shepherd does for his flock.

When His leaders like kings, priests, and, prophets, accomplished their responsibility, people enjoyed oneness in their communities. When they did not obey God and His instruction, their relationship with God was damaged and their pains increased. Thus, He placed leaders in significant positions in communities so as to fulfill His will.

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22 Life-threatening conflict occurs when people lose sight of the vision to which God has called them. It is founded in the Exodus story. See Jim Herrington, Mike Bonem and James H, Furr, Leading Congregational Change: A Practical Guide for the Transformational Journey (San Francisco: Jossey-Bass, 2000), 8.


24 In the Old Testament, the imagery of God as shepherd was frequently used in referring to the leadership of Israel (e.g., Ps. 23; Isa. 40:11; Ezek. 34:11-24; also Ps. 95:7; 100:3; Mic. 7:14; Zech. 10:3; 11:7). See P. L. Garber, “Sheep; Shepherd” in vol. 4 of The International Standard Bible Encyclopedia. ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1988), 464. This project will abbreviate the encyclopedia hereafter as ISBE.
In the New Testament, God sent Jesus Christ to save sinners in order to unify all human beings of all backgrounds in Jesus Christ (Eph. 2:11-22). Jesus is the leader of leaders in this respect. He demonstrated through His life that nothing can be so important as pastoral leadership in accomplishing God’s plan. Through an exemplary life of pastoral leadership, after preparing and training His disciples for His Church, Jesus Christ entrusted the Great Commission to future church leaders before He ascended to Heaven.25

As promised, God sent the Holy Spirit to His believers in the world (Acts 2). Disciples like Peter, James, and John who learned from Jesus Christ were well prepared to exercise strong leadership. It is no wonder that the Jerusalem church experienced an explosive growth26 and that the Antioch church was established.27 Leaders are God’s instruments for bringing about the numerical growth of the church. Indeed, the early churches were healthy and powerful.28

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25 Matt. 22:37-39. Jesus summarized the law in two points: (1) the first and greatest commandment is that love the Lord. (2) the second commandment is that love your neighbor.


27 The cosmopolitan population of Antioch was reflected in the membership of its church, and indeed in its leadership, which consisted of five resident prophets and teachers. See John Stott, The Message of Acts (Downers Grove: InterVarsity Press, 1994), 216.

Meanwhile, the early church also faced numerous problems and conflicts.

Examples abound: the Grecian Jews and the Hebraic Jews (Acts 6:1),\textsuperscript{29} the Council at Jerusalem (Acts 15:1-29; Gal. 2:1), Paul and Barnabas (Acts 13:13; 15:36-41), division in the Corinthian church (1 Cor. 1:11-12), and others.

Jesus Christ granted leaders such as apostles, prophets, evangelists, and pastors-teachers to the church so that it could grow healthily toward maturity. Without such leaders, the church could not function properly (Eph. 4:7-16). Yet some churches such as the one in Corinth struggled with many problems. In fact, Corinth may be likened to the New York, Los Angeles, or Las Vegas of the ancient world.\textsuperscript{30} Wilkinson and Boa well explain the situation of the Corinthian church in the following words: “No other epistle gives a better look at the problems and conditions in an apostolic church. Even though planted and nurtured by Paul himself, the church at Corinth bristled with social, ethical, spiritual, and doctrinal problems. This was a difficult letter for Paul to write, but his

\textsuperscript{29}Life-giving conflict is a deeper understanding and commitment that grows out of a significant disagreement. It is found in Acts 6. In this passage, a conflict emerges over distribution of food to the widows. But as the church genuinely seeks God’s will in the context of its vision, a better solution is found and the church is able to carry out its mission more effectively. See Jim Herrington, Mike Bonem and James H, Furr, \textit{Leading Congregational Change: A Practical Guide for the Transformational Journey} (San Francisco: Jossey-Bass, 2000), 9.

profound wisdom and insight dominate its pages and reveal the apostle’s patient love and
self-control.”\textsuperscript{31}

The Corinthian situation and Paul’s instruction to them provide important lessons
for today’s churches that are going through conflicts. Corinthian letters reveal causes and
solutions to conflicts. First of all, theological and ecclesiological problems were the
biggest. Paul understands the church as the people of God, the body of Christ, and the
temple of the Holy Spirit.\textsuperscript{32} Church conflicts, however, grow when people act as
individuals, not as members of a body. During church conflicts, oneness of the body of
Christ is ruined. Jim V. Yperen, who consults evangelical churches in conflict
reconciliation, points out the significance of unity in this way:

The church is a living organism, not a machine; a body, not a collection of
individuals. In the church, all interpersonal disputes are symptoms of deeper
problems impacting or involving the whole body. This is what makes church
conflict different from all others, because the church is founded upon oneness in
Christ: “There is one body and one Spirit—just as you were called to one hope
when you were called—one Lord, one faith, one baptism; on God and Father of all,
who is over all and through all and in all.”\textsuperscript{33}

Second, church conflicts involve leadership. The right leaders firmly based on the
Word of God can resolve conflicts. The Bible gives such leaders Jesus Christ as a model
leader. Even though Jesus Christ is the ideal leader for church leaders, God especially


\textsuperscript{32}Erickson, \textit{Christian Theology}, 1045-51. cf. 2 Cor. 6:16; 1 Cor. 12:12; 3:16-17.

\textsuperscript{33}Yperen, \textit{Making Peace}, 24; Eph. 4:4-6.
gives a Paul as an extra example. Why did God present Paul as a leader? Why not allow Peter, James, or John to be example leaders for us? It is because Paul was a realistic leader.⁴⁴ We cannot be ideal leaders like Jesus Christ. In a sense, He is the only ideal example for believers. So, God used Paul in writing thirteen epistles in the New Testament.⁴⁵

Paul proposed the real and practical model of ministry for thirty years. This means he did not compromise with the world, but adapted for the purpose of God.⁴⁶ It was soul winning. So he pursued the ministry in reality: the strategy of Paul was that while he kept his biblical principles, he constantly changed his biblical methodology.⁴⁷ Liberals assert Paul is a founder of Christianity, however, Christians cannot accept this.⁴⁸

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⁴⁶1 Cor. 9:19-23.

⁴⁷Chang, 50-57.

⁴⁸Stott explains the relationship between Jesus and Paul well: “Beginning in the middle of the nineteenth century, a number of scholars have described Paul as ‘the second’, and even ‘the real’, founder of Christianity. . . . Almost all difference of them reflect the change of situation which had taken place.” Stott, The Incomparable Christ (Downers Grove: InterVarsity Press, 2001), 43.
Wenham has successfully demonstrated “that Paul is much better described as ‘follower of Jesus’ than as ‘founder of Christianity’.”

In fact, the importance of leadership cannot be emphasized too much. According to Lee Robertson, “Everything rises and falls on leadership.” It is proved in the Corinthian church by Paul. In this respect, Christian leaders need to observe how Paul dealt with the conflict in the Corinthian church. God shows biblical principles for solution to conflict through the problematic church at Corinth.

Paul suggests in 1 and 2 Corinthians, and Ephesians that pastors should achieve and exhibit self-discipline, servant attitude, team ministry, edification, equipment, example, communication, and vision. These principles are very important for oneness as the body of Christ and for conflict resolution. Paul teaches that the body of Church is diversely gifted and empowered, working collaboratively.

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39 David Wenham, *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), 33, 377-378. His conclusion, after a very thorough survey of the field, was that there is a massive overlap between Jesus and Paul. At the same time there are differences of theological focus which, however, do not represent any fundamental divergence of outlook. Almost all of them reflect the change of situation which had taken place.

40 This statement was popularized through the lips of John Maxwell. However, Elmer Towns gives Lee Robertson credit for it. See Elmer Towns, *The Eight Laws of Leadership: Making Extraordinary Leaders out of Ordinary Believers* (Lynchburg, VA: Church Growth Institute, 1992), 10; John C. Maxwell, *Developing the Leader within You* (Nashville: Thomas Nelson, 1993), vii.

41 The image of the body of Christ also speaks of the interconnectedness between all the persons who make up the church. The Christian faith is not to be defined merely in terms of individual relationship to the Lord. In 1 Cor. 12 Paul develops the concept of the interconnectedness of the body, especially in terms of the gifts of the Spirit. See Erickson, *Christian Theology*, 1047.
One thousand two hundred and twenty eight Korean churches are reported to exist in California this year, and many of them are in dire need of pastoral leadership in the process of resolving conflicts.\(^{42}\) Paul’s prescription for resolving conflicts can serve as a good guideline for these churches. Bill Hybels expresses: “The local church is the hope of the world and its future rests primarily in the hands of its leaders.”\(^{43}\) The Church of Jesus Christ carries with it a grave responsibility to be a beacon of light in this world, and pastoral leadership constructed by biblical principles is a key to success in accomplishing such a task.

**THE METHOD OF PROCEDURE**

Chapter One is the introduction. This project questions, even though God granted humans the Church of Christ, why it does not look like the Garden of Eden. Thus, chapter one has four parts: the statement of the problem and purpose, the statement of the scope and limitations, the biblical and theological basis, and the method of procedure.

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\(^{42}\) *Christian Today* reported on January 4, 2007 that Korean churches in America numbered 3,827. The distribution of each state is as the following: California 32.1\% (1,228 churches), New York 10.9\% (417 churches), New Jersey 5.5\% (212 churches), Texas 4.6\% (176 churches), Georgia 4.4\% (168 churches), Washington, D. C. 4.3\% (164 churches), etc. See Young Chun Chang, “Korean Churches in Foreign Countries,” *Christian Today in Los Angeles*, January 4, 2007.

\(^{43}\) Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 27.
In Chapter Two the causes of church conflicts will be examined. These conflicts will be examined into two ways. First, church conflict always consists of theological, cultural, spiritual, structural, and emotional factors. Second, church conflict is always about leadership, including character and community. Specifically, this project will observe five causes of contemporary church conflict in relation to Korean-American churches.

The next chapter looks at levels of and responses to church conflicts. It will examine three main theories on levels of conflict: Ron Susek’s theory, Hugh F. Halverstadt’s theory, and Speed B. Leas’ theory. Then it will look into three main response theories to church conflicts according to three different scholars. They are Jim V. Yperen, Norma C. Everist, and Ken Sande.

Chapter Four studied the types and the roles of church conflicts. It did this by reviewing six scholars and their theories of types of church conflicts.\footnote{They are Morton Deutsch, Speed B. Leas, Donald E. Bossart, John Wallace, Larry L. McSwain, and Norma C. Everist.} Also it will explore five theories of church conflicts.\footnote{They are Joseph P. Folger, Speed B. Leas, John Wallace, Norman C. Everist, and Larry L. McSwain.} The chapter will suggest the constructive responses and benefits of conflicts.
In Chapter Five, a brief history of Korean American churches was given and a focus on two churches (Berendo Street Baptist Church and Light of Love Mission Church) near and in Los Angeles, California. It explains a survey and interview of the pastors of these two churches, and analyzed and evaluated them.

Chapter Six suggested strategies of how pastoral leadership resolves church conflicts. It applied the principles chiefly derived from the Corinthian church to contemporary churches. These principles became a tool for making an ideal community as the body of Christ. Finally, Chapter Seven is the conclusion.

THE REVIEW OF SELECTED LITERATURE


This book is a collection of fifteen articles by fifteen outstanding leaders. The strength of this book is that each article is written by an expert in its field. Thus, George Barna calls them the team demonstrating the meaning of synergy.

The authors of this book are extremely interested in the practical use of secular leadership. In this book, they deal with the leader’s challenge, role, preparation, vision, character, goal, influence, decision making, schedule, pitfalls, and rewards.


This book consists of original meaning, bridging contexts, and contemporary significance. This commentary is application-centered and a relevant reference.


According to Mels Carbonell, the book’s author, in order to know how to develop a winning Christ-like personality to improve effectiveness, people must understand how to adapt our personalities to the needs of others. Instrument for it is D.I.S.C.


As the title indicates, this book focuses on practical ways to build a strong
leadership team that becomes the model team to the rest of the congregation, keeps the church focused and directed in healthy ways, and inspires others to team ministry.


In this book Larry Crabb finds the safest place on earth where people connect and are forever changed. First of all, he compares and examines spiritual community with unspiritual community, and then helps us to experience a kind of oneness through and in worship, humility, and dialogue.


Gordon Fee, who is best known in the world of New Testament scholarship, treats this letter itself in the context of the epistolary exchanges between Paul and the Corinthian Church as well as in its historical, cultural, and social setting.


Norma Cook Everist, as a professor of church administration, presents the nature
of conflict and the responses to conflict. As the title of this book says, it deals with the
beginning of conflict solutions. The second part is especially helpful for understanding
the aspects responding to conflicts.


This book has a unique point, its study is Korean-church centered. Park suggests
four levels of conflicts, a pastoral strategy of sixteen cases. The author looks upon
conflicts as church growth in number and spirit. He tells of turning the church conflict
into a revival near the end of the book.

Herrington, Jim. Bonem, Mike and Furr, James H. *Leading Congregational Change: A

Through this book, the authors, who have experienced church ministry from
working with over a hundred highly diverse congregations, suggest a Congregational
Transformation Model. They try to divide the change process into seven steps and learn
the disciplines from four steps. They believe that bold transformation is needed for the
congregations.

Bill Hybels, who has been pastor of one of America’s most exciting churches for thirty years, shares what he has learned about leadership from his own experience as the top leader of Willow Creek. He shows how to bridge the gap between the theoretical and the practical.


This book consists of original meaning, bridging contexts, and contemporary significance. This commentary is application-centered and a relevant reference.


So to speak, Leas is the first who studied church conflict as a discipline. He has also contributed to the establishment of the theory of conflicts such as causes, roles, types of and responses to church conflicts, etc.

John Maxwell says, “Everything rises and falls on leadership.” In this book he shares secrets of experiencing the leadership potential within each person. Chapter five “The quickest way to gain leadership: problem solving” is exceptionally helpful for this thesis project.


This book suggests a strategy for discipleship actually changes lives.

Conclusively, Peter Scazzero seeks six principles of an Emotionally Healthy Church and these principles are useful for creating oneness in the church.


Eugene Peterson as the pastor’s pastor challenges modern pastors in two ways. One is to reject the superficial, managerial and essentially secular styles of ministry. Another way to view coming back to the basics of prayer, scripture and responsibility. It is to get the angles right rather than to work the lines (teaching, management, administration).

Although this book is a classic, it still is very useful for us. Sanders deals with the most important subjects of Christian leadership such as character, passion, godliness, and so on.


For forty years, John Stott has been fascinated and challenged by the early chapters of first Corinthians. He seeks to expound these four chapters in a variety of contexts. Theme one (“The ambiguity of the church”), theme two (“Power through weakness”), and theme five (“Models of ministry”) have particular relevance to this thesis project.


This book examines the process and real cases. Ron Susek analyzes them and divides conflict management into six steps: sparks, sparks igniting a firestorm, firestorm in full fury, consuming winds, the final burn, and rebuilding on burnt timbers. The author
suggests in part four escape from the ashes.


This book is the sixth of a multi-volume series called “Great Lives from God’s Word.” In it, Swindoll describes Paul’s character through dramatic faith-events.


This book is an excellent guide on church conflicts. Mr. Yperen provides useful materials and tells his experience as an expert of church conflicts. He describes leadership, character, and redemptive communities for resolving church conflicts.
CHAPTER TWO

CAUSES OF CHURCH CONFLICT

First of all, this project will examine the causes of church conflict in five areas: theological, cultural, spiritual, structural, emotional areas. It compares the church at Corinth in the New Testament with the contemporary church. Lastly, this chapter will observe five causes of contemporary church conflicts in relation to Korean American churches.

THE CHURCH AT CORINTH

Within the Corinthian Church there were four divisions.¹ According to Wilkinson and Boa, “Even though planted and nurtured by Paul himself, the church at Corinth bristled with social, ethical, spiritual, and doctrinal problems.”² Therefore, it is necessary to find the causes of conflicts which directly can apply to the church at Corinth.

Thankfully, Jim V. Yperen suggested four causes of church conflicts. They are theological,

¹“What is meant is this: One of you says, “I follow Paul”; another, “I follow Apollos”; another, “I follow Cephas”; still another, “I follow Christ.” (1 Cor. 1:12 [NIV].)

²Wilkinson and Boa, Talk Thru the Bible, 383.
cultural, spiritual, and structural causes.\textsuperscript{3} However, he did not specifically expand them.

Thus, recently, one more cause of conflict is found. It is emotional cause. Therefore, five causes, added the existing four causes to new one, will be applied to the Corinthian Church.

**Theological Causes**

**Understanding the City and Its People**

Within Rome, the Corinthian church possessed the largest variety of sociological, economic, and religious factors. As a result, some church members, as citizens there, had success, higher status, and money. This was the situation of the Corinthian Church.

Fee writes, “Since money attracts people like dead meat attract flies, Corinth quickly experienced a great influx of people from West and East, along with all the attendant gains and ills of such growth.”\textsuperscript{4} They were faithful to their own instinct and flesh. Also, they merged any philosophy, culture, arts, and religion from these cultures in


\textsuperscript{4}Fee, *The First Epistle to the Corinthians: NICNT*, 2.
order to seek benefits. In this respect, Syncretism is thought to be the result of these cultural and social situations. The Corinth people had completely separated from God, and they were extreme sinners before God. In these types of surroundings, Christian leaders need to examine the divisions in the church at Corinth. They may take lessons in order to avoid or prevent them.

Their Understanding of the Church of Christ

Gordon Fee explains about the situation of the church at Corinth as one of conflict between the church and its founder. It meant that “the church was experiencing internal strife, but it is to argue that the greater problem of ‘division’ was between Paul and some in the community who were leading the church as a whole into an anti-Pauline view of things.”

In this context, Donald Engels argues that “the problems Paul encountered at Corinth were a reflection of the nature of the city’s people. . . . This conflict between authority and individualism is ultimately a reflection of the Corinthian people

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5Fee explains about this that “The Roman world had been thoroughly Hellenized; and since Cointh was historically Greek, it maintained many of those ties—religion, philosophy, and the arts.” See Fee, The First Epistle to the Corinthians: NICNT, 2.

6Fee, The First Epistle to the Corinthians: NICNT, 6.

7Ibid; 1 Cor 1:12.
themselves.”

According to Jackson W. Carroll, “power is a resource that enables individuals or groups to achieve their purposes. . . . In contrast, authority is legitimate power.” God gives spiritual leaders authority in order to build up His Church. In this respect, the fundamental reason of conflict resulted in either misunderstanding ecclesiology or neglecting it. This means that the church at Corinth misunderstood what the Church of Christ should be. Obviously, Paul emphasized the essential problem [rival factions], and as his essential solution to the conflict, he urged them to unite in Christ.

The church in the New Testament had three predominant images. First, the local church is God’s temple. Second, it is the body of Christ. Third, it is God’s people. According to George Ladd, “The most distinctive Pauline metaphor for the church is the body of Christ.” He explains it in the following the words:

Paul never speaks of the church as a body *per se*; it is the body *in Christ* (Rom.12:5) or the body *of Christ* (1 Cor. 12:27). As His body, the church is in some sense identified with Christ (1 Cor. 12:12). This is an amazing statement. ‘For just as the body is one and have many members, and all the members of the body, though many, are one body, so it is with Christ.’ . . . Paul uses the metaphor of the body to

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101 Cor. 1:1-17.

111 Cor. 3:16-17.

express the oneness of the church with her Lord. The church is not a body or
society of believers but the body of Christ.\textsuperscript{13}

Paul thought of the church as an extension of the incarnation, so Christ is incarnate
in the Church. This metaphor also emphasizes the unity of the church. This unity is not a
static thing consisting of outward structure or formal organization.\textsuperscript{14} As Ladd notes, “The
unity is one of Spirit and life, of faith and fellowship. It is a unity that is realized in
considerable diversity.”\textsuperscript{15} Thus, the church at Corinth misunderstood these meanings of
the Church of Christ.

**Cultural Causes**

According to Robert Lewis and Wayne Cordeiro, “Culture is to the church what a
soul is to the human body. It is an overall life force that the Holy Spirit uses to give
energy, personality, and uniqueness to everything a body of believers says and does.”\textsuperscript{16}

In relation to the culture of Corinth, Anthony C. Thiselton suggests three fundamental
points for our understanding of the epistle:

1. The city community and city culture of Corinth were formed after a Roman

\footnotesize{\textsuperscript{13}Ibid.}

\footnotesize{\textsuperscript{14}Ibid., 591-2.}

\footnotesize{\textsuperscript{15}Ladd., 592.}

\footnotesize{\textsuperscript{16}Robert Lewis and Wayne Cordeiro, *Culture Shift: Transforming Your Church from the inside out* (San Francisco: Jossey-Bass, 2005), xxi.}
model. . . . (2) The city community and the city culture felt themselves to be prosperous and self-sufficient. . . . (3) The core community and core tradition of the city culture were those of trade, business, and entrepreneurial pragmatism in the pursuit of success. . . .

In other words, Thiselton observed the culture of Corinth as three aspects; the origin of its culture (Rome), the mode (prosperity like capitalism), and the soul (pragmatism for success). In this respect, three things must be dealt with: syncretism, diversity, and individualism.

Syncretism

According to Yperen, “Syncretism is the uncritical combination of two or more different, often opposing, beliefs and practices into one.” Especially, Apostle Paul points out wrong attitude like syncretism in 2 Cor. 2:17. F. F. Bruce explains it well.

He notes that “The gospel had been entrusted to Paul and his fellow-apostles as a sacred stewardship; they were not to treat it as peddlers or hucksters (Gr. \textit{Kapeleuontes}), who were commonly suspected of adulterating the goods they handled with a view to increasing their own profit.”

\begin{footnotes}
\item[18] Yperen, \textit{Making peace}, 29.
\item[19] F. F. Bruce, \textit{I & II Corinthians: The New Century Bible Commentary} (1980; repr., Grand Rapids: Eerdmans, 1984), 188. Murray J. Harris explains that it is fraudulent hucksters who adulterate God’s word
\end{footnotes}
As Blomberg notes, “In Paul’s day, Corinth was probably the wealthiest city in Greece and a major, multicultural urban center.” It was like the capitalism of modern America. Since Corinth lacked a landed aristocracy, an aristocracy of money soon developed, along with a fiercely independent spirit. It might be natural for Corinth people to be influenced by this culture. This was why Paul pointed out the wrong attitude of the Corinthian church members. So he said, “You are still worldly.” In other words, even though they were saved by Jesus Christ, they had old culture against God’s will. This was their syncretism. Therefore, syncretism is thought to be the result of Corinthian secularized cultures.

As stated earlier, syncretism is the uncritical combination of two or more incompatible beliefs into one. Corinthian society had the pervasive “Greek ideals of individualism, equality, freedom, and distrust of authority;” thus syncretism was often for profit. That is, they not only offer God’s word for money but also falsify that word by making deception. Paul is impugning both their motive (financial gain) and their technique (adulteration). See Murray J. Harris, *The Second Epistle to the Corinthians: The New International Greek Testament* (Grand Rapids: Eerdmans, 2005), 254.


1 Cor 3:3a (NIV).

Hellenistic culture in the age that followed Alexander the Great itself showed syncretist features, essentially blending of Persian, Anatolian, Egyptian (and eventually Etruscan-Roman) elements within an Hellentic formula.

evident in these areas.

Although Paul’s teaching is that believers love and serve others, Corinthian culture included individualism, self-promotion, self-help, individual needs, and rhetoric.\textsuperscript{24} Christianity, however, was fundamentally opposed to these. It was natural for individualism to make spiritual degeneration and immature believers.\textsuperscript{25} So Paul condemns the disunity in the Corinthian church.

\textbf{Diversity}

The next cultural cause is diversity. If any culture develops, it will be various.

When one focuses only on culture-bound perception, it is possible to suggest that even Christians, to a great extent, created God in Corinth’s own image.

On the one hand, they interpret culture through Christ, yet on the other hand they understand Christ through culture.\textsuperscript{26} The Corinthians might tend to think of Christ as

\textsuperscript{24}Witherington III, Ben notes that “It is necessary to understand the cultural background to the situation in Corinth, especially in regard to rhetoric. ‘Rhetoric was a systematic, academic discipline taught and practised throughout the Graeco-Roman world. In fact in the first century rhetoric became the primary discipline in Roman higher education. In public debates, in the lawcourts and at funerals the rhetoric of display and ornamentation was tremendously popular as a form of public entertainment. Gradually it became an end in itself, mere ornamentation, with a desire to please the crowd. . . . But without serious content or intent. A ‘sophist’ was an orator who emphasized style over substance, and form over content.’” See his book, \textit{Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 & 2 Corinthians} (Grand Rapids: Eerdmans, 1995), 40-42.

\textsuperscript{25}1 Cor. 3:1-3.

culture. According to Gordon Fee, as much as for any other document in the New Testament—and more so than for most—the various sociological, economic, and religious factors that make up the environment of the city of Corinth have a profound influence on one’s understanding of Paul’s letters to the church there.\footnote{Fee, \textit{The First Epistle to the Corinthians: NICNT}, 1.}

Andrew D. Clarke writes, “1 Cor. 1:26 proves very significant in any discussion of the social status of those in the Pauline churches.”\footnote{Andrew D. Clarke, \textit{Secular and Christian Leadership in Corinth: A Socio-Historical and Exegetical Study of 1 Corinthians 1-6} (New York: E. J. Brill, 1993), 41.} He explains the diverse classes of the Corinthian church. Also he observes that “Paul’s statement that there are not many wise in human terms, not many powerful and not many of noble birth demonstrates that there were, at the least, some who could fit these categories; equally, however, there were some who could not be classed as wise, influential or well-born. The Corinthian church, it seems clear, contained a social mix.”\footnote{Ibid., 42. Clarke suggests three influential and wealthy persons in the Corinthian Church, “First, Crispus, mentioned in Acts 18:8 as a synagogue ruler, is singled out by Paul as one of the few that he has baptized (1 Cor. 1:14). He would certainly count amongst the influential and wealthy in Corinthian society. Second, Gaius showed hospitality to the whole church in his own house. Last, Stephanus is also mentioned by Paul as a householder.” See Clarke, \textit{Secular and Christian Leadership in Corinth}, 46.}
**Individualism**

Historically, Corinth was the capital of the Roman province of Achaia. It was thus a busy and populous, as well as evil, city. It was a place where men might be expected to develop their own interests and where those interests lay along the lines of business, lust, sport, or culture.\(^{30}\)

Leon Morris explains it well:

> The ideal of the Corinthian was the reckless development of the individual. The merchant who made his gain by all and every means, the man of pleasure surrendering himself to every lust, the athlete steeled to every bodily exercise and proud in his physical strength, are the true Corinthian types: in a word the man who recognized no superior and no law but his own desires.\(^{31}\)

In this respect, the cosmopolitan character of the city and church, and the strident individualism that emerges in so many of their behavioral aberrations mirrors the church of today.\(^{32}\) A healthy culture is crucial to churches’ success and power.\(^{33}\) However, the church at Corinth was not healthy. As a result, the church was in conflict with its own unhealthy culture.

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\(^{30}\)Leon Morris, “Corinth” in vol. 1 of *ISBE*. ed., Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1988), 775. Especially, the sport as the biennial Isthmian Games had worldwide popularity.


Spiritual Causes

What is Spirituality?

Even though the term ‘Spiritual’ is widely used today, it still remains vague to many evangelical Christians as far as its definition is concerned. There is no equivalent of the term in scripture. Moreover, scholars have not had any consensus regarding its definition. In order to appreciate what Christian spirituality is, one must first clarify what it is not.

First, it is not a Gnostic renunciation of the created world or platonic flight of the soul from the body. The world is the object of God’s love (John 3:16) and Christians are to glorify God with their bodies (Rom. 12:1). Thus spirituality must be practiced in the whole world. Second, it does not mean supernatural power or miraculous gifts. Sometimes people are confused with signs or short cuts of prosperity. Though it may partly lead to such things, it is not a power or gift. Third, spirituality is not some mystical experience (feel good now) as practiced by the desert fathers or medieval monks.

Christian spirituality is firmly based on the biblical revelation.

In order to define properly spirituality, look at a few definitions. James Houston

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defines spirituality “the state of deep relationship to God.”  

This is a good definition but too brief. According to R. P. Meye, “spiritual is determined by one’s status as a believer subject to the sanctifying work of the Spirit, whereby one is transformed into the image of Christ.”

T. R. Albin seems to basically agree with Houston and Meye’s definition, but he describes it in more detail:

Christian spirituality involves the relationship between the whole person and a holy God, who reveals himself through both testaments—and supremely in the person of his unique Son, Jesus Christ. This relationship began at creation, but was broken by sin and can only be restored through faith in Jesus Christ. The test of Christian spirituality is conformity of heart and life to the confession and character of Jesus as Lord (1 Cor. 12:3). The guarantee of Christian spirituality is the presence and power of the Holy Spirit in the life of believer (resulting in conformity to God’s revealed will).

In other words, spirituality can be defined as the state of deep relationship between a whole person and God, which is possible subjected to the sanctifying work of the Holy Spirit, and that results in progressive conformity to the Lord Jesus and to the revealed will of God.

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Early Gnosticism Tendency

The germ of Gnosticism in the Christian Church made its appearance in the apostolic age. It is referred to by Paul in several of his epistles. Henry Longueville Mensel determines the principal sources of Gnosticism to be from them three origins: Platonism, the Persian religion, and Buddhism from India. According to John Rutherfurd, the epistle to the Colossians was the first of the Pauline Epistles.

Distinctively Gnostic teaching is found in its attack upon the Christian faith. When Paul even wrote his First Epistle to the Corinthian Church, there had been a claim on the part of some that they possessed spiritual knowledge, as if others were destitute of it. They claimed that the apostle refuses to admit, and meets with stern resistance. They thought themselves “wise,” they were given to disputing, they professed that they all had knowledge (1 Cor. 8:1) as well as they could “know all mysteries and all knowledge” (1 Cor. 13:2). However, this knowledge did not edify them, did not build them up, it only puffed them up (1 Cor. 8:1); it did not make them sympathetic or tender-hearted toward the weak (1 Cor. 8:7-11).

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38 Gnosticism notably appeared in 1 John, Colossians and the Pastoral Epistles.


40 Ibid., 487.
In this respect, to insist that the Corinthian were Gnostics is wrong. Fee explains the reason that “none of the essential phenomena of Gnosticism is present in Paul’s letter except dualism itself, which can be explained on other grounds.”\textsuperscript{41} He continues to note that “Despite their continuing existence in the body, the Corinthians consider themselves to be the ‘spiritual ones,’ already equal to the angels.”\textsuperscript{42} They had an early Gnostic tendency. In doing such, the Corinthian church might have been influenced by Gnosticism.

**Hellenistic Dualism**

W. D. Hart explained like this, “Dualism contrasts with monism, which is the theory that there is only one fundamental kind, category of a thing or principle; and, rather less commonly, with pluralism, which is the view that there are many kinds or categories.”\textsuperscript{43} Corinthians’ worldview has especially been “tainted” by Hellenistic dualism. As Fee notes that “they were ‘spiritual,’ they took a dim view of continuing

\textsuperscript{41} Fee, *The First Epistle to the Corinthians: NICNT*, 11.

\textsuperscript{42} Ibid., 12.

existence in the material world, including the body.”

After all, this view results in denying the resurrection of Christ. Fee observes it and side effects that “these attitudes toward corporeal existence are at least in part responsible for such things as the denial of a future bodily resurrection (1 Cor. 15:12), and both the affirmation of sexual immorality and the denial of sexual relations within marriage.”

All of them are likely to be the result of Jewish influence and Gnostic and Hellenistic dualism.

### Self-Centered Form of Spirituality

D. A. Carson points out the spiritual gifts of the Corinthian Church: “In the entire range of church history and New Testament, the Corinth Church had the most spiritual gifts given by God. Paul points out the quest for an individualizing and self-centered form of spirituality was in danger of denying the source of all true spiritual gifts, the unbounded grace of God.”

The believer’s privileged status as a child of God brings responsibility for God and neighbors. The gift and the believer’s response are always interrelated. Christian

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44 Fee, *The First Epistle to the Corinthians: NICNT*, 11.


spirituality may be understood as the “privileged responsibility” of the adopted children of God. It also is the union in and with Christ.

In fact, when using spirituality, Paul did not utilize negative feelings of spiritual arrogance but positive overtones of spiritual maturity. However, the Corinthian church seemed to be selfish with politics, pizzazz, and showmanship, or structure and hierarchy. As it was, few were interested in true spiritual maturity and conformity to Christ.

**Structural Causes**

**Class by Socio-Economy**

As Craig Blomberg notes that “The majority (of Corinthian Church members) too came not from the small, wealthy, and powerful segment of ancient, Roman society that tended to proliferate in Corinth but from the ranks of ordinary tradesmen and workers (1 Cor. 1:26).” They had a lower standard of living than what we generally know today.

Stott explains it:

> It is evident from these verses that most of the Corinthian converts were drawn from the lower ranks of society. Mostly they did not belong to the intelligentsia, or to the city’s influential leaders, or to its aristocracy. No, on the whole they would be regarded as uneducated, insignificant, poor and socially despised, being probably slaves (1 Cor. 7:21).  

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However, the few wealthy members of the Corinthian church seemed to exercise an influence which was out of proportion to their numbers. Corinth was well known for its many patrons.\textsuperscript{49}

\textbf{Patrons}

As seen, roles were determined by social status in antiquity. People having wealth and power were patrons. As Craig S. Keener notes, they “preferred religious, philosophical, and political ideologies that supported their base of power.”\textsuperscript{50}

According to Craig Bloomberg, “patrons provided land, jobs, money, and legal protection for the poor, while their clients were expected to reciprocate with various services, including political support, and positive public relations, not too unlike the political nepotism of corrupt governments in many major cities of the world today.”\textsuperscript{51}

There seems to be a good deal of evidence to suggest that there were divisions in the Corinthian Church. Blomberg explains about it that “Each local house church in Corinth may have been led by one or more of these patrons. Their competing allegiances to

\begin{footnotes}
\item[49] Patrons were a Roman designation for well-to-do, influential persons who took on individuals, families, and entire associations of people as their “clients.”
\end{footnotes}
Christian leaders like Paul, Peter, and Apollos (1 Cor. 1:12) may well have exacerbated the conflicts already present due to class division.\(^{52}\)

As seen, patrons of Corinth might have exercised their power on their community. Keener notes that “Thus, high-status members of the community seem to have preferred a more rhetorically skilled speaker like Apollos, and sharing the values of their peers they hoped to reach with the gospel.”\(^{53}\) However, they seemed to have no servant attitude, they rejected physical labor as a fitting teacher, because patrons thought Manual laborers of humble people. However, as Keener explains, “Manual laborers in the church appreciated a voluntarily lower-status, working teacher like Paul.”\(^{54}\)

### Emotional Causes

**Emotional Problem Caused from Social Structure**

David Garland describes the emotional problem as the following:

In Corinth, money and status were worshiped as goddesses. . . . When Corinth was reestablished as a Roman colony, it was settled by persons of lower social status, freeman and slaves, but thoroughly imbued with Roman values, with the watchword “Whatever one’s rank, it must be maintained.” The Corinthian Church was composed of a cross-section of urban society, excluding the extreme top and

\(^{52}\)Ibid. They (the rich) neglected the poor in celebrating the Lord’s Supper, reacted to Paul’s refusal to accept money for his ministry, and the proliferated litigation and sexual immorality. Patrons are only interested in their own interests and reputations in their community.


\(^{54}\)Ibid.
Boastful Corinthian Christians are no different from their pagan fellow citizens obsessed with exalting themselves and trying to leapfrog over others to attain honor and prominence.\(^55\)

Although a lot of people in Corinth might have wanted to be rich, not all would strike it rich; hence thousands of artisans and slaves made up the bulk of the population.\(^56\)

They might have been annoyed by the obsession with high status and social honor. According to Ernst Troeltsch, for two thousand years the church of Christ could be divided into three types: Church, Sect, and Mysticism. He defined Church type as compromised with the world, sect type as properly separated from the world, and mysticism type extremely set apart from the world.\(^57\)

Even though such Ernst Troeltsch’s whole theory will not be accepted, this part may be acceptable. First of all, in Troeltsch’s theory with regards to the assumption that the Corinthians had sectarianism, the majority of the Corinthian church members might be. “They are small groups; connected with the lower classes. . . . They refer their members directly to the supernatural aim of life, and in them the individualistic, directly religious character of asceticism, as a means of union with God.”\(^58\)


\(^{56}\)Fee, *The First Epistle to the Corinthians: NICNT*, 2.


\(^{58}\)Ibid., 329-331.
to show a tendency toward Gnosticism. This could reveal asceticism. Therefore, this emotional problem might have led to create the divisions of the Corinthian Church.

**Emotional Problem Affecting Religion**

Christians can get a hint with 1 Cor. 12:2: “You know that when you were pagans, you were being led off to dumb idols, whenever you were *being led* away.” The verb “being led” is frequently linked by commentators to ecstatic experiences in the Corinthians’ former pagan worship.⁵⁹ In other words, Paul starts his instruction by reminding the Corinthians of their pagan past, before they had experienced the Spirit’s power in their lives.

To use David Garland’s words, Christians can say, “It is assumed that the problem at Corinth is their spiritual ecstasy, which is getting out of control in their worship. This ecstatic tendency is read back into their previous pagan worship to argue that they imported this frenzied abandon into their Christian worship.”⁶⁰ Such religious experience was likely to be ecstasy. It seems a synonym of enthusiasm to denote a number of kinds

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Thus, the Corinthian church, surrounded by such a religious mood in the past, probably had no choice but to develop emotional problems.

**CONTEMPORARY CHURCH**

So far, there have been five causes of conflict in the Corinthian church. From now on, this paper will deal with the five causes of conflicts similarly exposed in contemporary churches. It will be proven that five causes, otherwise known as general principles, are consistently applied to contemporary churches. It is a locus of adaptation. Howard G. Hendricks points out that “observation plus interpretation without application equals abortion.” Therefore, five causes of conflict in the Corinthian church will be applied to contemporary churches.

**Theological Cause**

As stated previously, the nature of church is portrayed by three points of views. Ephesians especially deals with Ecclesiology. Even though Ephesians describes human

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beings, their predicaments, their sins, and their delusion, even more it describes God’s reaching out to people to recreate and transform them into a new society. Therefore, the solution to church conflicts is to completely understand what the church is, and then to apply true Christian understanding to community and life.

First, the church is a community to serve Jesus Christ. In other words the church is the community regarding Jesus Christ as Lord and obeying Him. Second, the church is a new people or nation. Paul uses Ecclesia, related to the church, at least eight times in his epistles. According to Eugene H. Peterson, “the biblical view of man and woman is person-in-community, a ‘people of God.’” Believers might say He makes new people out of the Jews and pagans. They become the family of God under Christ’s blood.

Third, the church is holy. A particular quality of holiness is expected of the people of God. Erickson notes that “God had always expected Israel to be pure or sanctified. As Christ’s bride, the church must also be holy.” Fourth, the church has unity in Jesus Christ.

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64 Eph. 1:22.
65 Eph. 2:11-18.
According to Klyne Snodgrass, “All the privileges of life are found in union with Christ and conveyed by the Spirit. . . Nothing short of attachment to Him will rescue us from the human plight, and nothing can define us as human beings more than attachment to Him.”

The modern world is fractured by racism, individualism, consumerism, self-help, and a class society. The churches need to recover their identity as corporate representations of people being joined together in Christ. Fifth, the church is to live the calling it has received. Christians are to live unto the Gospel, and it is an ongoing walk with others. Yperen notes that “It is an inside-out spiritual discovery process in which God’s Word, His Spirit, and His people combine to form and transform Christians. The body lives and grows and proves the calling together.”

Cultural Causes

Individualism and Individual Needs

Ever since the first act of depravity, human beings cannot turn from seeking

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70 Eph. 4:1.

71 Yperen, Making Peace, 69.
individualism, because of their sinful nature. Human culture has existed since the beginning of human beings. So humans cannot escape from their culture. It is impossible for them to escape from their culture. Modern culture has been extremely influenced by “a complex system of assumptions, practices, stories, and beliefs that guide how a common people think and act as well as what they value.” A church based on principles of individualism will respond to conflict out of its cultural values. Thus, people tend to take a more serious view of issues of fairness and tolerance than obedience and mutual submission in Christ. In this respect, the nearest thing that the New Testament has for “culture” is “world” (Kosmos), which expresses the organized life of mankind in the created world.

In this context, Yperen explains individualism:

When a church focuses on meeting the needs of individuals, Jesus and the Bible become a personal, need-meeting machine. The church becomes a collection of individuals who are fundamentally at competition with one another—competing to have their needs met. Here, the Gospel becomes a commodity by supply and

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72 Charles H. Kraft explains it well: “We cannot escape it, though it is possible to innovate, replace, add to, transform, and in other ways alter our use of the culture that we have received.” See Charles H. Kraft, Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective (Maryknoll, NY: Orbis, 2000), 106.

73 Yperen, Making Peace, 28.

74 I. Howard Marshall, “Culture and the New Testament” In Gospel and Culture. 39, ed., John Stott and Robert T. Coote. (Pasadena California: William Carey Library, 1979); David F. Well defines it as the following: In the New Testament, the term world (Gr. Kosmos) has three basic meaning; (1) the earth, the created order; (2) the nations, the human community; (3) the ways of fallen humanity, alienated from God and his truth. Especially Walls has suggested is largely equivalent to “modernity” in contemporary culture. See David F. Wells, God In The Wasteland: The Reality of Truth in a World of Fading Dreams. (Grand Rapids: Eerdmans, 1994), 37.
demand. . . The answer, they (staff and members) believe, is targeting ministries and services to specific demographic or life interest groups who have the same concerns, desires, or need. This keeps people happy for a time but further fragments the body. The attempt to meet selfish needs tends to reinforce selfishness.75

The worship wars are a good example. In many churches, the style of worship raises conflicts between believer and believer.76 There is no correct “style” of worship. Jesus only gave two requirements for legitimate worship: “God is spirit, and his worshippers must worship in spirit and in truth.”77 Although the core of worship is centered on God, Christians worship in different ways.78 In addition, Barry Liesch says, “Nothing short of revolution in worship styles is sweeping across North America.”79

Conclusively, Yperen gives weight to transforming communities of faith:

And our fight reflects our values as well. To defend or turn out our point of view, we frequently use quotations from the Scripture that show how we are right and the other is wrong. After all we divide over narrow and legalistic notions of truth. Conclusively we are individuals shaping ourselves. This rids the Gospel out of its power—leaving people in their selfish individualism rather than inviting them into a transforming community of faith.80

75Yprens, Making Peace, 30.

76Quentin J. Schultze notes that “presentational technologies can shape worship for both good and bad. The key in using presentational technologies wisely is employing them well in a service of worthy purposes, not for their own ends.” See Quentin J. Schultze, High-Tech Worship?: Using Presentational Technologies Wisely (Grand Rapids: Baker Books, 2004), 13.


80Yprens, 31.
Consumerism

According to Yperen, “All individualism leads to consumerism: When self is center, the world exists to meet one’s personal needs. A culture of consumerism will always value individual needs above community life.” Elmer Towns refers to modern consumerism:

After World War Two, we are a nation that is driven by consuming things, and we are a service society, we sell to one another, serve one another and live off the profits of a consuming society. What we call shopping is really “consuming.” We buy what is comfortable, enjoyable, flattering or entertaining. In this same way, America’s Protestants choose churches on the basis of what entertains us, satisfies us or makes us feel good about good and ourselves.

Yperen said the same thing, “Christians choose a church for the same inclinations and motivations that they choose a supermarket.” Self-centered thought and actions enable people to become estranged from God. Unwittingly, Christians make God in their image, not themselves in His. Charles H. Kraft notes that “When one focuses only on culture-bound perception it is possible to suggest that even Christians to a great extent ‘create God in their own image.’”

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81 Ibid., 30.
83 Yperen, 33.
84 Kraft, *Christianity in Culture*, 107.
Church Marketing

At last, mankind as consumers makes God a product. According to George Barna, the four “P’s” of marketing for the local church are as follows: Product to Relationships, Price to Commitment, Place to Presence of Believers, and Promotion to Word-of-Mouth.85 David F. Wells does not agree with marketing the church:

It is time for the church to adopt a whole new paradigm for understanding itself, a model borrowed from the contemporary business world. Like it or not, the church is not only in a market but is itself a business. It has a “product” to sell—relationships to Jesus and others; its “core product” is the message of salvation, and each local church is a “franchise.” The church’s pastors, says Barna, will be judged not by their teaching and counseling but by their ability to run the church “smoothly and efficiently” as if it were a business. And, like any secular business, the church must show a “profit,” which is to say it must achieve success in penetrating and serving its market.86

In this way, the church is more influenced by marketing than might be thought.

Conclusively, the church is where God forms His people. God wants to remake and redeem our needs before He meets them. He calls them into the culture formed by the cross.87 It is certain that Christianity is formed around a different story—Jesus’ death on the cross—requiring a different set of assumptions and practices that considers the needs


86Wells, God In The Wasteland, 73. Especially, Finke and Stark maintain that four factors are essential to church and market economies: (1) organization (or church polity); (2) sales representatives (or clergy); (3) product (or religious doctrine and life); and (4) marketing techniques (or evangelism and church growth). See Roger Finke and Rodney Stark, The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy (New Brunswick: Rutgers University Press, 1992), 17.

87Yperen, 36.
of others before believers’ own.\textsuperscript{88}

**Spiritual Causes**

**Spiritual Arrogance**

According to Yperen, “Church conflict is never about who is right and who is wrong. It is about lordship and submission.”\textsuperscript{89} In other words, it is about a people who have stopped or rejected being the unity in and with Christ. If any Christian will believe that they are capable of depending solely on themselves, He or She may stop being the church. This is idolatry—the sin of Israel and of the church throughout history. Church history proves that Church conflicts have resulted from spiritual arrogance.

**Satanic Action**

Scripture describes sin as a spiritual dynamic. According to Yperens, “The word *dynamic* relates to power, ability, or energy. It is an interactive system or process of competing or conflicting forces. The Bible describes this dynamic sin as a power that is

\textsuperscript{88}Ibid., 28-29; Phil. 2:3-8.

\textsuperscript{89}Yperen, 55.
external to believers, seeking to defeat them." The sin which is derived from the spiritual power sin is a spiritual battle involving principalities and powers that wage war against the believer. The people involved are being destroyed, whether physically, emotionally, or spiritually. So the sin is an addiction or habitual response that controls. In Romans 6, Apostle Paul describes people as slaves held in bondage to the powers of sin. Incorrect spiritual power is about the power of Satan to defeat, enslave, and control people. Satan has always tried to beguile Christians away from the purity and simplicity of an all-sufficient Christ.

Structural Causes

Organization and Organism

As seen, the church is not just a business, religious club, or building but a living organism, because of the body of Christ. The church as an organism is the connection of a group of believers with Christ. Christ is the head of this body (Col. 1:18), and believers, united with Him; are being nourished through Him, the head to which they are connected.

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90 Ibid., 58.
91 Ibid.
92 1 Cor. 11:3
(Col. 2:19). The practical theology of church growth has employed church marketing based on secular business. It has been decreasing, because it has tended to see the church as not an organism but an organization of world business. Reggie McNeal points out side effects of this:

Church growth played to the dark side of some church leaders. The abuse of CEO privilege and position in Wall Street scandals has its counterpart in the church. The money and power that gravitate to leaders of large organizations can place extra pressures on already-cracked character foundations.  

A common perception which people understand is that church growth is all about techniques, methods, and models. It enables current churches to have organized an overfull program of church-based activities. Certainly the Church of Christ is not organization but organism. The more they seek church growth, it appears, the more they lose their identity or nature as the church. Thus, Christians obediently should cooperate with God’s life-giving principles which will work in the Church of Christ as organism. There is hope for believers’ church.

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95 John Stott says, such a crowd, church-centered program, admirable as it it may look at first sight, has many drawbacks and dangers. See John Stott, *The Contemporary Christian: Applying God’s Word to Today’s World* (Downers Grove: InterVarsity Press, 1992), 246.
The Abuse of Church Officers

Irrespective of biblical principles, the more a church grows, the more it needs additional officers. Biblically speaking, the local church is served by two types of leaders: pastors (elders) and deacons (1Tim. 3:11-13; 1 Cor. 14:34-36). Of course, these offices are as culturally relevant now as they were in the first century. However, the excessive relevance becomes an issue. Recently, this has been a problem in Korean churches in America and Korea. Many Koreans tends to regard an office in the sense of its success, respect, and recognition. The church has abused church offices in order to meet the needs of pastors and new registrants as soon and as much as possible. It is certain that doing such things are serious sins before God and faithful members of the Church of Christ.

Emotional Causes

Next are emotional issues. Most scholars have not deal with emotional problems as a root of church conflict. Actually, in contemporary churches, emotions were dismissed in much of the evangelical teaching. Without emotional health the body of Christ cannot avoid church conflicts, because they begin with personal conflicts. As mentioned

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96 Towns and Stetzer, Perimeters of Light, 69.
previously, Gnosticism has never died. According to John MacArthur, “Strains of Gnostic influence have infected the church throughout history. Now a neo-Gnostic tendency to seek hidden knowledge is gaining new influence with distressing results.”

As seen, Gnostics believe matter is evil and spirit is good. Today, this subtle bias places the spiritual over emotional, even physical, social, and intellectual components. This comes far more from Platonism and Gnosticism than from Holy Scripture.

In a sense, Peter Scazzero points out the image of their Creator God in humans:

“This image of God includes many dimensions: physical, social, emotional, intellectual, and spiritual. . . . Over time, this unbiblical paradigm led to an attitude that regarded feelings and emotions as being opposed to the Spirit (especially anger, which became one of the deadly seven sins, despite the “be angry and sin not” and “be slow to anger” teachings of Scripture). In the minds of many today, the repression of feelings and emotions has been elevated to the status of Spirit or virtue.”

As David A. Seamands writes in his book, Healing for Damaged Emotions,

Inner scars tend to be buried in pain for so long that they are causing hurt and rage that are inexplicable. And these scars are not healed by conversion and sanctifying grace, or by the ordinary benefits of prayer. In the rings of humans’ thoughts and emotions, the record is there; the memories are recorded, and all are alive. And they directly and deeply affect Christians’ concepts, feelings, and relationships. They affect the way Christians look at God, at others and themselves.

Therefore, there is no doubt that emotional problems are associated with church

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99 Peter Scazzero, The Emotionally Healthy Church (Grand Rapids: Zondervan, 2003), 52-53.

conflicts, either directly or indirectly.

Five Causes of Contemporary Church Conflict in Relation to Korean American Churches

As seen, five causes were proved to be generally revealed to contemporary churches. In other words, this means that they could be applied to Korean American churches. Thus, we will see how the five causes can be applied to Korean American churches; however, they will be subdivided into twelve things. They will reflect the specific and distinctive dispositions of Korean American churches.

Many Korean-Americans have been faced with the racial, cultural, language, and social barriers in their lives. This has directed many Korean-Americans to attend the Korean-American churches. At first, they would need comfort and encouragement. Later, they tend to treat the church leader and pastor as a business that provides a service.

In this respect, Kae Ho Kim explains such a phenomenon as Korean Americans would shrink away from language and cultural barriers. It would bring them into a ghetto, namely, they tend to live separately from the main society and communities of America.

It might intensify sectarianism which prefers the benefits of groups and has an exclusive
and individualistic attitude.\(^{101}\)

Also, Richard Niebuhr noted “From its [Congregationalism’s] as a church of the poor in the early seventeenth century it had maintained the sectarian principle of organization and an apparently democratic character . . . .Its characteristics were not those of the religiously naïve, but those of established and cultured social classes.”\(^{102}\)

Of course, all of his opinion would not be accepted. However, this part would be persuasive and rational. Many Korean American churches located in Los Angeles have revealed these exterior causes. However, this project is not interested in showing and applying them. Rather, its purpose deals with five interior causes in detail.

**Theological Causes**

The theological causes are discovered to be two specific parts. There is a feeling of calling, which is different from a feeling of ownership, and an unexpected growth in number. They have been revealed in Korean American churches. Thus, the two reasons will be considered.

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A Feeling of Calling Different from a Feeling of Ownership

Pastors are stewards of God. When pastors have an excessive sense of ownership, sometime it results in church conflicts. The church is the possession of not pastors but God. Of course, no pastor dares to say, “I am an owner of this church”; however, there are so many pastors confusing both themselves and their congregation, contrary to lay-men’s expectations.\textsuperscript{103} The first king of Israel, King Saul is a concrete example. Pastors should take special care in dedicating themselves to the church of God (1 Cor. 4:1), because it may be based not on true stewardship as servant of God. Sometime the purpose of devotion to God may be degenerated to on a sense of ownership (2 Cor. 11:15).

In most cases, the Korean pastor in America or Korea has invested all his savings in planting a church or constructing a church building. Thus, his church easily becomes everything, or the most precious thing to him. It is natural for him to have a feeling of ownership of the church and unwittingly try to obtain the rights of ownership to the church. In this respect, the pastor, who devoted his whole life to the church, cannot throw away a strong attachment to his church. This tendency becomes one of the main causes of church conflicts.\textsuperscript{104}

Unexpected Growth in Number

While rapid growth is virtually every pastor and church member’s dream, it often proves to be one’s worst nightmare. Speed B. Leas agrees with this and says: “An

\textsuperscript{103} Park, Conflict in Church, 62.

\textsuperscript{104} Ibid., 64. Also the author introduces a good example in pages 64-66; 2 Cor. 11:5.
increase in church membership can also trigger conflict, because as congregations grow, their personalities change. People happy with the old personality usually do not like the new personality that emerges.”

During times of church growth, the church becomes fascinated by the growing choir, crowded pews, and larger offerings. Unfortunately, few have had an objective way to evaluate their surroundings and ask tough, sobering questions. In this respect, Ron Susek suggests three questions, and points out a wrong spiritual mind:

First, is this healthy growth, or are seeds of destruction entering the body? Second, is our discipling process keeping pace with the growth? Third, is this growth man-made or God-sent? You trust the false assumption that growth means divine blessing. This faulty view is fostered as pastors of fast-growing churches are invited to speak at conferences, exalted as though they have an inside track with God. But quantity instead of quality has never impressed God. Fast growth without in-depth discipleship can provide Satan with a Trojan horse.

Indeed fast-growing churches are not known for fasting, prayer, or discipleship. The more the church grows, the more people develop a market demand. If unfulfilled, the church would backlash. Moreover when pastors try to turn people to the throne of God, they must face their firestorm.

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105 Edward G. Dobson, Speed B. Leas, and Marshall Shelley, *Mastering Conflict & Controversy* (Portland: Multnomah, 1992), 116. Leas classifies congregations into four sizes: Family size (average less than fifty), pastoral size (50 to 150), program size (150 to 350), and corporate size (more than 350).

106 Hae Sung Park looks upon this symptom as a syndrome of pastoral success. He gives us two practical examples as well. See Park, *Conflict in Church*, 19-25.

Cultural Causes

Cultural causes are showed to be two things. Everyday many Koreans in their lives have felt the horrible gap of the difference between the Korean culture and American culture. Essentially, the cultural causes may be directly looked upon the main influencing parts.

Marketing the Church

The theology of church growth is more influenced by the secular marketing theory than one might think. Thus, it is worth pointing out that marketing has put contemporary churches at risk. In this respect, David Wells says that secular marketing is inapplicable to the Church of God, and harshly criticizes Barna’s mistakes:

The key to Barna’s revamping of the church, however, is his understanding of need. . . . Despite the importance of the concept of need in Barna’s proposal, he has not analyzed it with any thoroughness, so one is only left to guess at what he might have in mind. . . . Barna gives no indication of distinguishing one from the other. In fact, there is no clear indication that he considers it necessary to distinguish between needs that are spiritually good and needs that are spiritually detrimental.  

Many pastors have experienced the brutal result of marketing the church and even Jesus. The marketing mind enables pastors to market well to the demographic group Christians want to reach. Furthermore, it makes them be sellable to younger couples and

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108 Wells, God in The Wasteland, 74.
older people alike. In addition analogously, the business brain allows the pastor to excite people enough to raise the money it needed to run the church and drives him to lead members into a new building program.

To sum up, they are not interested in concentrating on fasting, prayer, the ministry of the Word, and discipleship of converts to conform to Christ, because of being overrun by the attitudes and thinking of marketing based on the secular world.

**Cultural Crashing**

According to George Barna, “In current America, the disparities between rich and poor, educated and uneducated, married and single, conservatives and liberals, urban, suburban and rural, American-born and foreign-born, Christian and non-Christian, and child-bearing and childless have become more pronounced and divisive than ever.”

In a word, America has a certain amount of cultural dissipation. This is the cultural situation of the Church in American.

To be effective, Christians must learn to target Christians’ efforts and to contextualize what Christians have to effect others so that they see Christians’ offering as

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relevant, beneficial, and accessible.\textsuperscript{110}

It is true that the Church of Christ have fought these exterior conditions. However, there actually has been culture crashing inside the church and not outside. As Susek notes, “Culture crashing occurs when a pastor (or any other staff member) accepts a position in a church with an established culture, then tries to radically change the culture.”\textsuperscript{111}

When looking at Korean churches, pastors have conflicted with both the conservative old people and the young, seeking for new changes. In this situation, if a pastor abruptly introduces a fresh and novel idea to his church without having thought of the existing church system, church conflict usually starts.\textsuperscript{112} As Susek says, “This is primarily seen in efforts to make old churches young with contemporary worship services that are ‘seeker friendly.’”\textsuperscript{113} For example, many people tend to misunderstand form with spirituality. As Barry Liesch writes, “Worshiping in a certain way or a certain style will not make believers spirituality superior. True, the content in forms can encourage them to pursue maturity in Christ. Thus, behavior and holy living will reflect spirituality.”\textsuperscript{114}

\textsuperscript{110}Cor. 9:19-23.
\textsuperscript{111}Susek, \textit{Firestorm}, 97.
\textsuperscript{112}Park, \textit{Conflict in Church}, 37.
\textsuperscript{113}Susek., 97.
\textsuperscript{114}Liesch, \textit{The New Worship: Straight Talk on Music and the Church}, 22.
Therefore, believers must honor the culture. To borrow once again from Robert Lewis and Wayne Cordeiro, culture is to the Church what a soul is to the human body. Also, they should make members learn to follow Jesus Christ.

**Spiritual Causes**

There are two spiritual causes of church conflicts. One is the problem of the immaturity in pastors, and the other is the work of Satan. Thus, these will be dealt with.

**The Spiritual Immaturity of Pastor**

All pastors want to be acknowledged as good and faithful servants of God. Unfortunately, “few have had an objective way to evaluate their strengths and weaknesses, which directly affect their ministries.” In this respect, Eugene Peterson advises believers to discern between profession (calling) and job (craft).

He emphasizes “with pastors it is God”, in other words, pastors have to seek spiritual integrity with God, because He makes them more spiritual.

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115 Susek., 69.


117 Ibid., 11.
Today, the spiritual immaturity of pastors is one of the most important causes of church conflict. Most pastors, at first, begin with working on the assumption of pastoral success, because God called them as pastors. In fact, most seminaries and Bible colleges focus on teaching just pastoral crafts and skills, so students neglect such thing as prayer, meditation, fasting, worship, and so on.

Moreover, under this situation, church members regard a new pastor as a spiritually mature man. The members tend to pay no regard to the possibility of the pastor’s immaturity. As days go by, the pastor feels such a sense of expectation and heavy pressure. When facing spiritual problems, he will often deny his spiritual immaturity; furthermore he will not seek the help of an expert. Instead, he should admit spiritual problems and seek the help the experts.\textsuperscript{118} This attitude of spiritual maturity makes a hypocritical and double-faced religious leader.

\textbf{The Attack of Satan}

Whenever church conflicts occur, people confront each other, tend to condemn the opposite group, and even regard the other party as an agent of Satan. Certainly, it is an incorrect judgment. Christians should remember even though they criticize and judge the

\textsuperscript{118}Park, \textit{Conflict in Church}, 74.
dissident group, they are brothers and sisters who are called into the faith community.\textsuperscript{119}

Therefore, taking such an attitude is the second serious sin before God. From a spiritual prospective, believers have to look inside the substance of conflicts. At that time, they must realize that church conflicts may be spiritual wars against Satan. Since the beginning of human history, Satan has used the weaknesses of people and injured or destroyed the Church of Lord.\textsuperscript{120}

Park points out Satan uses three tools to create church conflicts: “They are first, church members habitually causing church problems; second, wrong doctrines of heresy; and third, church members regarding the office as a good name and a power.”\textsuperscript{121}

\textbf{Structural Causes}

The structural causes are showed to be three specific things. There is a disharmony through lack of pastoral leadership, a distrust increased by repeated conflicts, and a disharmony through a change of Senior Pastor. Unbalance of church organization will bring church conflicts. Thus, the three causes will be considered.


\textsuperscript{120}Matt. 16:23; Mark 4:15, 8:33; Luke 22:3,31; 2 Cor. 11:14-15; 1Thes. 2:18; Rev. 2:9.

\textsuperscript{121}Park, \textit{Conflict in Church}, 67.
Disharmony through Lack of Pastoral Leadership

According to a lot of sociologists, the maximization of diversity is one of the characteristics of the future society. On the one hand the church tolerates the diversity of the ministry. On the other hand, the direction of unifying ministries must go forward.

Robert D. Dale suggests that unifying diverse persons and tasks is team-building. He gives an example for understanding team-ministry to believers:

When geese migrate south toward the rice fields of the American Gulf Coast, they always fly in a “V” formation. Two engineers used a wind tunnel to calculate why the “V” formation is continually used by the birds that follows. Overall, the flock gains 71 percents greater flying range as a team than when flying alone. One goose “takes the point” and flies at the front of the formation for a while and then falls back into a less taxing position in the flock. During a long journey, each goose flies the point at some time. In all kinds of situations, teamwork calls for shared, timely leadership. 122

In fact team-ministry has clear theological and biblical foundations. 123 For example, Paul’s image of the church as the body of Christ reminds Christians of several vital truths about the based-team ministry. 124 Actually, until then, they had understood the pastoral structure as a hierarchy system. This has resulted in church conflicts. In light of Paul’s teachings, Christians have to see team-ministry as a horizontal structure,

123 George Cladis, Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders (San Francisco: Jossey-Bass, 1999), xi. Leading Team-based ministry presents a biblical and theological model that can be the foundation for structuring congregations around ministry teams.
124 Rom. 12:4,6; 1 Cor. 3: 5-9; 1 Cor. 12:14-26; 1 Cor. 12:12-13. cf. Mark 6:7.
because this interprets pastoral office and duty as a biblical church function. Hence, they need to recognize that this leadership is based on servant-leadership.¹²⁵

**Distrust Increased through Repeated Conflicts**

Sung Kun Park, taking charge of the largest Korean Baptist Church in Los Angeles, California, points out the more church members experience conflicts or fractions, the frequenter they tend to repeat them. In this respect, Korean-American churches seem to be typical of examples.¹²⁶ So these churches would be called churches fighting a good battle. Generally, this church has a strong distrust to a pastor, in addition the founders of the church and members are apt to have a wrong sense of ownership. While they attribute the responsibility of every problem that exists to their pastors, they will not admit pastor’s authority. They even try to exclude their pastor, if the pastor shows a strong leadership in order to fix the problems of the church.¹²⁷ Thus, first of all, this church needs the doctrine of the right church, ecclesiology.

¹²⁵Maxwell defines leadership as influence based on integrity. See John C. Maxwell, *Becoming a Person of Influence* (Nashville: Thomas Nelson, 1997), 15-35.

¹²⁶Interview with Sung Kun Park in June 27, 2007. This writer had an interview with Park in his church located on Los Angeles. In chapter five and six the writer will deal with the survey and interview about his church at large.

¹²⁷Park, *Conflict in Church*, 32.
Disharmony through a Change of Senior Pastor

When necessary, a church can change her pastor, however, this should be limited to just three cases: the retirement of senior pastor, the serious problems of pastor’s body, and the move to another church. On the other side what a new pastor has to remember is two things: First, the new pastor must make an impression on church members as the following: ‘He is a faithful and competent pastor!’ Second, he has to pay regard to the worth of the existing church tradition and culture. If new pastor neglects them, he will face resistance and rejection from established members. In that sense, this is associated with culture crash. Moreover, a new pastor has to consider which leadership styles to use. As Leas notes, “Because when a congregation hires, either deliberately or by mistake, a pastor whose leadership style differs from his predecessor, conflict is a near certainty.”

Emotional Causes

In Korean American churches, emotional causes generally are discovered to be three things. There are a dispositional conflict among leaders, the existing inner hurts of pastor or member, and a burned out pastor. The three causes will be handled.

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128 Ibid., 27.
Dispositional Conflict among Leaders

There seem to be two kinds of pastors or leaders. One is a leader with people-oriented leadership orientation, and the other is a leader with task-oriented leadership orientation. This disposition enables them to be divided. David Augsburger explains that “conflict is natural, normal, neutral, and sometimes even delightful. How we view, approach and work through our difference does—to a large extent—determine our whole life pattern. And he adds that people can be helped to view conflicts as honest differences.”

Therefore, Christians need to understand various dispositions of people. Today it is gradually important for pastor to prevent church conflicts in advance. This project will deal with them at large in chapter five.

The Existing Hurts of Pastors or Members

Gordon MacDonald makes it clear with the case of Charles Blair that:

Although his drive was clothed in all sorts of impressive spiritual motives, and although his ministry was remarkably effective, down at the center were unresolved hurts of the past. Because these hurts remained a point of disorder in his private world, they came back to haunt him. They affected his choice and values and

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blinded him to what was really happening at a crucial moment of his life. The result was serious disaster, failure, embarrassment, and public humiliation.132

Today, one of the newly stressed fields to pastors is the inner healing ministry. As all trees have an annual ring, so people have a growth ring of their life. These rings reflect the hurts of each man and woman. Believers have those hurts and pains of life as well. Generally speaking, they have been deserted, rejected, misunderstood, and neglected; and have averted people’s eyes. Even someone can have a serious disease caused by the deep hurts. Unfortunately, the hurts in most members have been caused by the church, the former pastor, or members.133

Henri Nouwen suggests the minister’s mission as the wounded healer. According to him, “for the pastor is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his service. . . . Nothing can be written about ministry without a deeper understanding of the ways in which the minister can make his own wounds available as a source of healing.”134

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133Park gives two good examples. See Park, Conflict in Church, 50-55.

The Burned Out Pastor

Actually, Gordon MacDonald had experienced the burned out pastor. Most pastors have been tempted “to give imbalanced attention to their public worlds at the expense of the private.”\(^{135}\) So they seek and look for “more programs, more meetings, more learning experiences, more relationships, and more busyness; until it all becomes so heavy at the surface of life the whole thing shudders on the verge of collapse. Fatigue, disillusionment, failure, defeat all become frightening possibilities.”\(^{136}\)

He adds that “Pastors (We) can be driven toward a superior Christian reputation, toward a desire for some dramatic spiritual experience, or toward a form of leadership that is really more a quest for domination of people than servanthood.”\(^{137}\) Therefore, it is impossible for these pastors, fallen into such spiritual mannerism, to work in faithful and devoted ministry. Such pastors must be more degenerating in emotional and spiritual areas. At that time, church members cannot help but experience emotional and spiritual hurts. Finally, all of them may result in church conflicts.\(^{138}\)

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\(^{135}\) MacDonald, *Ordering Your Private World*, 16.

\(^{136}\) Ibid.

\(^{137}\) Ibid., 47.

\(^{138}\) Park, *Conflict in Church*, 75.
SUMMARY AND CONCLUSION

In this chapter, five issues and twelve causes of church conflict were considered. These areas were theological, cultural, spiritual, emotional, and structural. From this study, Christians have discovered that church conflicts have been very complicated. Church conflicts also are revealed to be all actions trying to divide the body of Christ. To borrow once again from John Stott’s expression, there is a paradox at the heart of the church. On the one hand the church has the divine ideal. On the other hand it has the sinful human reality. Thus, conflict is always theological and ecclesiological. Best of all, it is the most important to fully understand the Church of Christ. As much as to say, all believers cannot overemphasize the understanding of the body of Christ. Therefore, a start to the solution to the problem may lie in knowing the causes of church conflicts. The writer suggests it’s high time that pastors teach members the nature, meaning, mission, and function of the church, and make them obey the Word of God.
CHAPTER THREE

LEVELS OF AND RESPONSES TO CHURCH CONFLICT

As seen earlier, conflict is an activity that is found almost everywhere,\(^1\) including the church. Current polarization in the church will no doubt decrease before it increases. Christians should recognize “the contemporary plight of the church as one of conflict, and understand the struggle as an urgent one a struggle in which not only the identity of the church is at stake but also its whole life.”\(^2\) If conflict sharpens the edge of an organization and keeps it aware of and true to its purpose, it is healthy.

Before becoming rid of church conflict, first of all, believers need to grasp and label levels of church conflict, because “limiting or managing the intensity of conflict is

\(^1\)Economics studies conflict among economic organizations—firms, unions, and so on. Political science studies conflict among states and among subdivisions and departments within larger organizations. Sociology studies conflict within and between families, racial and religious conflict, and conflict within and between groups. Anthropology studies conflict of cultures. Psychology studies conflict within the person. History is largely the record of conflict. Even geography studies the endless war of the sea against the land and of one land form or one land use against another. See Kenneth E. Boulding, *Conflict and Defense: A General Theory* (New York: Harper Torch Books, 1962), 1.

important for preventing confusion, chaos, and even violence.”

Next they must have an accurate grasp of the styles of responses to conflict. Christians’ personalities cause them to react in patterned ways to conflict. So they need to examine “the advantages and disadvantages of various styles for specific kinds of conflict situations.” Therefore, examining levels of church conflict and responses to church conflicts are believed to be conductive to a healthier faith-life. The writer examines the main theories, their weaknesses, and suggests the biblical solution to church conflict.

**LEVELS OF CHURCH CONFLICT**

**Main Theories on Church Conflict**

**Speed B. Leas’ Theory**

Speed Leas is the first who studied church conflict as a discipline. Also he has been a pioneer who established church conflict as a part of church administration. In fact, his levels of conflict are recognized as a main theory. He explains the five levels of conflict most churches experience.

Marlin E. Thomas and Kenneth C. Haugk as next generation scholars follow his theory. In addition, they have further developed his theory. The project employs their

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opinions or theories in order to examine five levels of church conflicts. As mentioned previously, much of the existing literature on conflict does little to help people determine the severity of conflict and adjust their responses accordingly.\(^5\) According to Leas, what distinguish the various levels are the objectives of those involved and their use of language.\(^6\)

**Level One: Predicaments/ Problems to solve**

Speed B. Leas explains level-one of Church conflict:

> In level-one conflict, the major objective of the parties is to solve the problem. Level-one disputants don’t accuse people: “What’s the matter with you?” They stay focused on the problem. . . . The level of candor, in fact, is an excellent indicator of the level of conflict. Because this level of conflict is handled so smoothly, some people don’t see it as “conflict”. . . . When conflicts remain at this level, a great deal can be accomplished: Problems get solved, people understand each other better, relationships improve, trust is deepened.\(^7\)

At this level, individuals do not perceive the conflict as person-oriented and use language that is straightforward and centered in the here and now.

As Kenneth Haugk observes, “They have no hidden agendas.”\(^8\) So they share appropriate information about the issue with each other in open and trusting ways.

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\(^6\) Ibid., 84.

\(^7\) Ibid., 85.

\(^8\) Full use is made of rational opportunities to work out a solution, and communication is quite open. See Kenneth Haugk, *Antagonists in the Church: How to Identify and Deal with Destructive Conflict* (Minneapolis: Augsburg Publishing House, 1988), 32.
Furthermore, they recognize their own different feelings, share them with each other, and care for one another. It is easy for them to respect one another’s views and negotiate their differences, so each feels respected and cared for (Phil. 2:2-4).

**Level Two: Disagreement**

How this level is different from level-one is that factions are still concerned about solving the problem. Thus, opposing groups are interested in coming out of the situation looking good. At this time, they tend to see the positive side. In other words, they have a belief in solving problems.

Speed B. Leas explains level-two as a disagreement:

In level-two conflict, the objective of the parties has shifted slightly: each party becomes increasingly concerned about self-protection. Parties are still concerned about solving the problem, but they are especially concerned about coming out of the situation looking good. At level-two, people’s language has a higher emotional content. Each party reveals their increasing tension: “The treasurer makes me pretty angry” and “I’m very disappointed with the pastor.” People begin to lose trust in the church leaders to help them get through the problem. They talk to others in the church about their concerns. They take their problems home and discuss them with spouses and friends. This can become destructive, of course, but it can work for the good too, especially if people receive feedback that helps them deal constructively with the conflict. . . . Parties also begin withholding information at level-one. It’s not everything that might be relevant is shared. . . . As in level-one conflict, this level should not disturb churches. This is another level of conflict typical to most churches, a level that with a little patience and planning can be turned to the good.⁹

As Marlin E. Thomas notes, “If one individual, or a subgroup in the large group,  

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begins to feel their needs and concerns are being overlooked, they start to feel an uncomfortable disagreement with others.”10 Actually, their vague, unclear, and incomplete information can sharpen the disagreement. “People share what information they do have only with those who agree with them.”11 According to Kenneth C. Haugk, “at this level . . . those operating at level-two frequently turn to compromise as a method of dealing with differences.”12

**Level Three: Contest**

In the light of comparing previous levels with this level, competition for victory is showed. So, Leas regards level-three as a contest. While conflicts are gradually intensified, people are less concerned with reconciliation between other parties. Especially, Leas suggests various distortions such as dichotomizing, universalizing, magnification, fixation on feelings, and so on. Leas, who established levels of church conflict, notes level three:

At level-three, conflict has become a full contest: the “players” are less concerned about the problem or looking good; now they want to win, to get their way. They’ve lost perspective on the issue. When looking at the larger picture of a

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11 They begin to guard their feelings, and often deny that there really is a problem. They trivialize other persons’ viewpoints, sometimes even joking about them in critical ways. The differences that do exist are debated, rather than negotiated, often resulting in splitting hairs over technicalities and fine points. See Thomas, ed., *Transforming Conflict in Your Church*, 30.

12 Haugk, *Antagonists in the Church*, 33.
conflict at level-one or two, people still see in the foreground the problem and possible solutions. At level-three, problem and solution have moved to the background. It is much more difficult, then, for people to see clearly and accurately what is actually going on, and their language reflects this. Several distortions are common:

- Dichotomizing: To dichotomize means to see things as right or wrong, black or white. There is little or no room to explore a variety of alternatives. . .

- Universalizing: We universalize when we make broad generalizations that do not accurately describe what is going on in the church. We tend to use words like everybody, nobody, never, and always. . . . Naturally, universal statements are rarely true, and saying them distorts people’s views even more.

- Magnification: When we magnify, we assume the other party has evil motives. We also imply that our motives are righteous. . .

- Fixation on feelings: This means focusing on people’s feelings rather than the facts of the problem. . . . At level-three, groups and coalitions begin to form. These groups are not yet factions. They may not meet regularly, nor do they have clear leadership or a hierarchy, but others begin to notice their consanguinity. 

At this level, the objective is no longer to solve the problem. Even self-protection has slowly died away. As Thomas observes, “The views of people with whom they disagree are rejected outright, and the differences that already exist heighten and distort the truth even more.”

Although it occurs infrequently, “healthy resolution of conflict at this level is still possible.”

**Level Four: Fight/Flight**

From what Marlin Thomas said, “If the polarization of a level-three conflict is not
resolved successfully, it will inevitably evolve into a full-blown church fight.”

Leas describes it:

In level-four conflict the major objective of parties is to break the relationship, either by leaving or getting the other to withdraw. No longer is victory palatable; now the very relationship is a problem. . . People express their dissatisfaction with nonverbal behaviors towards the “enemy”—not speaking, literally turning their backs, shouting, making obscene gestures, scowling, grimacing. The focus of conflict shifts from issues and emotions to principles. The parties battle over eternal values: truth, human rights, justice. Often the issues being addressed by the parties are problems to solve, and workable solutions can be found. However, if the problems to solve are addressed as standard bearers for eternal principles, resolutions are extremely difficult to work out. The strategies of those in level-four are usually designed to end the relationship. Opponents are punished, shamed, and attacked in the hope that they will choose to go away.

In this level, strong leaders emerge, and the groups cohere. Members of the group defer to leadership, and the group makes plans as a group. Members begin to feel more powerful through their identification with their cause: there is a sense of cohesiveness, solidarity, and unity—exhilarating emotions indeed!

Allies, in fact, begin to identify more with their group than with the church. . . Parties push their own will at the expense of the whole, impugning the integrity of those not in the group, believing that those in opposition are essentially hypocrites. Furthermore, parties often attempt to enlist outsiders in their cause, and almost any outsiders will do: denominational officials, the press, neighboring pastors, conflict consultants. The expectation of people at level-four is that when outsiders hear the complaints of the protagonists, they will surely want to join the cause and lend weight (or at least sympathy) to their side.

Parties operating at level-four, have the objective of hurting their opponents in some way to dispose of them. As Haugk writes, “The good of the organization is not a concern at this level. Being right and punishing those who are wrong predominates.” In other words, differences between them are seen as the insuperable problem and labeled as right and wrong. “At this level, the choices have crystallized into two: fighting or

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16Thomas, ed., 31.

17Dobson, Leas, and Shelly, Mastering Conflict & Controversy, 92-93.

18Kenneth Haugk, Antagonists in the Church, 34.
Level Five: Intractable

To borrow from Kenneth Haugk’s expressions, Christians regard level-five intractable situations as “conflict run amok.” Leas describes:

At level-five, people believe the opposition is so evil and so virulent that simply getting rid of them will not do. The opposition must be punished or destroyed. Those at level-five conflict believe, for the safety of the church, that the bad people must be disciplined so they can do no further damage. For example, people at level-five are not satisfied with having the congregation fire a pastor. These people continue their battle at the denominational level, looking for ways to get the pastor defrocked. Withdrawal from the conflict is next to impossible for parties at this level. Since one feels called by God to do these “mighty acts,” pulling back would be seen as retreat, a demonstration that one does not truly believe.

Regarding these five levels, Leas commented: “The first two levels are easy to

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19Ibid., 34.
20The writer employs the forms of McSwain and Treadwell. See McSwain and Treadwell, Conflict Ministry in the Church (Nashville: Broadman Press, 1981), 42.
21Dobson, Leas, and Shelly, Mastering Conflict & Controversy, 93.
work with; the third is tough; the fourth and fifth are very difficult and impossible\textsuperscript{22}

In others words, conflict at levels one and two, and sometimes in level three, can often be handled by normal conflict resolution techniques and can end up being healthy. Most conflict at level three and higher levels cannot.

As seen, Leas’ theory of levels in conflict may be practical and applicable to contemporary churches. This project will deal with the possibility of adaptation in the chapter five. Conclusively, Frank Schmitt summarizes levels of conflict as the following:

● Level-one: The problem is the focus and the language is specific and clear. This is problem solving and easy to resolve.

● Level-two: Persons become more self-protective, and the problem takes a back seat. The language used may be general and avoiding the issue.

● Level-three: Persons become interested in winning, and not just protecting. The language begins to distort as talk becomes us and them. They become expert mind readers and talk about perceptions as if they were facts.

● Level-four: Persons become not just interested in winning, but they want someone to lose. They want to get rid of someone.

● Level-five: Persons become religious fanatics about their position. They see themselves as called by God to rid the organization, and even the world of the object of their opposition. Not only do they want to fire the pastor, they don’t want him to ever get another church.\textsuperscript{23}


Ron Susek’s Theory

First of all, Ron Susek writes “firestorms (conflicts) have an observable life cycle.”

So he divided the levels of church conflict into six phases. Susek provides each phase with the natural dynamics and recommendations.

<table>
<thead>
<tr>
<th>Phase one: Sparks</th>
<th>The Natural Dynamics of human relationships</th>
<th>Recommendations</th>
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<tbody>
<tr>
<td></td>
<td>Real, God-given differences exist in people, such as goals, needs, perspectives, values, methods, interest. Christians need acceptance, adjustment, and appreciation.</td>
<td>Never allow church growth to shift the emphasis away from the value of the individual. Hold special meetings twice a year. Periodically study the biblical purpose and function of the board.</td>
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| Phase two: Sparks Igniting a Firestorm | People feel uneasy with each other because perceived unfairness or hurt is involved. Diversity to be despised, not respected. People seek out those who agree with their position. | Do not take a wait-and-see posture, or leaders will lose their leadership. Acknowledge that there is a problem and call for fasting and prayer. Hold spiritual life meetings with a neutral visiting speaker. Invite a neutral mediator to help settle the disturbance. |

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25 They are sparks, sparks igniting a firestorm, firestorm in full fury, consuming winds, the final burn, and rebuilding on burnt Timbers.

26 Spiritual leadership and business leadership are different functions. Promptly response to complaints and concerns with fairness and justice. Conduct an exit interview to find out why people are leaving your church. They may give clues of a coming firestorm. At least once a year, take the board and church through the approved master plan. Keep the staff clear in direction and united in spirit. See Susek, 28-29.

27 Discussions are held to reinforce and promote their concerns. The groups discuss strategies for handling future meetings. Pride is challenged and defenses deepen. Language becomes less specific and more general. People will say, “They always . . .” or “You can never trust them . . .” or “They are not capable of . . .” People stop freely sharing information so the opposing view cannot gain an advantage. People lose interest in resolve and become concerned about how they will look or fare in the growing conflict. See Susek, 38.
<table>
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<tr>
<th>Phase three: Firestorm in Full Fury</th>
<th>Slander becomes acceptable in talking about the other side. People become identified with strong positions. Casual disagreements become sharp divisions. Organizational structure is used as a weapon for defeating the other side. Constitutions, bylaws, and rules are used to “prove” the other side wrong. Winning becomes so important that serving, loving, or going the extra mile is spurned.</th>
<th>At once seek a crisis management consultant. Determine if there is an evil core to the firestorm, and start church discipline. Keep a strong balance between grace and justice. Grace without justice is weak, indecisive, and manipulative. Justice without grace produces rebellion. Consult with a Christian attorney to avoid an unnecessary lawsuit resulting from the manner in which issues are handled. Do not be indecisive about issues.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase four: Consuming Winds</td>
<td>Facts are hard to find, because arguments have become intensely emotional. Each side is sure the other will not change. People have little perception of others’ pain. Distinguishing the difference between satanic activity and human behavior isn’t easy, making the spiritual struggle hard to define.</td>
<td>Work closely with a consultant. Teach solid, biblical truths about our spiritual battle with darkness. Do not let people blame the whole situation on Satan. Set up a conference on spiritual warfare. Do not permit Scripture to be used as a weapon between fractions. Do not let the conflict become the pulpit theme. Call the congregation to days of fasting and prayer. Each leader must determine whether it’s best to stay or leave.</td>
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28 Each side is sure it knows the wrongful motives and strategies of the other. The pastor is generally put a no-win position and cannot lead the church out of the crisis alone. Conflict management consultant Dr. Edward Perice says that 50 percent of the pastors who are harmed at this point do not return to the ministry. See Susek, 47.
| Phase five: The Final Burn | Conflict may lead to litigation. Litigation involving the church is almost always a lose-lose situation. The object now between the groups is to discredit and destroy the opposition. The deeper the conflict, the more formal becomes the effort for resolution. An outside party officiates the dismantling of the organization. | Pull people back from the simple “we-are-right, they-are-wrong” mind set by getting them see the complexity of the situation. How? Set up a task force to discover each group’s complaint. Hire a neutral consultant to start a fact-finding procedure and assure fairness to all parties. Hear out each person fully. Set biblical guidelines, and set forth Scripture and prayer for each side to consider. Help people take ownership of their own fallibility. Do not hesitate to terminate nonfunctioning ministries or excess property. |
| Phase six: Rebuilding in Burnt Timbers | One group may start a new church, while others scatter to other churches. Some people are lost to the faith due to bitterness. There is a period of struggle as different personalities emerge and attempt to remedy the problem or save the ministry. A faithful remnant will stay with the property and ministry. Resentments will linger between the ones who stayed and the ones who departed. With proper leadership and time, the church can reemerge. | If the pastor resigns, it is vital to hire an interim pastor, or the cycle can start all over again. An interim serves best at this point to prepare the way so the new pastor can have a clean start. Invite a special speaker to assist the new pastor in a series of meetings geared to the healing of the remnant. Themes such as unconditional love, forgiveness, and unity are necessary. |

Figure 3. Ron Susek’s Theory

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29Susek, 15-66. This is my summary of Ron Susek’s theory.
Hugh F. Halverstadt’s Theory

Hugh F. Halverstadt provides two models: First is a malevolent cycle of conflict. Second is a benevolent cycle of conflict. Halverstadt focuses on dealing with the first model, because the second model is associated with resolution to conflict. Actually, he emphasizes a tendency of the malevolent cycle of conflict and rational intervention to the malevolent conflict. He states: “It is entropic, a mindless, escalating pattern of power struggling for a win/lose outcome. Without reasoned intervention, a malevolent cycle of conflict moves toward an all-or-nothing outcome. All natural conflicts evidence this process.”

He points out “years of accumulation of unresolved emotional and substantive differences between factions in the congregation lay behind the eruption over the kitchen incident.” In other words, all conflicts tend to be decreased through reinforced negative process. Thus, he explains the malevolent cycle:

That incident triggered these issues and feelings out into the open. Fighting habits from previous malevolent rounds began scripting the behaviors of all parties.

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30 Gil Rendle disagrees to any intervention, because making the shift from a fix-it posture to purposeful leadership will provoke reactions and complaints. He continues to say according to family system theory, when a family system seeks to change for the better through therapy or some other intervention, the family initially gets worse become more reactive before it gets better. See Gild Rendle, “The Illusion of Congregational ‘Happiness’, ” in Conflict Management in Congregations, ed. David B. Lott (Bethesda: The Alban Institute, 2001), 91.


32 Ibid., 8.
The kitchen incident did not create this malevolent round of conflict; it only triggered it. Once in the open, the conflict escalated with the polarizing effects of the circularizing of a petition: a petition advocating a solution rather than the exploration of concerns. A parliamentary motion to prevent debate threatened to reduce the situation to nothing more than a political contest between competing factions for control of the congregation. The outcome would have been one faction’s winning at the expense of the other. A damaging residue of distrust, cynicism, and disaffection would have been left for members on the losing side. Malevolent cycles are destructive not only to the principals but also to the larger communities that host them.

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<tr>
<th>3. Escalating combat</th>
<th>4. Alternative</th>
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<tbody>
<tr>
<td>2. Triggering Events</td>
<td>4. Alternative</td>
</tr>
<tr>
<td>1. Latent Opposotions</td>
<td>Lose/lose Disengagement</td>
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Figure 4. The Malevolent Cycle (Dirty Fighting)³⁴

RESPONSES TO CHURCH CONFLICT

Van Yperen’s Theory

Van Yperen explores four common negative responses to conflict: passive, evasive, defensive, and aggressive. According to him, “Each style will lead to frustration and failure because it is self-centered, based upon self-protection or self-promotion.”³⁵ He

³³Ibid.
³⁴Ibid.
³⁵Yperen, Making peace, 90.
makes it clear that “conflict is God-purposed.” In other words, God allows conflict, perhaps even drives His Children into it, that they may know His love and His peace and realize His redemption.

Passive Responders: Why Peacekeeping is not Peacemaking

According to Van Jim Yperen, “Passive responders will suffer greatly during conflict. . . . They endure conflict inwardly, submitting to or remaining silent about a disagreement or offense.” Passive responders tend to believe that all conflict is wrong and dangerous has to be endured quietly. They often look upon themselves as left-handers who tend to respond to every conflict with forgiveness or love. In other words, this is their worldview; they are convinced that mercy and love forbid any confrontation. According to Yperen, “Passive responders are more interested in keeping themselves and others from hurt than they are in reconciling themselves or others to God’s truth.” Their first need also is to be loved and accepted at all costs. In other words, that love may come at the expense of truth. This approach to conflict is unbalanced because it holds a

36Ibid., 92.
37Ibid., 113.
38Ibid.
superficial, even selfish view of love.

Such responders may tell that their first concern is others, but their passive attitude is ultimately self-oriented. In this respect, they are dishonest. Passive responses also result in silence to every conflict. Yperen notes that, “Keeping silent is a passive form of lying. It is deceitful. Believers are called to speak the truth in love. Allowing false impressions about people or circumstances engenders more discord, not less.”

After questioning why some leaders find themselves keeping silent or passive in conflict, Yperen continues to deal with their fear: “The answer is fear. Fear is the single greatest obstacle to most church leaders today. Passive responders fear rejection and disagreement. What if they don’t listen? They worry. Fear causes doubt and second-guessing. What if I am wrong?”

As stated above, Yperen describes a leader’s silence in detail with an example: “A leader’s silence is more than failure to lead. It is unbelief, even deceit. It doubts the power of God redeem, reconcile, and intercede.”

Lastly, Yperen explains spiritualizing passive behavior:

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39 Ibid., 114.
40 Ibid.
41 Ibid., 115. He gives an example of pastor Ken. Inwardly, Ken was deeply wounded. Outwardly, he displayed little or no evidence that there was a problem.
Whether for positive or negative reasons, the passive response does not face the truth squarely. Passive responders, however, do not see themselves as deceptive. Focusing on their intense feelings and emotions, they believe that being passive is right, even Christ-like. . . . At the extreme, passive responders spiritualize their pain or conflict by portraying themselves as “suffering servants,” innocent victims, or as being “crucified” unfairly Jesus.42

When Christians think of conflict as unconditionally wrong, they may be passive responders. Also, they try to avoid conflict and will want to comment about it as little as possible. This attitude is selfish, self-centered. All Christians must remember that conflicts are not always wrong. Believers can change them into good gifts in Christ.

**Evasive Responders: Why You cannot run or hide**

Yperen gives full description of evasive responders. According to him, evasive conflict responders “will do almost anything to escapes conflict or avoid ‘enemy fire.’”43 They will run away from sin and avoid responsibility for their mistakes. Evasive responders will deceive themselves and others that they have been hurt by someone’s sinning against them. They will distract an accusation or minimize their sin against someone else. If possible, they will avoid conflict at all costs, because people who abuse evasive responses tend to believe that all conflict is wrong and must be avoided.

As Yperen writes, “They will almost always lie, when questioned about a conflict.

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42Ibid., 117-118.
43Ibid., 125.
If people ask evasive conflict responders, ‘Is something wrong?’ Their primary response will be no. He continues to note, “When forced to answer, they will divert the real issue to something of secondary or minor importance. And if the problem is still pursued, evasive responders will resort to spreading rumors, rationalizing their own behavior, or blaming others for the conflict, further compromising truth.”

Continually Yperen points out evasive responders’ distortions to truth:

Evasive responders are, by virtue of their response, deceptive. They are more interested in diverting themselves (and sometimes others) away from the discomfort and responsibility of the conflict than they are in reconciling themselves or others to God’s truth. Evasive responders will protect themselves by manipulating relationships to their advantage. Evasive responders will acknowledge that there is a problem but will go to great lengths to minimize or divert the problem. . . . Evasive responders are self-deceiving. However, they do not see themselves as dishonest. Instead, they see themselves as merciful and loving, protecting relationships.

Next he explains their relationships clearly:

Ironically, in their pursuit of preventing hurt, evasive responders will often deny or lose touch with their own feelings, preferring to accept the lie than to acknowledge the hurt. Some evasive responders have difficulty expressing love or affection and accepting it from or giving it to others. . . . While they say relationship is a supreme value, evasive responders tend to seek out only those relationships that support them and avoid or even sacrifice relationships that do not. . . . When friends honestly and lovingly confront an evasive responder, they will often express frustration and confusion from the results. . . . Evasive responders rarely experience genuine reconciliation because they are always minimizing, compromising, and settling for less.

\[44\text{Ibid.}\]
\[45\text{Ibid.}\]
\[46\text{Ibid., 126.}\]
\[47\text{Ibid.}\]
Like passive responders, evasive people have a pervasive fear of rejection. For example, in a competitive game, evasive responders tend to quit before they lose. As a distinct feature, they have a fear of rejection. Evasive Christians would rather leave than be rejected.

Yperen continues to explain their other characteristics. “Evasive responders have a sympathetic, emotional view of grace and mercy. In conflict, they will constantly minimize sin and maximize the need for grace and mercy.”\textsuperscript{48} Instead they confess their sins, receive forgiveness, and work out restitution. Evasive responders only want to forgive and forget. Ultimately, this is “cheap grace.”\textsuperscript{49}

Thus, evasive responders lose trust. In other words, loss of trust is one of the greatest problems of evasive responses, because trust is based on truth. They have no open communication with truth in love. So Yperen points out, “Evasive leaders always fail because they lack the essential trust necessary for people to follow.”\textsuperscript{50}

Yperen answers his previous question: “Why you cannot run or hide?” In a word, his opinion is clear; Christians should confront conflicts. Unlike passive responders,

\textsuperscript{48}Ibid., 132.


\textsuperscript{50}Ibid., 133.
evasive responders always avoid church conflicts and even try not to think about them.

Many Christian leaders run away from sin and dodge responsibility for their mistakes. They always say, “Everything is OK!” So, they tend to manipulate relationships to their advantage. Also, they do not accept themselves as liar and self-deceiver. Rather, they look upon themselves as right servants of God. Their lives are controlled not by their minds but by their emotions. As a result, they provide the division of church with differentiation between their supporters and non-supporters. In other words, they produce other conflicts.

**Defensive Responders: Why Your Conflict is not about You**

According to Yperen, to abuse spiritual authority for self-protection is one of the biggest problems. Such abuse is done in skillful and open ways. Yperen lists examples such as:

- using Scripture to defend or protect himself\(^{51}\)
- comparing himself to the Messiah
- declaring special insight, knowledge, or revelation
- spiritual overstatement
- double-talk in preaching\(^{52}\)

People say that to be defensive is to protect or to justify oneself in the face of criticism, failure, or attack. In Yperen’s opinion, there seem to be four dispositions of

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\(^{51}\)Many defensive pastors tend to use the pulpit for their own therapy and self-justification.

\(^{52}\)Ibid., 136.
defensive responders. First, “people who use defensive responses tend to believe all
conflict is about proving who is right and who is wrong, so authority and position must
be defended at any cost.”\textsuperscript{53} Second, to show their righteousness, defensive responders
will manipulate relationships and distort the truth in order to keep their position or
reputation. Therefore, their primary sin is that they prefer to be right rather than
reconciled. Third, defensive leaders claim a special anointing, or a special status, based
upon Scripture verses, such as “Do not touch my anointed ones; do my prophets no
harm”.\textsuperscript{54} Spiritual arrogance is common for defensive responders. Fourth, their other
features are arrogance and power. “They have abused phrases such as: ‘God told me . . .’
or ‘The Lord revealed to me . . .’ Also they frequently have a ‘my way or the highway’
approach to leadership. . . . The tactic is always to place the focus on themselves and the
blame on others. The test is always loyalty, often at the expense of truth. They often find
spiritual excuses not to be honest.”\textsuperscript{55}

\textsuperscript{53}Ibid., 141.

\textsuperscript{54}Ibid. This is a misuse and misinterpretation of Scripture. First, being a pastor and the first king of
Israel should not be equated. Second, The “anointed ones” are Israelites—all believers; Ps. 105:15 (NIV).

\textsuperscript{55}Ibid., 143-144.
Aggressive Responders: Learning vindication for God

Actually aggressive responders are very competent and amiable leaders. So people want to follow them. As it were, they have strong leadership. So they accomplish much. Unfortunately the “shadow” side of their gifting can wound or hurt people deeply and ultimately destroy a church.  

According to Yperen, “an aggressive conflict responder is hostile to any hint of criticism or disagreement.” He continues to tell about nine dispositions:

- First, people who use aggressive responses tend to believe all conflict is about power, so they view conflict as an opportunity to see who is the strongest or who is in control. Aggressive responders are more interested in protecting self and forcing truth than in preserving a relationship. They are competitive, forceful, pushy, vigorous, and energetic in conflict. Aggressive responders are confrontational.

- Second, aggressive responders can be extremely focused and narrow in perspective, unwilling to compromise. They draw clear lines of right and wrong, good and bad. There is seldom a middle ground.

- Third, aggressive people tend not to be aware, or even have sympathy, for those they have hurt. Hurting people is the inevitable and necessary “collateral damage” of spiritual warfare.

- Fourth, most aggressive responders are excited by competition and frequently use analogies of warfare and sports to illustrate their decisions or sermons.

- Fifth, since authority and position is all-important, they are willing to sacrifice relationships.

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56 McIntosh and Rima help us accomplish three things through their practical book: First, it will guide you in understanding what the dark side is. Second, it will assist you in identifying your own dark side. And third, it will give you some specific steps for overcoming the dark side lurking in your success before you unexpectedly get blindsided by it. See Gary L. McIntosh & Samuel D. Rima, Sr., Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction (Grand Rapids: Baker Books, 1997), 14.

57 Yperen, Making Peace, 155.
Sixth, aggressive responders believe the best defense is a good offense. If they can attack and keep the focus on others, they will not have to own or address their own failures. So they will seek to gain influence over others through shame or excessive guilt.

Seventh, they see Scripture as God’s standard or guidebook for living. This leads many aggressive leaders into legalism. Their zeal for truth belies their lack of love and grace.

Eighth, when attacking and shaming fails, some aggressive responders will use the threat of legal action to get their way. They want to win.

Ninth, they believe that the church would not make it without their involvement. Frequently, they will test this by using resignation as a weapon.⁵八年

Conclusively, conflict will make the leadership and character of church leaders more proven as well as more refined. Conflict, so to speak is an opportunity. Joseph told the brothers who sold him into slavery, “You [Joseph’s ten brothers] intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.”⁵九 God’s purpose for conflict it to fulfill redemption. Every conflict is an opportunity to trust God for positive and desirable change. Therefore God wants us to confess and renounce passive, evasive, defensive, and aggressive patterns of thinking and behaving and to learn new habits of “speaking the truth in love.”⁶十年

⁵八年Ibid., 155-157. These (one to nine) are a summary of the writer.

⁵九年Genesis 50:20 (NIV).

⁶十年Yperens, Making Peace, 134.
Norma Cook Everist’s Theory

NormaCook Everist is professor of churchadministration and educational ministry at WartburgTheological seminary in Dubuque. She divides responses to conflict into seven parts: avoidance, confrontation, competition, control, accommodation, compromise, and collaboration. She deals with the first six responses in order to accomplish collaboration.

First, she emphasizes two aspects on each response. In other words, every response has a negative side as well as a positive side. Such ultimate purpose is to fulfill collaboration in Christ. This is why Everist treats seven responses to conflict. Second, she examines biblical foundations of each response and gives Christians a lot of information.

Thus, they need to look over her view of responses to conflict:

<table>
<thead>
<tr>
<th>Responses</th>
<th>Contents</th>
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<tbody>
<tr>
<td>Avoidance</td>
<td>Avoiding conflict has sometimes been perceived as being cowardly. But on some occasions avoidance is the appropriate, even the “strong,” leadership style. Jesus sometimes refused to engage the crowd: “My time has not yet come.” To avoid gives time to gain information, to calm and strengthen the community.</td>
</tr>
<tr>
<td>Confrontation</td>
<td>People confront when the stakes are high and when they feel passionately about an issue. Refusing to confront may say that we do not care about the mission or the people. Healthy engagement of differences can strengthen community. Constant confrontation, however, may intimidate and not foster collaboration.</td>
</tr>
<tr>
<td>Competition</td>
<td>Those who love to compete are frustrated with those who will not engage. Whereas this approach may work for those for whom conflict is a “game,” it is not fun for those who perceive that they will always lose. Our society highly regards competition. What is the place of competition in a community of faith?</td>
</tr>
<tr>
<td>Control</td>
<td>Controlling leaders believe they are on top of things, but often conflict</td>
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</tbody>
</table>
moves underground. Responsible leaders need to exercise appropriate authority so that people do not hurt themselves or one another. We should control the environment, not the outcome; maintain a disciplined meeting, but not control people’s ideas.

<table>
<thead>
<tr>
<th>Accommodation</th>
<th>Accommodation involves adjustment of one’s own needs and goals; it also involves respect and hospitality to the other. But if only one party always accommodates, collaborative resolution of conflict will not be achieved.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compromise</td>
<td>When a community’s only strategy is to compromise, it may never take risk, producing neither clear witness nor fruitful mission. Positively, compromise means living with one another in the promises of God. We can learn to listen, to negotiate, and to act, holding one another accountable in mutual promise keeping.</td>
</tr>
<tr>
<td>Collaboration</td>
<td>Communities can live and work together in the midst of conflict. When collaboration becomes ongoing, it lessens destructive means of dealing with conflict. Decision making by consensus can serve this goal. Such collaboration means people will be valued, engaged—yes, fatigued—and energized together.</td>
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**Figure 5. Seven Responses of Everist**

Lastly, Everist’s core part, collaboration in detail, need to be explored because she explains that collaboration is essential for life together in Christian community. In one sense, collaboration is win/win strategy. It connects between goals and relationships. According to Everist, “Collaboration is essential to life together in the church . . . . Collaboration is both a mean and goal; a strategy and a sustainable environment . . . . Collaboration is work Christians do together, a high-energy style particularly suited to people in long-term relationships such as a faith community.”

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61Norma Cook Everist, *Church Conflict: From Contention to Collaboration* (Nashville: Abingdon Press, 2004), x-xi. This is my summary of seven responses of Norma Cook Everist.

62Ibid., 149.


64Everist, *Church Conflict*, 146.
an ongoing approach, it may help keep Christians from using destructive means to deal with conflict. Positively it proves that believers can work together, thereby becoming a witness to life together in community. As Everist notes, “Collaboration can be very effective when a group is committed to working toward a creative, integrative solution to conflict.” Therefore, collaboration is essential for life together in communities of faith.

Ken Sande’s Theory

According to Ken Sande, there are three basic ways that people respond to conflict: escape responses, attack responses, and peacemaking responses.

<table>
<thead>
<tr>
<th></th>
<th>Negotiation</th>
<th>Mediation</th>
<th>Arbitration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reconciliation</td>
<td>Overlook Denial</td>
<td>Peacemaking Responses (Peace-Making)</td>
<td>Accountability Assault</td>
</tr>
<tr>
<td></td>
<td>Flight Escape Responses</td>
<td>Attack Responses</td>
<td>litigation</td>
</tr>
<tr>
<td>Suicide</td>
<td>(Peace-Faking)</td>
<td>(Peace-Breaking)</td>
<td>Murder</td>
</tr>
</tbody>
</table>

Figure 6. The Slippery Slope

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65Ibid., 146-147. She gives the three passages teaching about the body of Christ in the New Testament—Rom. 12, 1 Cor 12, and Eph. 4—provide a living metaphor of collaborative ministry. See Everist, 155.

Escape Responses

In *The Slippery Slope*, figure’s, Sande called the left side the escape responses. He articulates that “people tend to use escape responses when they are more interested in avoiding a conflict than in resolving it.” Unfortunately, this attitude is prevalent in the church, because many Christians look upon all conflict as wrong or dangerous. In this respect, his opinion is similar to that of Yperen. According to Sande, “thinking that Christians should always agree, or fearing that conflict will inevitably damage relationships, these people usually do one of three things to escape from conflict.”

- **Denial:** One way to escape from a conflict is to pretend that it does not exist. Or, we cannot deny that the problem exists, se simply refuse to do what should be done to resolve a conflict properly (See Gen. 16:1-6; 1 Sam. 2:22-25).

- **Flight:** Another way to escape from a conflict is to run away. This may include leaving the house, ending a friendship, quitting a job, filing for divorce, or changing churches. In most cases, running away only postpones a proper solution to a problem (See Gen. 16:6-8), so flight is usually a harmful way to deal with conflict. . . . Flight may also be a legitimate response in seriously threatening circumstances, such as cases of physical or sexual abuse (See 1 Sam. 19:9-10).

- **Suicide:** When people lose all hope of resolving a conflict, they may seek to escape the situation (or make a desperate cry for help) by attempting to take their own lives (See 1 Sam. 31:4). Suicide is never the right way to deal with conflict.

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67Ibid., 23.
68Ibid., 23.
69Ibid., 23-24.
Attack Responses

Ken Sande continues to describe the right side of *the slippery slope*—called the attack responses. Also, he divides them into three parts: Assault, Litigation, and Murder.

He notes that “attack responses are used by people who are more interested in winning a conflict than in preserving a relationship. This attitude is seen in people who view conflict as a contest or a chance to assert their rights, to control others, or to take advantage of their situation.” Also those who feel weak, fearful, insecure, or vulnerable may use attack responses. Whatever the motive, attack responses are directed at bringing as much pressure to bear on opponents as is necessary to eliminate their opposition.

- **Assault:** Some people try to overcome an opponent by using various forms of force or intimidation, such as verbal attacks (including gossip and slander), physical violence, or efforts to damage a person financially or professionally (See Acts 6:8-15).

- **Litigation:** Another way to force people to bend to our will is to take them to court. Although some conflicts may legitimately be taken before a civil judge (see Acts 24:1-26:32; Rom. 13:1-5), lawsuits usually damage relationships and often fail to achieve complete justice. When Christians are involved on both sides, their witness can be severely damaged. This is why Christians are commanded to settle their differences within the church rather than in the civil courts (1 Cor. 6:1-8).

- **Murder:** In extreme cases, people may be so desperate to win a dispute that they will try to kill those who oppose them (See Acts 7:54-58). While most Christians would not actually kill someone, we should never forget that we stand guilty of murder in God’s eyes when we harbor anger or contempt in our hearts toward others (See 1 John 3:15; Matt. 5:21-22)

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70Ibid., 24.
Peacemaking Responses

Lastly Ken Sande explains peacemaking responses when he looks upon the core content. He divides them into six parts. The six actions found on the top portion of the slippery slope are called the peacemaking responses. According to Sande, “These responses are commanded by God, empowered by the gospel, and directed toward finding just and mutually agreeable solutions to conflict.” As seen previously, the first three peacemaking responses may be referred to as “personal peacemaking,” because they may be carried out personally and privately. Sande believes that the vast majority of conflicts in life should and can be resolved in one of these ways.

<table>
<thead>
<tr>
<th>Actions</th>
<th>Contents</th>
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<tbody>
<tr>
<td>Overlook an offense</td>
<td>Many disputes are so insignificant that they should be resolved by quietly and deliberately overlooking an offense. “A man’s wisdom gives him patience; it is to his glory to overlook an offense” (Prov. 19:11; see also 12:16; 17:14; Col. 3:13; 1 Pet. 4:8). Overlooking an offense is a form of forgiveness and involves a deliberate decision not to talk about it, dwell on it, or let it grow into pent-up bitterness or anger.</td>
</tr>
<tr>
<td>Reconciliation</td>
<td>If an offense is too serious to overlook or has damaged the relationship, we need to resolve personal or relational issues through confession, loving correction, and forgiveness. “[If] your brother has something against you . . . go and be reconciled” (Matt. 5:23-24; See Prov. 28:13). “Brothers, if someone is caught in a sin, you who are spiritual should restore him gently” (Gal. 6:1; See Matt. 18:15). “Forgive as the Lord forgave you” (Col. 3:13).</td>
</tr>
<tr>
<td>Negotiation</td>
<td>Even if we successfully resolve relational issues, we may still need to</td>
</tr>
</tbody>
</table>

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72 Sande, 25.
work through material issues relates to money, property, or other rights. This should be done through a cooperative bargaining process in which you and the other person seek to reach a settlement that satisfies the legitimate needs of each side. “Each of you should look not only to your own interests, but also to the interests of others” (Phil. 2:4).

**Mediation**
If two people cannot reach an agreement in private, they should ask one or more objective outside people to meet with them to help them communicate more effectively and explore possible solutions. “If he will not listen [to you], take one or two others along” (Matt. 18:16). These mediators may ask questions and give advice, but they have no authority to force you to accept a particular solution.

**Arbitration**
When you and an opponent cannot come to a voluntary agreement on material issue, you may appoint one or more arbitrators to listen to your arguments and render a binding decision to settle the issue. In 1 Cor. 6:1-8, Paul indicates that this is how Christians ought to resolve even their legal conflicts with one another: “If you have disputes about such matters, appoints as judges even men of little account in the church” (1 Cor. 6:4).

**Accountability**
If a person who professes to be a Christian refuses to be reconciled and do what is right, Jesus commands church leaders to formally intervene to hold him or her accountable to Scripture and to promote repentance, justice, and forgiveness: “If he refuses to listen [to others], tell it to the church” (Matt. 18:17).

**Figure 7. Responses of Sande**

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**SUMMARY AND CONCLUSION**

This project dealt with levels of and responses to conflict, and Ron Susek, Hugh F. Halverstadt, and Speed B. Leas’ theories on the levels of conflict. Susek divides the levels of conflict into six steps, Halverstadt puts them into four steps, and Speed Leas, Kenneth Haugk and Marlin Thomas divide them into five steps. Therefore, the writer follows Leas’ theory.

Next “Reponses to conflict” explored three theories. Yperen has extremely focused

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on the negative side of pastors. He consistently describes negative and destructive responses to conflict. They are passive response, evasive response, defensive response, and aggressive response.

As he states earlier, leadership is always all about conflict. There is no doubt that his theory derives from a laity standpoint. In this respect, his underlying idea is that pastors or church leaders are the main causes of church conflict. He loses objectivity and impartiality. In Contrast, Norma and Sande are not the same as Yperen. Norma observes both sides, positive and negative aspects through seven things. Sande as attorney examines responses by three categories. Both of them seek to be biblical responses.

Conclusively, all theories identify the three items: first of all, real change relies on people’s attitudes toward conflict. It accomplishes reconciliation and oneness through a renewed vision of the gospel of Jesus Christ. Unresolved conflicts between Christians have more to do with people being sinful than with them being skillful. Second, levels of and responses to conflict theory are rarely interested in the sinful nature’s opposition to God. Third, current models for resolving conflict are both secular and Christian. In other words, it is contemporary syncretism. It results from mere pragmatic responses.
CHAPTER FOUR

TYPES AND ROLES OF CHURCH CONFLICT

In this chapter, this project will examine types and roles of church conflict which are necessary to understand the constructive responses and benefits of conflict. A good understanding of the types and roles of church conflict will help Christians to resolve problems productively. We will first examine each scholar’s view of the types of conflict.¹ In fact, the types of conflict are not neatly divided, because various types are often wrapped up in one situation. Christians also need to explore the roles or benefits of conflict. As Leslie B. Flynn writes, “The congregation’s extremity has become God’s opportunity.”² Furthermore, conflict has become human’s opportunity.

Therefore, this chapter first purposes to show that people can respond appropriately to conflicts when they understand different types of church conflicts. Although lessons may be learned from conflict, this chapter also intends to illustrate the importance of

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¹ According to John Wallace, handling controversy (conflict) begins with some knowledge of its types and causes. See John Wallace, Control in Conflict (Nashville: Boradman Press, 1982), 31.

² Out of Stephen’s martyrdom came the scattering of the Jerusalem saints through Judea and Samaria, and the conversion of Saul the zealous Hebrew who was goaded into surrender to Christ by the member of Stephen’s dying words (Acts 8:1-4; 9:5). And out of Saul’s conversion and commissioning came the evangelizing of the Roman empire. See Leslie B. Flynn, Great Church Fights: What the Bible Says about Controversy and How to Resolves It (Wheaton: Victor Books, 1977), 26.
persons’ reactions. In other words, the outcome depends upon responders’ attitude. In simple terms, reactions may be negative or positive. Attitude assumes a significant role in conflict.

**TYPES OF CONFLICT**

**Morton Deutsch’s Type**

Though Morton Deutsch does not approach conflict from a Christian standpoint of view, he is noteworthy because he has greatly contributed to the research and development of ‘social conflict.’ He has developed a definition and typology of conflict and has contributed heavily to this field of study. His typology of conflict is categorized into the following six types:

- **Veridical conflict**—this is objective and is perceived accurately.
- **Contingent conflict**—this is dependent on readily rearranged circumstances but is not recognized by the conflicting parties.
- **Displaced conflict**—this is a manifest and underlying conflict which is not dealt with in the argumentation.
- **Misattributed conflict**—this is between the wrong parties and, as a consequence, is usually over the wrong issues.
- **Latent conflict**—this is a conflict that should be occurring and is not. It is repressed or displaced. It needs consciousness raising to be dealt with.
- **False conflict**—this occurs when there is no objective base for the conflict. It implies misperception or misunderstanding.

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3 Several Christian scholars such as Larry L. McSwain, Donal E. Bossart, and others have quoted out of Morton Deutsch’s writings.

4 Deutsch gives a definition of conflict as that instance whenever incompatible activities occur (intrapersonal, intragroup, and intranational). These incompatible activities may occur between two or more persons, groups, or nations. Deutsch further tries to clarify the definition of conflict by distinguishing between competition and conflict, terms used interchangeably by some. Competition produces conflict, but not all conflict reflects competition. Competition is a win/lose dynamic. See Morton Deutsch, *The Resolution of Conflict* (New Haven: Yale University Press, 1973), 10-11.
Speed B. Leas’ Type

Speed Leas divides conflict into three kinds:

● Intrapersonal Conflict: Intrapersonal conflict is that struggle which a person has within himself. . . . Intrapersonal conflict is the contest that one has with different parts of his self. . . . For example, many people would prefer experimental, modern worship services but do not want to threaten or undermine others’ needs for traditional form.

● Interpersonal Conflict: Another kind of conflict that is often encountered in churches is interpersonal conflict. We mean by interpersonal conflict that which is related to differences between people but is not related primarily to issues. This is the conflict where one person is striking against the other primarily over their incompatibility as persons. This conflict is not generated by what a person does or what he thinks about an issue, but by how he feels about the other person.

● Substantive Conflict: A third kind of conflict is substantive. Substantive conflict can be between two individuals, or between an individual and a group, or between groups. Substantive conflict has to do with conflict over facts, means, ends, or values.5

Leas especially emphasizes substantive conflict. His book *Church Fights* addresses primarily to substantive conflict between individuals and groups.6 His opinion influences other scholars for an example, Marlin E. Thomas, Norma Cook Everist, Larry L. McSwain, and John Wallace, etc.

5Leas and Kittlaus, *Church Fights*, 29-31; McSwain dilates upon that subject. See McSwain and Treadwell, *Conflict Ministry in the Church*, 89.

6Leas employs Tannenbaum and Schmidts’ categories: They have distinguished four kinds of substantive conflict. The first is conflict over the facts of a situation. Second is conflict over the methods, or means, for achieving a solution to a problem. Third is conflict over ends, or goals: for example, “what should be the purpose of this church?” or “What should be the purpose of the social action committee?” Finally, there is conflict over values. See Warrend Schmidt and Robert Tannenbaum, “The Management of Differences,” in *Leadership and Organization*, eds. Robert Tannenbaum, Irving Weschler, and Fred Massarik (New York, NY: McGraw-Hill Book, 1961), 101-118.
Donald E. Bossart’s Type

Donald E. Bossart employs a helpful view of understanding conflict given by Blaine F. Hartford of the Niagara Institute of Behavioral Science:

Hartford says that a problem is not the problem, but the real problem is the state of the individuals and the resulting relationship between persons. This reflects a concern for the relationship both from within and without. The inner conflict of the individual is at the base, however. According to Hartford, how one feels about one’s self-worth is the keystone for understanding and dealing with all external conflict. This universal concern for self-worth is a foundation for our understanding of changes in structures, staff relationships, and group and organizational effectiveness in the church.\(^7\)

Consequently, Bossart believes that this view of conflict is even at the core of the Christian’s individual faith. This may seem hard to understand now, but he hopes it will make more sense as Christians proceed in the development of conflict theory. Conflict takes three forms:

- **Intrapersonal:** I want to change, but then I’m satisfied with the way I am; the shoulds versus the wants; self-actualization versus status quo.

- **Interpersonal:** the projection of our intrapersonal ambivalence of values onto others with the resultant dissatisfaction and frustration.

- **Intergroup:** the working out of the preceding dynamics in the midst of loose or formal group structures; groups or systems relating to other groups or systems.\(^8\)

While Speed Leas classifies substantive as a third kind of conflict, Bossart calls this intergroup. In addition, Bossart says that conflict, in any of the three forms above, “is

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\(^8\) Ibid., 10.
either negatively managed or positively utilized.”

John Wallace’s Type

John Wallace indicates that “handling controversies begins with some knowledge of their types.” The three basic types of conflict are: impersonal, intrapersonal, and interpersonal. Wallace’s types of conflict differ from the above types stated by Bossart by creating a new type, impersonal conflict. Thus, the three basic types of conflict are: impersonal, intrapersonal, and interpersonal conflict.

- **Impersonal conflicts:** They are about fact, values, goals and methods. These conflicts relate to doctrine and how to make beliefs work. Whether to build; how to raise money; where to place the piano; these are impersonal matters.

- **Intrapersonal conflict:** It takes place within a person. Each individual struggles with his own attitudes. Inward debates occur over beliefs and feelings…. In this intrapersonal arena energies muster for an open attack to divert attention from our own inner struggles.

- **Interpersonal conflicts:** They are between people. Feelings often dominate attitudes and break into personal attacks. Clashes occur among staff members in competition for privileges or recognition. Power struggles for positions of influence are common in most organizations. Personal grievances over pretty differences are in this category.

In fact, Wallace modifies substantive conflicts into impersonal conflicts. In one sense, his impersonal conflict is similar to Leas’ theory. In other words, he just alters a

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9Ibid.


11A type of impersonal Conflict Wallace says is similar to that of substantive conflict Leas divides.

Larry L. McSwain’s Type

Larry L. McSwain defines four types of conflict through his book Conflict Ministry in the Church: Substantive conflict, intrapersonal conflict, interpersonal conflict, and organizational and community conflicts. Unlike existing theories, he divides conflict into four types. He is likely to see conflict as structural problems. Thus, when he divides types of conflict, he may prefer intragroup conflict to organization conflict.

- Substantive conflict: It emerges when there are differences of opinion about facts, goals, ends, or means. Two groups in the church may disagree regarding the Bible’s teaching on the proper mode of baptism. They have a substantive conflict. In a disagreement over the facts, appropriate data can be collected to settle the issue at hand. If two persons disagree about the way a certain task should be performed, an examination of additional options may result in solutions satisfactory to both. Where people disagree about goals, a broadening of perspectives can be achieved to bring consensus. Values may be more difficult to reconcile.

- Intrapersonal conflict: Stress is intrapersonal conflict. The person experiencing stress within is the root of conflict with others. Stresses lead to conflict with those held most dear and loved most deeply.

- Interpersonal conflict: Interpersonal conflict is the contest between persons which erupts between individuals. Interpersonal conflict is never private. It takes at least two to fight. When conflict surfaces in the relationships between people, it

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13 McSwan and Tredwell, Conflict Ministry in the Church, 26.
14 Ibid., 89.
15 Ibid., 59-60; McSwan sees intrapersonal conflict as stress-centered. So Frank Schmitt may call this ‘intrapersonal-within the individual.’ See Frank Schmitt, Unpublished Class Notes on Pastoral Leadership (Lynchburg, VA: Liberty Baptist Theological Seminary, 2006), 6.
16 Ibid., 117.
bears public results. This is the nature of interpersonal conflict. . . The quality of
their relationship determines how differences are handled.\textsuperscript{17}

- Organizational or Community conflicts: Organizational conflict is as real in the
curch as in any human institution. It is often dealt with less openly in the church,
however, because of a basic feeling among many that disagreements and
differences ought not occur among Christians. This understanding of the church in
its human-ness results in the desertion of many members in the face of the ripples
of differences which spread through all congregations.\textsuperscript{18}

\section*{Norma Cook Everist’s Type}

As seen, there are five types of conflict theories as defined by different scholars.
However, Everist develops three established type of conflict theory into seven types:\textsuperscript{19}

Intrapersonal conflict, Interpersonal conflict, Conflict over Issues (Beliefs), Conflict over
Facts (Truth), Conflict over Values (Worth), Conflict over Goals (Mission), and Conflict
over Means (Ministry). She improves the substantive conflict of Speed Leas very well,
and embodies vague areas, for example, facts in truth, values in worth, goals in mission,
and means in ministry. She also adds conflict over issues which are not an existing areas,
she calls it beliefs;

She notes that “conflict can be complex. Even though one cannot easily separate

\footnotesize{\textsuperscript{17}Ibid., 83. McSwan says that conflict is most likely to occur among those closest to each other; Frank Schmitt notes that “Interpersonal-between people in areas such as power struggles, personal grievances petty differences.” See Schmitt, 6.}

\footnotesize{\textsuperscript{18}Ibid., 117.}

\footnotesize{\textsuperscript{19}They are substantive or impersonal conflict, intrapersonal conflict, and interpersonal conflict. As we have seen, Wallace, Leas, and McSwan use three types of conflict.}
types of conflict, identifying each type can help us understand what is going on.”

● Intrapersonal conflict: Conflict goes on inside our own being, particularly over matters of conscience, choice, and well-being. None of us is perfectly healthy, well adjusted, or mature. To put it another way, because of the nature of the human condition—because of sin, rather than fear, love, and trust in God above all things—we hide, or blame in shame and self-doubt. We become anxious. And, we deceive ourselves. Self-deception is a roadblock to dealing with conflict because we cannot see ourselves, others, or God’s will clearly.

● Interpersonal conflict: Some congregational conflict is really a personal issue between people, although it may be played out through issues, mission, or ministry. Members, having experienced our care for them, may expect that we will take sides with them against others... We need to distinguish conflict that is between people other than ourselves and interpersonal conflict in which we are one of the parties. Knowing the difference determines the options of roles we can play... When, within the congregation, we are one of the disagreeing parties, the issues are less clear, and clouded by our own feelings. Who can help?... But more likely someone from outside. We may think such interpersonal conflict will just go away. Perhaps—but more likely it won’t It may just become dormant, resurfacing indirectly through another issue, unless it is dealt with for what it is: interpersonal conflict.

Everist explains five types of conflicts. However, she uses an example about worship and an example about evangelism:

● Conflict over Issues (Beliefs): A congregation may face the controversial issue of what kind of music is acceptable to use in worship. Their beliefs shape the issue: What is worship? What is the nature of the church? What do they believe about God? A congregation may face conflict over the issue of evangelical outreach: What do their beliefs say about sharing the faith? Do they believe outreach includes working toward social justice as well as preaching the Word of God? Our calling as leaders of faith communities includes creating and maintaining a place where people holding a range of beliefs on issues can work together in the midst of those differences. This may be a challenge because people of faith hold beliefs about worship and evangelism strongly. How can we be expected to create space for

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20 Everist, *Church Conflict*, 15.

21 Ibid., 15-16. She says that we need a wise mentor, a spiritual guide, or a counselor. We also need a good friend to help us at a deeper level, and can be caring and supportive.

22 Ibid., 16-17.
those whose beliefs differ from our own? . . . How conflict over issues is resolved depends upon the church; how conflict over issues is resolved helps shape that church for years to come. In some churches theological issues might become church dividing.\textsuperscript{23}

-Conflict over Facts (Truth): With the issue of worship, a congregation may have a conflict over facts. . . In the matter of evangelical outreach, a congregation may disagree on their definition (“truth”) of the term evangelism. Is it calling people to a “decision” for Christ? Is it invitation to church? Is it outreach through social ministry? . . . The way we see is conditioned literally by our point of view, where we are standing. How do we help people identify their point of view? We can set trustworthy places in which people tell their histories, explain their frame of reference. We can practice listening skills. . . We also differ on interpretation of the facts. Our different view of interpretation of scripture may depend upon our belief about biblical authority. How, then, can we ever determine what is truth? . . . We can pray for careful discernment, and we can be willing to seek out various “truths” from various sides of an issue. It will mean taking time to search out information and delaying decisions until that is done.\textsuperscript{24}

-Conflict over Values (Worth): As Christians live out their faith in daily life, they make many decisions. Those decisions are based on values. Values permeate the ways we interpret life and relate with one another. We might assume that all members of a faith community who believe in the same God and confess the same creeds hold the same values. But that is not necessarily so. People hold differing values in regard to money, parenting, time, and so much more. . . Our values are based on our sense of worth: worth of time, property, money, people, or ourselves. “What is it all worth?” “Is my effort worth it?” “Am I, or my opinions, of any worth?” Congregations face in regard to race, ethnicity, and gender. People’s values may differ according to generation, economics, class, and education. Even though “class: or “values” may never be mentioned, a conflict plays out accordingly. How can we work together when we differ so greatly in regard to values?\textsuperscript{25}

-Conflict over Goals (Mission): Surely we all are committed to the mission of

\textsuperscript{23}Ibid., 17-18. After all Everist points out the importance of theological issues, in other words she may regard conflict over issues (beliefs) as theological issues, especially ecclesiological issues.

\textsuperscript{24}Ibid., 18-19. The main point at this issue is whether we can look for absolute truth among local culture as an expression of the locally negotiated understanding about appropriate styles of authority, commitment, mission, identity, and truth. See Penny Edgell Becker, Congregations in Conflict: Cultural Models of Local Religious Life (Cambridge: Cambridge Uninversity Press, 1999), 5.

\textsuperscript{25}Ibid., 19-20. It is so important to be well grounded in the biblical values. According to Charles R. Swindoll, the value of knowing the truth of God is very important. He says that especially, a good foundation of spiritual truth filters out our fears and superstitions. See Charles R. Swindoll, Growing Deep in the Christian Life (Portland, OR: Multnomah Press, 1986), 25-27; According to Norman Geisler, a world view is really a world and life view. It includes within it value indicators or priniciles by which one makes value judgements. See Norman L. Geisler and William D. Watkins, Worlds Apart: A Handbook on World Views (1989; 2nd ed. Eugene, OR: Wipf and Stock, 1989), 12.
Jesus Christ. . . Our conflict over mission shows up through budgets and buildings projects, time commitments and staffing decisions. . . When a faith community is struggling with conflict within, they may focus on a far distant mission as a way of avoidance. Mission becomes a diversion. When people lack ability or will to work through a doctrinal or ethical issue, some people may signal their disagreement by withholding funds for certain projects. Mission becomes the scapegoat. We may not agree on the form or even the direction of mission. We can, however, trust that we are called to Christ’s mission. In carrying out that mission, or as is often the case, many diverse missions of a faith community, Christ builds the church, conflict and all.26

●Conflict over Means (Ministry): Ministry is not merely a means to a goal. Ministry is a gift of God, a way of living and serving in relation to the neighbor. The Body of Christ is made up of many differently competent people. With differing gifts we are called into a variety of ministries within the faith community and in our daily lives in the world. Why do we become conflicted over such diversity rather than welcome it as co-laboring in Christ? . . . . When we consider that all of our ministries are centered in Jesus Christ we may be able to celebrate one another’s ministries even if we are not directly involved with them.27

She suggests to Christians that helping a group understand the various types of conflict will help Christians collaborate on addressing ministry appropriately.28

Collaboration is essential to life together in the church. It can be very effective when a group is dedicated to working toward a biblical, creative, and integrative solution to conflict.

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26Ibid., 20-21.

27Ibid., 21-22. John MacArthur, Jr. explains unity (1 Cor. 12:12,13), diversity (1 Cor. 12:4-14), harmony (1 Cor. 12:15-27) of church. See John MacArthur, Jr., The Church: The Body of Christ (Grand Rapids: Zondervan, 1973), 10-32.

28Ibid. For it she gives us four questions. See Everist, 64-65.
<table>
<thead>
<tr>
<th>Conflict Type</th>
<th>Speed Leas</th>
<th>Donald Bossart</th>
<th>John Wallace</th>
<th>Larry McSwain</th>
<th>Norma Everist</th>
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Figure 8. A Comparative Table of Types of Conflict
ROLES OF CHURCH CONFLICT

As seen earlier, “it should be noted that not every type of conflict is likely to be of positive benefit, just as it is true that not every type of conflict is a detriment for individuals or groups and organizations.” First of all, it is desirable for a current sociological view and Christian scholars’ views to be dealt with together. Christian scholars employ secular theories as references. Thus, they need to be looked over.

Folger, Poole, and Stutman’s View

Folger, Poole, and Stutman’s view may be especially regarded as a recent theory, thus in this thesis it will be used as an example. Joseph P. Folger, Marshall S. Poole, and Randall K. Stutman utter that the critical question is: “What forms of conflict interaction will yield obvious benefits without tearing a relationship, a group, a team, or an organization apart?”

The authors unite each theory of Coser and Deutsch to make new theory:

The sociologist Lewis Coser distinguished realistic from nonrealistic conflicts. Realistic conflicts are based in disagreements over the means to an end or over the ends themselves. In realistic conflicts, the interaction focuses on the substantive issues the participants must address to resolve their underlying incompatibilities. Nonrealistic conflicts are expressions of aggression in which the sole end is to defeat or hurt the other. . . . Although Coser’s analysis is somewhat oversimplified, it insightful and suggests important contrasts between productive and destructive

29Bossart, Creative Conflict in Religious Education and Church Administration, 38.
They suggest two elements. First, realistic conflict must be different from nonrealistic conflict. Second, realistic conflict may enable people to avoid conflict as well to prevent hurts caused by conflict, because it may highlight the difference between productive and destructive conflict interactions. They raise a question. What criteria could be used to evaluate whether a conflict is productive? They answer in larger parts, productive conflict interaction depends on flexibility. So, they note:

In contrast, parties in destructive conflicts are likely to be much less flexible because their goal is more narrowly defined: They are trying to defeat each other. Destructive conflict interaction is likely to result in uncontrolled escalation or prolonged attempts to avoid issues.32

**Speed B. Leas’ View**

While Folger proposes a non-Christian perspective, Speed Leas suggests a Christian approach to the roles of conflict. He indicates that conflict plays an essentially positive role, and then he iterates that there are four major areas in the life of an organization, especially a church. It is quite right for Leas to point out that “the role is life-enhancing and helpful to group maintenance and mission accomplishment.”33
are his four views of role of conflict as following:

First, he says that “The first major positive function of conflict is that it energizes and gives empowerment to group life.” If the level of conflict is higher, people will be challenged and will have to collect the techniques, knowledge, and whatever other resources they will have in order to keep on top of everything. At that time, “here one is in a healthy competitive state where every idea is challenged, so only the best ideas are kept.”

According to Leas, “A church that has a healthy amount of tension and conflict is one where programs and plans are challenged, so those which have greatest merit, value, and meaning to the mission of the church are implemented.” If Conflict is well used and managed, it will be present. When conflict is handled carefully and constructively, it will drive and challenge the church members to initiate action and respond to needs that they really concern about in the church and its community.

Second, he explains establishing identity. “Conflict can do is to help the group accomplishment of mission. Nonetheless, the positive functions of conflict make it essential to healthy organizational life.

Ibid.
Ibid., 36.
Ibid.
Ibid., 35-38.
establish its identity and boundary lines. This is especially true when the group is
involved in conflict with a group of ‘outsiders.’” 38 In such controversy, people are forced
to choose sides. Once a person has chosen sides, he or she is demanded to answer the
question: what is differentiation between us and them? “That which makes one group
different from the other gives them, in part, their identity.” 39

According to Leas, “A third positive function is that it tends to unify the inner
group.” 40 Leas continues to notes, “In a conflict situation each contestant tends to play
down the differences that exist within his own group and it becomes more effective as a
task group. This temporary polarizing helped each side become clearer as to what it
wanted in the church and made each side a better working unit than it had been.” 41

Finally, conflict enables believers to bear intolerable circumstances, because it
provides a great means. It is possible for believers to endure unbearable situations.
“Conflict in itself can be a release, a means by which we are able to bring within the
limits of toleration that which would otherwise be unbearable.” 42

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38 Ibid., 38.
39 Ibid., 38-39. Leas gives worship service as an example.
40 Ibid., 40.
41 Ibid., 40-41.
42 Ibid.
As indicated earlier, Leas proposes four positive effects of conflict. He provides direction to next generation. He notes that a healthy amount of tension and conflict drives the church to develop them. He thinks, through a healthy competition, church members can handle a healthy amount of tension. Also, Leas suggests that when a group of outsiders are involved in conflict, Church members tend to be united. So, this drives members to establish their identity and to unify the group. Therefore, conflict grants people the ability to bear difficult circumstances.

**John Wallace’s View**

John Wallace notes that “from a fight that wounds the spirit, one may emerge wiser and more compassionate; another will become a bitter cynic.”

He observes three major areas of growth which may arise from conflict. These developments take place in the areas personality, perspective, and power:

- **Personality:** The Bible gives numerous illustrations of dramatic personality changes brought about through conflict. Jacob, Moses, Joseph, Daniel, Peter, and Paul are familiar examples of those who were changed through severe struggle. Perfection for daily living is not given us suddenly. Such growth can come out of conflict. Foremost in this personality change is the development of flexibility in my attitude and manner. Many Christians today fear this word flexible. They equate it with a lack of convictions. They interpret it as synonymous with weakness. But to be flexible does not mean to be flaccid. Flexibility is the capacity to change directions without losing sight of the goal. It is the skill to set differently in an adverse wind and still move to your original destination.

43Wallace, *Control in Conflict*, 89.
Perspective: Another benefit I have drawn from experiences in controversy has been the development of a broader perspective for my faith. For me the most valuable aspect of this enlarged perspective was to learn that God has resources beyond our imagination.  

Power: Power is neither good nor bad; it is neutral. Power is simply the ability to get results. . . When influence is needed during controversy, we sometimes feel that it would be wrong to use our skills in resolving the crisis, but there is an authentic use of power in conflict. We need to be sure we are using it authentically, not abusively.  

Wallace suggests three benefits he has obtained from conflict, and then he explains that whether Christians use right authentic power in conflict depends on four distinct elements.  

Four distinct elements characterize the authentic use of power: Credentials, Competence, Courage, and Compromise. He emphasizes the power of benefits through conflict.

Norma Cook Everist’s View

Unlike other scholars’ views, first of all Everist explains the movement of conflict well. Second, she gives us characteristics of destructive and constructive conflict. She claims: “Conflict is not static, it moves in various directions. Destructive conflict spirals

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44Ibid., 96-99. Wallace looks upon mature personality as flexible attitude and manner. As stated earlier, also Folger, Poole, and Stutman say that productive conflict interaction depends on flexibility. See Folger, Poole, and Stutman, Working Through Conflict, 9.

45Ibid., 100.

46Ibid., 101-102.

47Ibid., 102-104.
downward. Productive conflict moves from contention toward collaboration.\textsuperscript{48} She further argues that “conflict moves from disagreement to judgment . . . from a few people to a whole committee, and finally to the entire congregation.”\textsuperscript{49} Her conclusion is that even conflict may become contagious and habitual.

In the light of the movement of conflict, productive and destructive conflict cannot be completely separated. Christians need to look at the characteristics of each. Her analysis can be helpful. According to Morton Deutsch, “All living creatures have the capacity to respond positively to stimuli (conflicts) that are beneficial to them and negatively to those that are harmful.”\textsuperscript{50} After all it is a problem of attitude. Thus, what may seem productive to one person may feel destructive to another; On the other hand, what may seem destructive for a while, in the end may actually be productive. Contrasts between destructive and productive conflicts can be made.

Characteristics of destructive conflict are:

● Voices are silenced and people avoid one another regularly.
● The atmosphere is one of sadness, apathy, or merely strained civility.
● People gather in clusters to discuss issues outside regularly scheduled meetings.
● People harbor resentments, remembering when they were slighted.
● Creative energy has been replaced by acrimonious rancor.

\textsuperscript{48}Everist, \textit{Church Conflict}, 26.
\textsuperscript{49}Ibid., 26-27.
● Rumors lead to suspicion and shunning.
● Members are dissatisfied with outcomes, feeling only that they have lost.
● Faith is quashed and people leave not only the congregation, but never return to any church.\(^{51}\)

On the other hand, characteristics of constructive conflict are:

● People feel their voices, although diverse, are being heard.
● People’s fears are being addressed and beginning to be allayed.
● People are growing in courage, confidence, and a positive sense of self.
● People are seeking to become more informed about various options and understand one another better.
● People are willing to share power.
● The atmosphere is stimulating and people begin to care more about issues and people.
● People are feeling energized by the encounter and want to continue working on the issues.
● People are demonstrating faith in a God active in human encounter.\(^{52}\)

**Larry L. McSwain’s View**

Finally, McSwain’s view seems to be similar to that of Leas’ and Wallace’s.\(^{53}\)

He divides values of conflict into two: positive values and negative values. He observes that “the consequences of conflict, for what should be analyzed are the consequences of conflict, not conflict itself.”\(^{54}\) In other words, conflict is neutral. As McSwain writes, “conflict itself has no moral value *per se.*”\(^{55}\) Therefore, if we choose any response to conflict, Christians must decide which way they feel and be sure that it is more biblical

\(^{51}\)Everist, *Church Conflict*, 27.

\(^{52}\)Ibid., 28.

\(^{53}\)As stated earlier, Leas sees the benefits of conflict as four things: empowerment, establishing identity, unifying the ingroup, and bearing the intolerable. And benefits Wallace gives us are three things: personality, perspective, and power.

\(^{54}\)McSwain and Treadwell, *Conflict Ministry in the Church*, 118.

\(^{55}\)Ibid.
and right.\textsuperscript{56}

Positive Values

He explains the positive values:

- **Identity**: The first positive benefit of conflict is identity. Substantive issues which confront congregations force them to decide on their understanding of the mind of God in earthy affairs. Every situation of conflict carries with it the underlying theological question, “What does it mean to be the people of God in this situation?” How congregations answer that question determines their continuing purpose as a local church.\textsuperscript{57}

- **Power**: Conflict can be the means for silent and uninvolved groups to become a part of the church by active in the decisions of the congregation. 

- **Group Solidarity**: The third positive value of conflict is group solidarity. Groups which are threatened by conflict develop a solidarity with each other and become loyal to their cause. Group solidarity will be especially strong if the conflict is external to the organization and threatens its existence.\textsuperscript{59}

- **Perseverance**: A fourth value of conflict is perseverance. A group engaged in a conflict which it believes is worth a struggle is a persevering group. This is especially true of minorities who feel strongly about their cause and face

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\textsuperscript{56} According to Haddon Robinson, “God has a sovereign will, and He chooses to reveal parts of it to us, but God has give us the freedom to make good decisions, and we’re responsible for them.” See. Haddon W. Robinson, \textit{Decision Making by the Book: How to Choose Wisely in an Age of Options} (Grand Rapids: Discovery House Publishers, 1998), 22-49.

\textsuperscript{57} McSwain and Treadwell, \textit{Conflict Ministry in the Church}, 118-119. Conflict in the early church over the question of whether Gentiles had to be circumcised to become Christians, and thus become Jews, forced the Jerusalem council to choose a universal understanding of the Christian faith (Acts 15:1-29).

\textsuperscript{58} Ibid., 120-121.

\textsuperscript{59} Ibid., 121-122. He sees threat as an element of conflict. He say that threat is one of the most powerful environmental factors shaping our lives.
resistance.\textsuperscript{60}

- Creative solutions: Conflict results in the search for more creative and satisfying feelings and solutions. The pressures created in personal relationships allow for the challenging search for new information, more adequately descriptive facts, new alternatives, and different organizational arrangements. The discovery of the new is rooted in the inadequacies of the old. Without conflict there is no creativity.\textsuperscript{61}

McSwain divides positive values into five elements. Like Speed Leas, he deals with identity in terms of substantive issues. Group solidarity and perseverance are also involved in substantive issues, thus it is proved that McSwain has employed Speed Leas’ theory. He points out the distribution of power and win-win forms of decision making. He emphasizes the work of Holy Spirit relative to victory in God’s people. He also observes that without conflict no Christians will experience creativity. In other words, conflict is the means of change and creation allowed by God.

**Negative Values**

According to McSwain, “The negative dimensions of conflict are most real to those who work in the church.”\textsuperscript{62} Most pastors and church leaders bear the spiritual and emotional scars or hurts of terrible conflicts. There are two kinds of negative values; one

\begin{itemize}
  \item \textsuperscript{60}Ibid.
  \item \textsuperscript{61}Ibid., 122-123. Richard Walton explains the more the level of treat become higher, the more persons searches for and integrates more information. See. Richard Walton, \textit{Interpersonal Peace Making, Confrontations and Third Party Consultation} (Upper Saddle River, NJ: Addison-Wesley Publishing Co., 1969) , 11.
  \item \textsuperscript{62}Ibid., 123.
\end{itemize}
is personal hurt, and the other is the possibility of rigid structure. In other words, while
the former is in the past, the latter is in the future.

- **Personal Hurt**: Personal hurt is the most obvious negative result. Wounds are
  inflicted into the psyche of persons when controversy or disagreements
degenerate... Personal hurt occurs when conflict becomes personalized and laden
with emotion... Broken relationships fostered by unhealthy conflict begin a
process of estrangement which grows if reconciliation does not occur.  

- **The Possibility of Rigid Structures**: A second negative value of conflict is the
  possibility of rigid structures. The formation of rigid processes for handling future
issues is usually the byproduct of dysfunctional conflict. Churches which have
experienced intense controversy often become so frozen that much energy is
directed toward the suppression of conflictual feelings or actions. Rules and
regulations are written to govern group life. Vitality is lost. The church becomes a
place of inactivity.

**SUMMARY AND CONCLUSION**

As indicated previously, there are different types and roles of conflict. The studies
of Morton Deutsch and Speed Leas enable Christians to understand these types of conflict.
Even though Deutsch is not a Christian sociologist, his study on ‘social conflict’ has an
impact on Christian scholars [such as Speed Leas, Donald Bossart, and so on] researching
church conflict and resolving it effectively.  

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63Ibid., 123-124. Much of the apostle Paul’s correspondence dealt with the pain of conflict (Phil.
3:2; 1 Cor. 5:1-5; Rom. 8:31-39; Phil. 4:2-3; Eph. 5:21-6:4; Col. 3:18-21). Leaders may not be able to
create the kind of community where differences can be aired without attack and harm. An important
dimension of ministry in this area is to provide the kind of preaching, teaching, training, and relationship
that will open discussion without abuse.

64Ibid., 124-125.

65While Speed Leas was influenced by Robert Tannenbaum, Donald Bossart was effected by
Morton Deutch.
Leas has established and developed the field on church conflict. He also dealt with the benefits of conflict: substantive, intrapersonal, and interpersonal conflict. As Christians have observed, Everist develops harder types and roles of conflict.

Conflict in church, like sin and death, is inevitable. Thus Christians must deal with it. Before they take care of it, however, there are very important things. The first is their attitude to conflict. To borrow once again from Morton Deutsch’s expression, all living creatures have the capacity to respond positively to stimuli (conflicts) that are beneficial to them and negatively to those that are harmful. After all it is a problem of attitude and choice. Next is our choice. Human beings possess free will.

What have freedom to choose either destructive or constructive path, and the results of conflict depend on what type of choices Christians make. Christians have been elected by God (John 15:6; 1 Pet. 2:9). Election brings responsibility and not just privilege.  

In this respect, last is Christians’ responsibility before God. Choice should be accompanied by responsibility.

With conflict come opportunities. The Bible teaches that Christians should view conflict neither as an inconvenience nor as an occasion to force their will on others, but

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66 Leslie Newbigin, _The Open Secret: An Introduction to the Theology of Mission_ (Grand Rapids: Eerdmans, 1978), 32. He elaborates that those elected are chosen to be bearers of a blessing, and for the sake of all.
rather as an opportunity to demonstrate the love and power of God in their lives.\textsuperscript{67}

\textsuperscript{67}Sande, \textit{The Peace Making}, 31. See James 1:2-4; Ps. 119:71.
CHAPTER FIVE

CHURCH CONFLICTS SURVEY AND ANALYSIS

In this chapter, first of all, a brief history of Korean immigrant society will be provided, and then two churches will be introduced. One church is Berendo Street Baptist Church [BSBC], the other one is Light of Love Mission Church [LLMC]. Now both churches are Korean American Churches and are located in Korean town in Los Angeles, California. Berendo Street Baptist Church, as the oldest church of Korean American Churches, has been representative of them.\(^1\) So this church has the historic position in Korean American Society. However, BSBC has currently experienced church conflict which most Korean American Churches have suffered from. Therefore, this church may be a representative church for studying church conflict.

Even though LLMC has short history in comparison with BSBC, this church has

\(^1\)In reporting BSBC has been a representative Korean American Church in Los Angeles, California, Sei Hawn Park interviewed with Sung Kun Park on his vision. “The Vision of Church is Missions and Gospel.” The Baptist Newspaper. http://www.bpnews.co.kr/mboard/mboard.asp?Id=sub019&group_name=bpnews&idx_num=65&page=6&category=&search=&b_cat=0order_c=b_subject&Order_da=asc (accessed August 16, 2006)
rapidly grown as a representative Korean American Church.\textsuperscript{2} This is the reason of choosing both churches for studying church conflicts. Especially, the writer will analyze surveys based on questioning both churches’ pastors in seven areas: Analysis of Personal Questions, Analysis of Managing Church Conflict and its Solution, and Analysis of Interviews.

\textbf{A BRIEF HISTORY OF THE KOREAN IMMIGRANT SOCIETY}

\textbf{The Beginning of Immigration}

In January, 1903, 102 Koreans arrived at a port of Honolulu, Hawaii in order to cultivate sugar cane.\textsuperscript{3} It was an epoch-making event, because they, living in the traditions of Confucianism, left their hometown and family and opened the age of the overseas exchange.\textsuperscript{4} In this respect, they were forerunners.

\footnotesize{\textsuperscript{2}Myoung Gyun Kim, “A Special Edition of Mission: Mission is the Purpose of the Church,” \textit{Christian Herald in Los Angeles}, November 2, 2006. Myoung Gyun Kim introduced Light of Love Mission Church as one of representative churches in Los Angeles, California. Also, he explained the mission of this church.

\textsuperscript{3}At that time, America only allowed eighty-six Koreans to enter, because sixteen of the Koreans were unhealthy. So they returned home land.

In May, 1902, the Sugar Cane Association in Hawaii (hereafter SCAH) had sent D. W. Deshler to Chosun in order to recruit labors for growing sugar cane in Hawaii.

Through him, SCAH intended to ask H.H. Allen who was the America Minister to Chosun to propose sending labors to Hawaii from Chosun. Especially, George H. Jones as taking charge of the Neri Church in Inchon, persuaded each potential labor successfully. Between 1903 and 1905, there was the immigration of seven thousand Korean workers to Hawaii.

The Pioneer Days of Leaders

In the late Chosun dynasty, many youths left for America in order to learn western civilization. Some of them were Sung Man Lee, Yong Man Park, and Chang Ho An.

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5 The Chosun is the nation of Lee Dynasty. The first king was Sung Kyeh Lee, and the last king (26th) KoChong. This nation was established in 1392, however it was perished in 1919 by Japan. Chosun is now Korea.

6 This was based on Friendship Commerce Treaty between Chosun and America on April 4, 1882. On the introduction of Hong Chang Lee who was representative, it was achieved between General Schfelt of America and Hun Shin of Choson. Both of them signed a treaty of amity. See Utah Koreana, “The Early Relationship between Korea and America: A Brief History of The Korean Immigration,” Utah Koreana, http://www.ohex.com/utkr/utah/usa/eminsa1.htm. (accessed August 27, 2007)


Later, they became national leaders and initiated the movement for independence from Japan. Sung Man Lee became the first president of the Republic of Korea. ⁹ While in America Young Man Park organized the military for independence from Japan, Chang Ho An established the parties for the education of Korean in Los Angeles and San Francisco, California. Even though each person’s method for independence was different, their purpose was the same, Korea’s independence.

The Early Stage of Organizations and the Activity of Churches

The early immigrants had suffered from loneliness. The life in America had been destitute of friendly relationships. It was both an internal and an external condition since they might be in a crowd and still feel lonely. ¹⁰ Like this, owing to their own situations and Korea’s difficulties with Japan, most organizations naturally had the tendency of patriotism and devotion to their native country and people. ¹¹ So they were interested in

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⁹ He received B. A from George Washington University, M. A. from Harvard Univeristy, and Ph.D from Princeton University. Also he announced the nation to be the Republic of Korea as the president.


¹¹ The early Koreans labored at the planter of the sugar cane at days, and entered the farm hut at night. Some of them had the difficulty with mental and emotional stress, and got sick. Everyday they had to work ten hours, they worked at a wage of sixty-nine cents a day. They suffered with loneliness and homesickness. See Utah Koreana, “The first Immigration into Hawaii: A Brief History of The Korean immigration,” Utah Koreana, http://www.ohex.com/utkr/utah/usa/eminah 2.htm. (accessed Aug 27, 2007).
patriotic and independent movement against militaristic tyranny of Japan. Lots of leaders, who studied in America, became the early Cabinet of the Republic of Korea.

Ever since the Korean labors’ settlement on the sugar cane farms in Hawaii, the Korean churches have been mainly the center of the Korean community in America.¹² In other words, their lives were church-centered. At that time, there were four hundred Christians among the early Korean immigrants. Moreover, thirty of them were ministers and evangelists who worked outreach and evangelism in their own land of Korea.

Evangelist Lee Jae Kim officiated at the worship services with the early Korean people as imported labors at Mokueia farm, Hawaii on January 13, 1903.

After the Korean people in Honolulu appointed Chung Soo An and Byung Kil Woo as their representatives, they met Pierson, a supervisor of the Methodist Church in America. Thus, Korean evangelical meeting was inaugurated by pastor Sung Ha Hong.

¹²Mark R. Mullins suggests that as immigrants settle in the New World at least four forms of religious adaptation usually occur: (1) secular assimilation (the abandonment of religion); (2) religious assimilation (the integration of immigrants into existing religious institutions of the dominant group); (3) linguistic diversification (the organization of ethnic language congregations sponsored by the indigenous churches of the dominant group, i.e., native-oriented minority churches); and (4) new formed organizations (the establishment by the immigrants of their own religious traditions in the New World, i.e., foreign-oriented minority churches). See Mark R. Mullins, “The Organizational Dilemmas of Ethnic Church,” in *Sociological Analysis*, 49, No. 3 (Autumn, 1988), 217.
This was the first church ministry of Koreans in America.\textsuperscript{13}

In Los Angeles, Sherman, who served as a missionary in Korea and came back to her home land, helped Koreans to start the Korean evangelical meeting on Magnolia Street on March 11, 1904.\textsuperscript{14} Finally, the support of southern Methodist Church enabled them to start it. However, unfortunately, it has not been continued.

In such difficulties, church planting continued. In 1906, the Korean people in Los Angeles negotiated with the Mission Department of the Presbyterian Church in LA on church planting, so Richard was delegated by the Presbyterian Board to build an evangelical meeting house for the Presbyterians in a small house in Bunker Hill. Korean evangelists Sung Hwan Cho, Hwa Choong Bang, Woon Kun Chang, and Chun Ki Lim had in turn preached there. On October 8, 1905, Korean people in San Francisco organized the Korean evangelical meeting. At that time Kyoung Ho Moon officiated at the worship service. This was the beginning of the Korean Methodist Church in San Francisco. Church planting by Koreans soon resulted in 39 churches in Hawaii, and


church members grew to 2,800. Also in Korea, Christians had increased churches and church members.\textsuperscript{15}

Traditionally, America as an immigrant nation, chiefly allowed Europeans to immigrate. Thus, they have developed culture for white or Caucasian people. The United States extremely limited immigrants from Asia. However, in 1968 an immigrant law of John Fitzgerald Kennedy brought an influx of Asians and South Americans. As a result, European-centered immigration policy changed into Asian and South American-centered.\textsuperscript{16} This brought the flow of 30,000 Korean people every year. Currently, Korean-Americans have grown to total 2.3 million.

In truth, this has been the biggest society of countrymen and countrywomen overseas.\textsuperscript{17} In January 14, 2007, the churches in Los Angeles assembled in Lord’s Glory Church and petitioned the Republic of Korea for decision on the day of overseas


\textsuperscript{17} It means the biggest Korean group outside the land of Korea.
Korea. \(^{18}\)

**Korean Immigrant Church in America**

The Korean Americans have entered the second century in America. In 2003, they celebrated the hundredth anniversary of Korean immigration. In 1903, America Korean community was started. In other words, Korean people in San Francisco and Honolulu assembled, worshiped, and prayed in the Korean language. They built Sang Hang Korean United Methodist Church in San Francisco and Christ United Methodist Church in Honolulu. These two churches have left their mark on immigrant church history. \(^{19}\) According to statistics, there are 2.3 million Korean American and 3,800 Korean churches in America. Over 70 percent of all Korean Americans are Christians. There is no other immigrant community on earth which has as high a percentage as Korean-Americans. Some the Korean-American churches in Los Angeles had budgets of ten million dollars or more in 2007. Sarang Community Church in Orange County was

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\(^{18}\)Dong Sun Lim, *Celebration for Korean American Day Foundation* (Los Angeles: Korean Community, 2007)

\(^{19}\)Sun Joo Lee, “Seven Tasks of Korean America Church in America (1),” *Christian Herald in Los Angeles*, October 26, 2006.
selected in the top 100 fastest growth churches of America on 2005. As stated earlier, it was reported that the number of Korean-American churches in California has reached 1,230 churches. According to the *Korean Christian Journal*, Korean people in New York attend their churches more than once a week, and 80.2 percent of them regard the life of church as the key to satisfying their life.21

**A BRIEF HISTORY OF TWO CHURCHES**

**BSBC: The Berendo Street Baptist Church**

As stated previously, this church is the oldest of the Korean American Churches. First of all, for the study of church conflict its history must be understood and dealt with. The history of BSBC can divide into four periods.

**First Period: Voice in the wilderness (1957-1979)**

This period from 1957 to 1979 is the age of establishment and expansion of the Korean-American Church. Berendo Street Baptist Church (hereafter BSBC) was started

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on March 10, 1957. This year BSBC, first Korean Baptist church in America had the 50th anniversary of foundation. After Dong Myoung Kim was installed as the first senior pastor in 1957, Sunday school was opened in 1963. Later, pastor and church members began the construction of their church in 1976, and then completed it the next year. After three years, Kim was granted an honorary doctoral degree from Baptist College of Los Angeles.


Like traditional Baptist churches, this church has a strong ministry of missions. Since 1980, BSBC has planted churches in countries in South America such as Brazil, Venezuela, and so on. Also, Kim was elected vice-president of the Southern Baptist Convention and a chairman of Korean Baptist Association in America in 1981. In ministry, Kim started the course of Master Life; some people first graduated the Master Life course in 1983. After six years, Kim retired as senior pastor in 1989.

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Third period: Change through Re-jump (1990-1999)

Sung Kun Park took the office as the second senior pastor in 1990. Since his installation as senior pastor, BSBC has rapidly achieved growth and development in number and spirit. First, he initiated the Celebration of Gospel for soul winning on October 7, 1990. After two years, Park received his Ph. D from Southwestern Baptist Theological Seminary on May 8, 1992. The construction work of the main sanctuary and the hall of mission was started in 1993. In 1994, for the purpose of encouragement in South America mission, BSBC held the Celebration of Mission with missionaries in South America.

According to Park, BSBC has sought mission and discipleship training, because they have been regarded as the most important ministries. The Flock Ministry was begun in 1996. Currently, this has been the core ministry in BSBC.

At last, the Hall of Missions was completed in 1996. The next year, BSBC could finish up the construction of the sanctuary. At that time, there was the 40th anniversary of its foundation in 1997. At the same time, Park was elected the president of Korean

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Baptist Churches in North America. On September 13, 1998 Mrs. Yee Suk An, who was the wife of retired pastor, passed away. She was famous as the author of *If I perish, I perish*. After a couple of months the AWANA program for children was started.

**Fourth period: The Time of Revival (2001-Present)**

BSBC has pursued the Gospel Ministry for the New Millennium. The church has tried and practiced various ministries. On the website of www.bsbc.org, in order to renew worship and prayer, BSBC has begun a fourth worship service in 2000. It has launched *Intercessory Prayer School* on June 15, 2002.

Also this church accomplished the settlement of *Flock of Sheep*. This is a key ministry that combined Sunday school and cell group.24 For a kind of written media ministry, BSBC has launched *WOORI Newspaper* Feb 3, 2002. According to Sun Kun Park, FAITH as a program which is training in evangelism for 12 weeks is one of core ministries.25

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24 Flock of Sheep is 14 small groups as faith Community. They have their six visions and four agendas. See Sei Hwan Park, “The Vision of Church is Missions and Gospel,” The Baptist Newspaper, http://bpnews.co.Kr/mboard/mboard.asp?id=sub019&group_name=bpnews&idx_num65&page=6&category=&b_cat=0& order_e=b_subject&order_da=asc (accessed August 16, 2006).

25 It is an abbreviated term: F (forgiveness) A (Available) I (Impossible) T (Turn) H (Heaven). This is a way of personal evangelism. See http://www. bsbc.us (accessed August 25, 2007)

**LLMC: Light of Love Mission Church**

Like BSBC, this church has been one of the representative Korean American churches in Los Angeles, California. For the study of church conflict, its history needs to be understood and dealt with. Thus, History of LLMC can be divided into three periods.

**The beginning**

On October 23, 1992, for the purpose of the foundation of their own church, early church members assembled at a house of deacon Jae Bum Lee. At that time, Jae Moon Kim led the worship service with ten people, and then he and church members decided to name “the church Light of Love Mission Church” and affiliate itself with the Presbyterian denomination in America. LLMC moved out of the Glendale Korean American Church, Eagle Rock, Los Angeles, on December 6, 1992. Officially, LLMC celebrated its founding, on April 18, 1993.
Development of Ministry and Mission

While the core ministry of BSBC is Flock of Sheep, the core of this church is the Shelter of Happiness Ministry. LLMC founded a periodical bulletin [*Light of Love*] on October 31, 1993. They moved out to 777 E. Colorado Boulevard, Pasadena CA on May 7, 1994.

The first *Garden of the Happiness* as one of core ministries was begun on May 27, 1994. The year LLMC sent Jae Duck Lee as first missionary on September 24, 1994. The first *Shelter of Happiness Ministry* (hereafter SHM) was held at Kiev on July 13, 1997. The next year in Seoul, South Korea, the *Shelter of Happiness* was held on April 21, 1998. The first evangelism assembly for Korean people living in Siberia, Russia was held September 28-Oct 5, 1998. The first *Happy Minister Seminar* was in Oct, 1998 at LLMC. The SHM was held in Los Angeles, CA in 1999. LLMC moved out to new

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26 Through this ministry, LLMC pursued the unity in Christ. All Church members participated in this program with their family and friends. There were worship, praise, special programs such as Korean Markets, Talents Markets, and so on. For three days they sought oneness in Holy Spirit. See Jae Moon Kim, *The Garden of Happiness* (Pasadena: Light of Love Mission Church, 2004), 4-9.

27 Jae Moon Kim says, “I am sure that there is no powerful ministry more than SHM, because it enables participants to see true self-discovery through encounter with God. It is only achieved by the work of Holy Spirit. Even though SHM is very short periods of four days, it results in repentance, transformation, and inner healing. Until now people intellectually agree on the crucified Jesus Christ. However, as soon as they really experienced God, they realized His amazing grace. Their experience is itself deeply move and a wonder.” See Kim, *Letters in the Shelter of Happiness*, (Pasadena: The Department of SHM, 2005), 4.
temple in Pasadena, CA on November 5, 2000.  

**Saturation Evangelism for Community**

The church held its first service in the new sanctuary on December 3, 2000. On December 19, 2001 LLMC had a party for its neighbors: police, firemen, local officials in Pasadena, the employees of companies, and other special guests.

This church has extended the incarnation of Christ through various ministries, specially, for example in the SHM in Seoul, Los Angeles, China, Kiev, Ukraine, Russia, Siberia, Hawaii, and other places. They have used core ministries, because they brought about rapid revivals. Also sending and supporting missionaries is one of the important ministries of LLMC. There are many ministries through LLMC. Thus, this church is a good example to other churches.

LLMC has also sent many missionaries to areas such as Mexico, India, Tibet, Bangladesh, Argentina, Russia, Israel, Brazil, and other places. They have used saturation evangelism.  

Thus, LLMC is a connecting agent for community and the

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29 Taek Soo Kim explains it the Falwell-Towns Paradigm. Saturation evangelism takes many forms: (1) Telephone evangelism; (2) Sunday School Bus evangelism; (3) Cassette, Radio, Television
local area. It has held various conferences in order to saturate the local community.

**LEADERSHIP SURVEY OF THE TWO CHURCHES**

As stated previously, a leadership survey was conducted to evaluate the current leadership situation of the two churches in and near Los Angeles. The survey was distributed at the time of writer’s visit. There are two main sections to the survey. The first section asks personal questions to the two pastors. It asks questions like the size of church, the level of the pastor’s education, and so on. It asks general questions pertaining to the issue of leadership as well. The second section allows them to evaluate their leadership according to managing church conflict and its solution covered in this project.

**Questionnaire**

I. Personal Questions.
   1. The length of pastorate
   2. Average attendance on Sunday morning worship
   3. Church growth for last 3 to 5 years (2002-2006)

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evangelism; (4) Prining, promotion evangelism; (5) Camping evangelism; (6) Deaf evangelism; (7) Educational evangelism; and (8) Alcoholic, prison evangelism, etc. See Taek Soo Kim, “A Prical Strategy For the 21st Century Church Growth of Baptist Bible Fellowship Korea “ (D. Min thesis., Liberty Baptist Theological Seminary, 1998), 153; According to Elmer Towns, the definition of saturation evangelism is using every available means to reach every available time. See Towns, *Evangelism and Church Growth* (Lynchburg, VA: Church Growth Institute, 2000), 13.
4. Your strengths as a pastor (list three)
5. Your weaknesses as a pastor (list three)
6. Level of education
7. Adequacy of leadership training at the Seminary/Bible College
8. Most helpful discipline for your pastoral leadership development
9. Your effort for the leadership development last year
10. Teaching of leadership lesson to your staff and/or lay leaders

II. Managing church conflicts and its solution
   1. The reasons of church conflicts
      A. What do you think are the reasons of conflicts in your church?
      B. Biblically speaking, are church conflicts a necessary evil or something unavoidable?
   2. The benefits and positive effects of church conflicts
      A. If you believe that there are benefits or positive effects by church conflicts, what are they? (List three)
      B. If you have any benefits, what are they?
   3. The kinds or types of church conflicts
      A. What kinds of conflicts do you have in your church? (List in order)
      B. What kinds of conflicts are general in your church? (Choose the #3 lists)
   4. The solution to church conflicts
      A. How important is pastoral leadership to the solving conflict of your church?
      B. What do you think are the key elements that solve conflicts in your church?
      C. What do you have a program for solving or protecting church conflicts in your church?
      D. How effective it (your program) works for solving conflicts?
   5. Evaluate your Personality
      A. What are your personality styles?
         1) Dominant 2) Influencing 3) Steady 4) Compliant
      B. What does your personal style tend to be?
         1) Results-oriented 2) People-oriented 3) Process/Team-oriented 4) Detail-oriented
      C. In relationships, what are you tending to do?
1) Direct others 2) Influence others 3) Accept others 4) Access others

6. Evaluate your pastoral leadership for resolving conflicts

A. Self-discipline for humility:
   1) Do you experience the power of God in your weakness?
   2) Have you regularly engage yourself in various spiritual disciplines for humility such as fasting, silence, mediation, etc.?

B. Exemplary life:
   1) Do you demonstrate the integrity and consistency of your exemplary life?
   2) Do your people generally follow you as an example?
   3) To what extent are you living an exemplary life that is obvious to both Christians and non-Christians?

C. Team-Ministry:
   1) Do you build a ministry team by training potential leaders and delegating responsibility and authority to them?
   2) Do you openly discuss matters concerning your ministry with your staff and lay leader?
   3) Can you truly rejoice over your staff’s success?
   4) Do you enjoy sharing your “important” ministry including preaching?

D. Equipping others:
   1) Do you have the program of ministry based on each gifts given by God?
   2) Do your church-members satisfy ministry based on gifts given by God?
      How important is this for oneness?
   3) Do you accomplish unity (oneness) in diversity through gifts?
      How well does it help church unity?

E. Edifying others:
   1) Do you know his/her personality, gifts and emotional strength and weakness?
   2) Do you help other Christ-centered life grow?
   3) Do you have ministries caring of the weak in faith?

F. Communication:
   1) To what extent are you able to communicate in a non-argumentative, non-defensive and non-threatening way—demonstrating gentleness, patience and teach-ability without compromising the message of the Word of God?
   2) Do you communicate well verbally and in writing throughout the
organization?
3) Do you continually question followers and others for feedback?
4) Do you regularly communicate opinions with church leaders or staffs?

G. Servant Attitude:
1) Are you willing to do menial job with pleasure if necessary?
2) Do you feel you deserve special treatment because of your position?
3) Do you enjoy listening to others rather than talking?
4) Can you maintain peace of mind even when you are mistreated or ignored?

H. Vision:
1) Do you communicate kingdom vision effectively?
2) Do you understand the Biblical vision of God’s people?
3) Do you help other Christ-centered life grow?
4) Do you long the unity of God’s people?

ANALYSIS

In this section, especially, the writer analyzes surveys based on questioning both churches’ pastors in seven areas: Analysis of Personal Questions, Analysis of Managing Church Conflict and its Solution, and Analysis of Interviews.

Analysis of Personal Questions

Survey Result

1. The length of pastorate
   Both of them have pastured their present churches more than ten years. In Pastor Park’s case, he has served the same church for eighteen years. Pastor Kim planted his church, and has served for it fourteen years.

2. Average attendance on Sunday morning worship
   Both respondents enjoy more than an average of 1,500 in attendance, including
children in Sunday morning worship. While BSBC averages 1,600 in attendance, LLMC has 1,500 attending members. People say that two churches are included in the ten biggest Korean-America churches in California. According to the two pastors, until most recently the church membership has been 2,500. They have continued to grow.

3. Church growth for last three to five years (2002-2006)
Both of them have experienced growth for the last 3 to 5 years. While LLMC’s members have increased by 14% for the period, BSBC has difficulty with serious church conflict for three years (2000 to 2003). In spite of such a sad plight, BSBC has overcome a difficulty. Rather it achieved revivals in number and in spirit. According to its statistics, average attendance ran over 1,600 since last year.

4. Your strengths as a pastor (list three)
Both of them simply answered this question. We can observe their answers as the following:

<table>
<thead>
<tr>
<th>Sung Kun Park</th>
<th>Jae Moon Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Preaching</td>
<td>1) The Fullness of Holy Spirit</td>
</tr>
<tr>
<td>2) Teaching</td>
<td>2) Care of Love</td>
</tr>
<tr>
<td>3) Vision Casting</td>
<td>3) Happiness</td>
</tr>
</tbody>
</table>

Figure 9. The Comparison to Two Pastor’s Strengths

We can observe two pastor’s pastoral foci are difference. While pastor Park is preaching centered, Pastor Kim is Holy Spirit ministry oriented. BSBC was led by preaching, teaching, and vision casting. In other words, Park has been an excellent and powerful expositional preacher in Los Angeles CA. However, LLMC was led by prayer movement. However, Kim has been famous as an exemplary pastor in Pasadena. Unlike most big church pastors, he has a modest and servant attitude.

5. Your weaknesses as a pastor (List three)
Both pastors reply to this question as the following:

<table>
<thead>
<tr>
<th>Sung Kun Park</th>
<th>Jae Moon Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Administration</td>
<td>1) Planning</td>
</tr>
<tr>
<td>2) Visitation</td>
<td>2) Leadership</td>
</tr>
</tbody>
</table>
Both pastors reflected that their weak point is administration. Interestingly, however, Sung Kun Park answered visitation and personal care as his weak points, Jae Moon Kim said that care ministry was his strong point. To the contrary, Park has the gift of preaching ministry, but Kim regards preaching ministry as his weak-point.

6. Level of education

Park continued to study theology. He received an M. Div and a Ph. D from Southwestern Theological Seminary. He has been an adjunct faculty for ten years (1992-2002) at Golden Gate Baptist Theological Seminary. Since 1996, he has been a president of Southern Baptist College & Seminary in Los Angeles. So to speak, he is a pastor and professor. However, Kim is different from Park. Even though he was called from God in his high school days, he didn’t follow the will of God. Finally Kim obeyed God’s will, and studied theology in Bible College.

7. Adequacy of leadership training at the Seminary/Bible College

Both pastors are content with the adequacy of leadership training at their Seminary or Bible College.

8. Most helpful discipline for your pastoral leadership development

As Howard Hendricks notes, “Mentors nurture their souls. They shape their character. They call them to become complete men, whole men, and, by the grace of God, holy men.”30 For pastoral leadership development, Sung Kun Park recognizes his mentor who is former pastor, Dong Myoung Kim. Similarly, Jae Moon Kim looks upon Kwang Shin Kim as his master.31 Moreover he uses personal reading about pastoral leadership.

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9. Your effort for the leadership development last year

Sung Kun Park answered that last year was spent in the review and reshaping of the vision and strategy. However, Jae Moon Kim used leadership tapes and books. Moreover, Park told that he has recruited and trained key lay leaders for developing pastoral leadership.

10. Teaching of leadership lesson to your staff and /or lay leaders

Both of them answered that they often teach about leadership to their staff members and/or lay workers. They have regularly taught them leadership: Park has done it every month, and Kim has done it every week. They have achieved it through staff meetings.

Evaluation

Both pastors fully realize the importance of leadership for the growth of the church. They feel that they lack pastoral leadership skills. However, they have been competent in their various church ministries. The survey reveals that the problem is not mainly about the matter of the gift. Most pastors do not understand they do have the gift of leadership. Rather the problem is about training or development of the gift. As we have seen, while Park has the gift of preaching, Kim has the gift of pastoral care.

It is notable that two pastors tried to improve their leadership last year. Even though they have the different strengths, God has used their unique merits, and grown both churches. Further God carried out His Plan through His servants, regardless of adequacy of leadership training at the Seminary or Bible College.
The survey also reveals that they have proven their leadership through church growth. Moreover, Park has had difficulty with serious church conflicts for a few years. Kim has invested over 30% of church budgets in overseas missions. Despite tough surroundings, both of them are fulfilling God’s Will, and are heavily involved in soul winning.

According to the survey, preaching, vision casting, the fullness of Holy Spirit through prayer, and pastoral care are definitely important for ministry. Interestingly, the weak points of one are the strong points for the other. Thus, Christians can understand God use various His servants and fulfill His will.

Analysis of Managing Church Conflict and its Solution

Survey Result

1. The reasons of church conflicts

A. What do you think are the reasons of conflicts in your church?

<table>
<thead>
<tr>
<th>Sung Kun Park</th>
<th>Jae Moon Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Lack of communication</td>
<td>1) Difference of view point</td>
</tr>
<tr>
<td>2) Spiritual immaturity</td>
<td>2) Lack of prayers</td>
</tr>
<tr>
<td>3) Misunderstanding of servant-hood</td>
<td>3) Lack of education in church</td>
</tr>
<tr>
<td>4) Secular view of leadership (position-oriented)</td>
<td></td>
</tr>
<tr>
<td>5) Lack of prayers</td>
<td></td>
</tr>
</tbody>
</table>

Figure 11. The Reason for Conflicts
B. Biblically speaking, are church conflicts a necessary evil or something unavoidable?

_X_ Yes: Park. It is because the Church on earth consists of imperfect saints.

_X_ No: Kim

2. The benefits and positive effects of church conflicts

A. If you believe that there are benefits or positive effects in church conflicts, what are they? (List three)

<table>
<thead>
<tr>
<th>Park</th>
<th>Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Rediscovering of God’s grace</td>
<td>1) Prayer</td>
</tr>
<tr>
<td>2) Spiritual renewal</td>
<td>2) Reconsider</td>
</tr>
<tr>
<td>3) New start with a renewed vision</td>
<td>3) Love</td>
</tr>
</tbody>
</table>

Figure 12. Positive Effects of Church Conflicts

B. If you have any benefits, what are they?

On the one hand, Park answered reshaping of ministry setting and vision, on the other hand, Kim didn’t response.

3. The kinds or types of church conflicts

A. What kinds of conflicts do you have in your church? (List in order)

<table>
<thead>
<tr>
<th>Park</th>
<th>Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Schism between lay leaders</td>
<td>1) We have no conflicts in my church until now.</td>
</tr>
<tr>
<td>2) To take criticism against pastoral</td>
<td>2) However, there have been trivial conflicts</td>
</tr>
<tr>
<td>leadership by a few deacons</td>
<td>between some members and members.</td>
</tr>
<tr>
<td>3) Unhealthy attempt to break the</td>
<td>3) We have no conflicts between pastor and staffs</td>
</tr>
<tr>
<td>Congregation</td>
<td>or pastor and lay leaders.</td>
</tr>
<tr>
<td>4) Attempt to take control church by a</td>
<td></td>
</tr>
<tr>
<td>few deacons</td>
<td></td>
</tr>
</tbody>
</table>

Figure 13. Kinds of Conflicts

B. What kinds of conflicts are general in your church? (Choose the #3 lists)

There are no answers.

4. The solution of church conflicts
A. How important is pastoral leadership to the solving conflict of your church?

1  2  3  4  (Both Pastors answered 1)
(Circle your response with #1 being the highest)

B. What do you think are the key elements that solve conflicts in your church?

<table>
<thead>
<tr>
<th>Park</th>
<th>Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Prayer</td>
<td>1) Prayer</td>
</tr>
<tr>
<td>2) To stand firm in God’s side</td>
<td>2) Prayer (I believe resolving conflict is fulfilled by help of the Holy Spirit.)</td>
</tr>
<tr>
<td>3) Open-minded compassion</td>
<td>3) Word of God</td>
</tr>
</tbody>
</table>

**Figure 14. The Key Elements that Solve Conflicts**

C. What program do you have for solving or protecting church conflicts in your church? (For example: Discipleship Training, Tres Dias, Cell Church, Healing Ministry, Holy Spirit Movement, and others)

<table>
<thead>
<tr>
<th>Park</th>
<th>Kim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Lay leadership training</td>
<td>1) Tres Dias (The Shelter of Happiness)</td>
</tr>
<tr>
<td>2) Solid communication lines</td>
<td>2) The Garden of Happiness</td>
</tr>
<tr>
<td>3) Friday Prayer Meeting</td>
<td>3) Friday The Holy Spirit Ministry</td>
</tr>
<tr>
<td></td>
<td>4) Marital Class</td>
</tr>
<tr>
<td></td>
<td>5) Teaching Inner Healing by The Holy Spirit</td>
</tr>
</tbody>
</table>

**Figure 15. The Program for Solving/Protecting Church Conflicts**

D. How effective it (your program) works for solving conflicts?

1  2  3  4  (Both pastor answers 2)
(Circle your response with #1 being the highest)

5. Evaluate your Personality

A. What are your personality styles?

1) Dominant  2) Influencing (Kim)  3) Steady (Park)  4) Compliant

B. What does your personal style tend to be?

1) Results-oriented  2) People-oriented
3) **Process/Team-oriented**  
4) **Detail-oriented**

*Both Pastors answered C) Process/Team-oriented.*

C. In relationships, what are you tending to do?

1) Direct others  
2) **Influence others (Kim)**  
3) **Accept others (Park)**  
4) Access others

6. Evaluate your pastoral leadership for resolving conflicts

A. **Self-discipline for humility:** *Both pastors chose yes.*

1. Do you experience the power of God in your weakness like Paul?

   - Yes  
   - No

   Especially, Park says God’s works through my weakness.

2. Have you regularly engage yourself in various spiritual disciplines for humility such as fasting, silence, mediation, etc.?

   - Yes  
   - No

   However, Park told that he has not fasted on regular basis but he has on some occasions.

B. **Exemplary life:** *They picked yes.*

1. Do you demonstrate the integrity and consistency of your exemplary life?

   - Yes  
   - No

   However each said, “I try to do.”

2. Do your people generally follow you as an example?

   - Yes  
   - No

   In Park’s case, Generally, Yes, but not always.

3. To what extent are you living an exemplary life that is obvious to both Christians and non-Christians?

   - 1  
   - 2  
   - 3  
   - 4  
   - 5

   *They chose 2.*

   (Circle your response with #1 being the highest)

C. **Team-Ministry:** *They selected yes.*

1. Do you build a ministry team by training potential leaders and delegating responsibility and authority to them?

   - Yes  
   - No

2. Do you openly discuss matters concerning your ministry with your staff and lay leader?
3. Can you truly rejoice over your staff’s success?

Yes     No

4. Do you enjoy sharing your “important” ministry including preaching?

Yes     No

Park said, “Some, but not all of it.”

D. Equipping others:

1. Do you have a program of ministry based on the gifts given by God?

Yes     No

They answered yes. Moreover, Park said, “We have it, but not practice it.”

2. Do your church-members satisfy ministry based on each gifts given by God?

How important it works for oneness?

1  2 (Kim)  3 (Park)  4  5

(Circle your response with #1 being the highest)

3. Do you accomplish unity (oneness) in diversity through gifts?

How well it works for unity?

1  2 Park  3 (Kim)  4  5

(Circle your response with #1 being the highest)

E. Edifying others: They chose yes.

1. Do you know his/her personality, gifts and emotional strength and weakness?

Yes     No

2. Do you help other grow in Christ-centered life?

Yes     No

3. Do you have ministries caring for the weak in faith?

Yes     No

F. Communication: They answered yes.

1. To what extent are you able to communicate in a non-argumentative, non-defensive and non-threatening way—demonstrating gentleness, patience and teach-ability without compromising the message of the Word of God?

1  2 (Park)  3 (Kim)  4  5 (Circle your response with #1 being the highest)
2. Do you communicate well verbally and in writing throughout the organization?
   [Yes] No

3. Do you continually question followers and others for feedback?
   [Yes] No Park said, “Not always!”

4. Do you regularly communicate opinions with church leaders or staffs?
   [Yes] No

G. Servant Attitude: They picked yes except number 2.
1. Are you willing to do menial job with pleasure if necessary?
   [Yes] No

2. Do you feel you deserve special treatment because of your position?
   [Yes] No [They selected no.]

3. Do you enjoy listening to others rather than talking?
   [Yes] No

4. Can you maintain peace of mind even when you are mistreated or ignored?
   [Yes] No Park said, “Not always!”

H. Vision: They answered yes.
1. Do you communicate kingdom vision effectively?
   [Yes] No

2. Do you understand the biblical vision of God’s people?
   [Yes] No

3. Do you help other grow in the Christ-centered life?
   [Yes] No

4. Do you desire the unity of God’s people?
   [Yes] No

Analysis

The survey shows that we have to work God’s ministry with our own uniqueness.

According to DISC, Pastor Park is close to S type, and Pastor Kim is similar to I type.

While S type is steady, stable, secure, and sympathetic, I type is influencing, inspiring,
and interested in people.  

Figure 16. The Four Temperament Model of Human Behavior

Thus, Pastor Kim may encourage frustrated people to come be alive, challenge people to dedicate to a missionary or worker for God. Also, he may excel at pastoral care. To the Contrary, Pastor Park will overcome church conflicts quickly. His disposition will enable him to get over them. They are process-team oriented. Thus, they have good staffs and lay leaders as teams. In relationships, Park accepts others.

According to his interview, he forgave a deacon who was involved in the church conflicts. Of course, he accepted him with the love of God. However, it will reflect his

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33 Mels Carbonell, Extreme Personality Makeover (Blue Ridge, GA: Uniquely You Resources, 2005), 32.

34 This comes from an interview with Sung Kun Park in BSBC, June 27, 2007.
personal style.

The survey also reveals that they have experienced the power of God in their weaknesses, like Paul. Especially, Park said, “God works through my weakness.” They have regularly engaged themselves in various spiritual disciplines such as fasting, mediation, and so on. It leads them to dwell deeply on the Holy Spirit, so they may feel and understand the spirits of people.

In exemplary life, each said, “Even though I have not always demonstrated the integrity and consistency, I have tried to do so.” They have highly maintained an exemplary life for both Christians and non-Christians. They saturated their community by God’s love. According to the survey, they have thoroughly built up team-ministry.

“Team ministry is a biblical ways of God’s people to work together, and emphasizes unity and community within the body of Christ.” 35 They have trained potential leaders and delegated responsibility and authority to them. Also they openly discuss concerning their ministry with their staff and lay leaders. Truly they can rejoice over their staff’s success. However, Park said, “I do not always share my important ministry.”

In equipping others, they have the program of ministry based on each person’s gifts bestowed by God. However, Park said, “We have it, but not practice it.” As stated earlier, he majored in the New Testament. He may think through Corinthian letter, Paul was directing his exhortations not to individuals but to the corporate body of believers at Corinth. Gene Getz may think Paul emphasizes not gifts but maturity, both corporately and personally.\(^\text{36}\) However, Kim uses a network of spiritual gifts well. Interestingly, both churches have a very high rate of ministry participation.

In communication, they communicate well verbally and in writing throughout the organization. They sometimes accept feedback from followers and members. Also, they regularly communicate opinions with church leaders or staffs, because of healthy leaders or staffs and healthy church.\(^\text{37}\)

Lastly, the survey reveals that they have servant attitude like Jesus Christ. They enjoy listening to others rather than talking. Even though they do not always, they have attempted to maintain peace of mind even when they are mistreated or ignored. Park has experienced church conflicts for a few years. In kingdom vision, they have communicated effectively. On the one hand, Park has approached through Flock


\(^\text{37}\)Gary L. McIntosh, *Staff Your Church For Growth* (Grand Rapids: Baker Books, 2000), 102-111.
ministry the vision, the body of Christ. On the other hand, Kim has fulfilled through the Shelter of Happiness the dream of unity in Christ.

ANALYSIS OF INTERVIEWS

Interview with Rev. Sung Kun Park

Sung Kun Park is senior pastor of Berendo Street Baptist Church in Los Angeles, CA. He has been of pastor this church for more than 17 years, and it has grown rapidly to be the largest Korean Baptist church in America. He was the chairman of Northern Korean America Baptist Convention in 1997, and he is now the president of the Southern Baptist College & Seminary in Los Angeles, CA.

According to Park, the core problems of his church was that ordained deacons had regarded themselves as owners of church, and pastors as their employee. This had been the root of conflict. They had loved to administrate the church rather than to serve in various ministries for their church. Further they had held full power over the rights of personnel management, nomination, and finance of the church. Also, their term as ordained deacon was virtually life-time. This system displaced competent and faithful members. Thus, in 2000, Rev. Park offered to create Long Term Development Planning
Committee and Nomination Committee. Soon, the suggestion passed at the church’s business meeting.

The tasks of two committees were two things: one was dealing with the term of an ordained deacon, and the other was concerning the recommendation of an ordained deacon through various channels. According to Park, new constitution reads: “the term of ordained deacon shall be four years. He should leave his office as an ordained deacon for one year. He has the qualification of the reelection for only one time. After finishing his office, he cannot regain a qualification for an ordained deacon. He can only serve in ministry.”

Since that time, he had experienced conflicts with ordained deacons in present office. Sadly in 2003, nobody had joined his church. Finally, in five years pastor Park achieved a healthy church. In light of previous chapters, BSBC’s conflicts for several years may be applied to existing theories of conflict such as levels of and responses to

38 They are special committees. See Bruce P. Powers, Church Administration Handbook (Nashville: Broadman Press, 1985), 55-58.

39 Special called business meetings could be used in the intervening times as needed. See Frank Schmitt, Unpublished Class Notes on Managing the Local Church (Lynchburg, VA: Liberty Baptist Theological Seminary, 2005), 31.

40 This comes from an interview with Sung Kun Park in BSBC on June 27, 2007.
conflict, and type and roles of conflict.\textsuperscript{41}

However, the solution to conflict can be partly applied to this church. In fact, the solution theories to conflict may be partly applied to this church: Yperen and Sande’s theory may be applied to it.\textsuperscript{42} However, their theories are not sufficient for Korean

\textsuperscript{41} BSBC can be applied to theories in four areas.
First, levels of conflict would be showed in 2000-2003. Speed B. Leas’ theory is applied to Business Meeting in 2000. At that time, Park suggested The Long Term Development Planning Committee and The Nomination Committee. Existing ordained deacons disagreed with the agendas. This was level two of conflict. BSBC has experienced the third, fourth, fifth levels of conflict in 2003. In those days, five ordained deacons decided the prompt dismissal of senior pastor. (level five). After three days, they gave notice to his position (senior pastor) through an attorney. Sung Kun Park felt no longer patience. Finally he saw keenly the necessity of protecting fend himself and BSBC from their abuses. Through business meeting, BSBC determined five trouble-making ordained deacons to be disciplined by the church constitution for three months. However, they left BSBC (level five). In addition, most church members wanted thirteen ordained deacons involved in five deacons to be disciplined. Actually, thirteen deacons agreed on incorrect views of five deacons. See Leas, 86-94.

Second, responses to conflict would be revealed in 2003. In the light of Everist’s response, there were two kinds of conflicts: confrontation, control. Especially, in extreme situations aggressive responses were showed in the above case of BSBC: This is one of Yperen’s types. See Everist, 82-87, 110-117; Yperen, 153-162.

Third, types of conflict would be discovered in 2003. In this case substantive conflict would be revealed. Some ordained deacons would pursued their ends and values. Unfortunately, they had abused their position for their ends. They had wanted to keep their positions. They seemed to be interested in fames and respect of others. In this respect, they involved in substantive conflict. See Leas and Kittlaus, \textit{Church Fights}, 31-35.

Fourth, roles of conflict would be found in 2000-2003. Conflict plays an essentially positive role. Four views of roles (or benefits) of conflict would be discovered in the periods. (1) Empowerment: Through the nomination committee, church members could recommend faithful and competent members as an ordained deacon. (2) Establishing identity: After conflict with deacons, church members would have the identity of true Christians. Before conflict, they could not be aware that incorrect action of ordained deacons. At that time they realized right role of biblical officers and church members. (3) Unifying the ingroup: After conflict, they became more effective as a task group. They have been one in Christ. (4) Bearing the intolerable: conflict would enable church members to be a patient community with each other. See Leas and Kittlaus, \textit{Church Fights}, 35-41.

\textsuperscript{42} According to Yperen, the key to conflict is on becoming a redemptive community. He suggests four steps: (1) Living under Lordship: A Call to Submission (Rom. 14:8-9). (2) Living into the Light: Why we must examine and Confront (Eph. 5:8-11). (3) Confession and Forgiveness: How we must respond (James 5:16). (4) Discipline and Restitution: How we are re-formed (Rev. 3:19). See Yperen, 177-254. Sande notes that the approach to resolving conflict may be summarized in four basic principles, which he refer to as the “Four G’s.” (1) Glorify God (1 Cor. 10:31). (2) Get the log out of your eye (Matt. 7:5). (3) Gently restore (Gal. 6:1). (4) Go and be reconciled (Matt. 5:24). See Sande, 12-13.
American Churches. The next chapter will deal with eight principles extracted from the Corinthians church. They will be proven in Shelter Happiness Ministry of LLMC.

Lastly, Sun Kun Park confesses God made him and his church grow through church conflicts. He utters, “I am sure that God has cleared off getting old and being hackneyed, and has made new His church. God allowed us to suffer with church conflicts for our spiritual growth and maturity.” Thus, through his interview, people can learn the leadership for the seven solutions to church conflicts as the following:

- First, realize people cannot avoid conflict.
- Second, change conflict systems.
- Third, institutionalize that lay leaders including deacons serve in not administration but ministry.
- Fourth, be interested in people with habits of conflicts, and lead them rightly and biblically.
- Fifth, protect against conflicts in advance.
- Sixth, do not step back and match against conflicts.
- Seventh, believe God sometimes allows us to growth in it. It is the instrument for maturity and development.

Interview with Rev. Jae Moon Kim

Pastor Kim shared the following: “18 years ago, for the first time I experienced the Shelter of Happiness program, I realized the core of Shelter of Happiness Ministry (hereafter SHM): Team members as volunteers show to participants the love and sacrifice of Jesus Christ through their deeds. Thus, participants truly saw and felt the
love of Christ. From the beginning of church planting, I decided that my priority of every ministry is SHM.”

According to a deacon Ki Choul Chang, for the past fourteen years, Pastor Kim was suffered with projects such as church building; however, we have hardly experienced church conflicts. Indeed, the writer had not heard from any member about conflicts in the church. Unlike Park, Kim personally planted the church with 20 members fourteen years ago. From the beginning he has focused on missions and SHM. His church’s budget has spent on missions over thirty percent every year. It is also the priority of the church. Elders lead exemplary lives and would rather serve others than be served. Church members confess “Like this servant attitude and exemplary life, our church culture results from SHM.” Kim also echoes, “As I said before, SHM has been our key ministry of church. We have presented this program over 400 times in the world in places like Los Angeles, Seoul, China, Japan, Russia, Kiev, Hawaii, and so on.”

He emphasizes many causes of conflicts are because people are not happy in Christ. In this respect, the Shelter of Happiness ministry has been the solution to

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43 This comes from an interview with Jae Moon Kim in LLMC on May 1, 2007.
44 This comes from an interview with Ki Choul Chang who is a lay leader in LLMC, March 7, 2007.
45 The budgets for this year is 4.5 million dolars.
conflicts. He paradoxically expresses even though people cannot avoid conflict, Christians may avoid church conflicts by being controlled by the Holy Spirit. In other words, we may protect against it. The reason why Christians experience church conflicts is because people are ruled by sinful nature and not by the Holy Spirit. Until now his church has rapidly grown in number and spirit. Its driving force is SHM ministry. In Christ’s love, the team members of SHM have served Candidates of SHM. Candidates [Participants] and team members have been changed by the Holy Spirit. For the purpose of growth of everybody, the church has organized and managed the network related to people from SHM. This is the key ministry of his church. Through SHM, numerous participants have experienced change, nurture, challenge, and encouragement in Christ.

Thus, people can learn through Kim’s pastoral leadership for four solutions to conflicts as the following:

- First, believe you can avoid any conflict in Christ. In other words, we can protect against it.
- Second, minimize problems, and maximize the ministry of love and service.
- Third, remove conflict through the serving ministry in the fullness of the Holy Spirit.
- Fourth, be sure that there are no conflicts over where happiness is flowing.

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46 Tres Dias Ministry is the origin of SHM. This project will deal with this in Chapter six.
CHAPTER SIX

A STRATEGY FOR PASTORAL LEADERSHIP TOWARD RESOLVING

CHURCH CONFLICT IN KOREAN AMERICA CHURCHES

In this chapter, the reason why eight principles for solutions to church conflicts should be will be revealed. The writer had the opportunity of experiencing the Shelter of Happiness Ministry [SHM] in Los Angeles. This ministry has been famous for powerful working of the Holy Spirit in the Korean American Churches of Los Angeles, California. There the writer witnessed eight principles for resolving church conflicts.

Amazingly, they are found in Bible. People ask questions about SHM like these: “Why is SHM powerful?” or “Why does it make Light of Love Mission Church [LLMC] to grow rapidly and soundly?” In fact, this church has been healthy without church conflict. The writer realized the reason of its revival and health of LLMC, because the Shelter of Happiness Ministry [SHM] has biblical principles. At least eight principles are found in these Christian ministries.

Thus, first of all, the Bible will be dealt with, because Christians have to observe
the Bible in order to discern between something right and something wrong. In addition, it is the absolute standard of whole life. Furthermore, this project will prove how really biblical principles have been discovered. However, the eight principles found in SHM are also able to be applied to contemporary churches.

Eight Principles Learned from Conflicts of the Corinthian Church

First of all, this project needs to reveal the reason of selecting eight principles in resolving church conflict from 1 and 2 Epistles to the Corinthians. Especially, Gordon Fee suggests the foundations for them.

First, Fee suggests, from 1 Cor. 9:27, that self-discipline is an applicable principle in resolving church conflict. According to him, “The Corinthians exercised self-control lest they fail to obtain the eschatological prize.” Also, David E. Garland points out the reason to emphasize the importance of self-discipline. He notes that “the forces shaping the Corinthians’ thoughts and actions have been attributed to a particular theological aberration rooted in Gnosticism.”

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Second, concerning servant attitude, Gordon Fee suggests, from 1 Cor. 3:5-9; 4:1-5, “his (Paul’s) use of servant imagery as the model of leadership in the church.” In this part, his opinion is different from other scholars such as Robert Clinton, John Stott, and so on.

Exemplary life as third principle is based on the Bible (1 Cor. 4:16; 11:1). Only Paul among Christ’s apostles believers admonished that “Follow my example, as I follow the example of Christ.” According to Fee, “In 1 Cor. 11:1 Paul says as much: They are to follow him as he follows Christ, which in that case most likely refers both to the example and the teaching of Christ.” He continues to note that “Paul had earlier affirmed that the Thessalonians had “imitated” the example of both Christ and the missionaries.

Fourth, concerning team ministry, J. Robert Clinton finds in 1 Cor. 3:5-9 the

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372 Fee, The First Epistle to the Corinthians: NICNT, 7.

373 Robert Clinton observes that “Paul sees himself and others as not competing but complementing each other in ministry.” See J. Robert Clinton, 1 & 2 Corinthians: Problematic Apostolic Leadership (Altadena: Barnabas Publishers, 2003), 16; John Stott notes about it that “The imagery of the field (the planting, the watering and the giving of growth) does not teach everything we want to know about Christian leadership and ministry. It is always dangerous to push an analogy beyond the point at which it is being drawn.” See Stott, Calling Christian Leaders, 96.

374 1 Cor 11:1 (NIV).

375 Fee, The First Epistle to the Corinthians: NICNT, 187.

376 Ibid.
principle of team ministry. Even though John Stott suggests these verses are not fit for the biblical foundation of team ministry, Clinton insists on that point. This part will be dealt with later.

The fifth principle is equipping others. Its biblical basis is 1 Cor. 12. Unlike existing opinion, according to Gene A. Gets, “Paul was directing his exhortations not to individuals but to the corporate body of believers at Corinth. He may think Paul emphasizes not gifts but maturity, both corporately and personally.” Also Garland points out that “certain gifts were championed over others, and certain persons displaying those gifts were championed over others.” This is not the gifts’ purpose.

The sixth principle is edifying others. Especially Fee explains about it that “Paul emphasizes the truly corporate nature of such worship. Provision is to be made for each one to participate so that the whole body may be edified.” Also Andrew Chang notes that “the term edifying means when Christians build a house, it implies each build a spiritual house. Since people are born again in Christ, they build a house of faith (1 Cor.

377 Stott, Calling Christian Leaders, 97-99; Clinton, 1 & 2 Corinthians: Problematic Apostolic Leadership, 16.

378 Getz, Building up One Another, 12-17.

379 Garland, 1 Corinthians, 13.

380 Fee, The First Epistle to the Corinthians: NICNT, 19.

The next principle is communication. Most of the New Testament consists of epistles. This shows the significance of communication. According to D. A. Carson, Douglas J. Moo, and Leon Morris, “The early apostles communicated their teaching in letters because it was convenient and necessary. . . . People in Paul’s day saw the letter as a means of establishing personal presence from a distance, and this perfectly served the needs of the apostles in pasturing their flocks from a distance.”

Also Harold L. Willmington shows this through Paul letters.

The last principle is vision. According to Fee,

The church is the body of Christ (1 Cor. 10:17; 11:29; 12:12-26). . . . Underlying the imagery is the necessity of unity. As with the preceding image, the key to this unity is their common experience of the Spirit (1 Cor. 12:13). Whether Jew or Greek, slave or free, they are one in Christ through the Spirit. Precisely because they are one body in Christ, the rich must cease abusing the poor at the Lord’s Table (11:22, 29); and those who are more visible may not say to the less visible, “we have no need of you” (1 Cor. 12:21-26).

In this respect, Paul has the vision of oneness in and with Christ. Whenever he

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381 Andrew Chang, How to Write an Expository Sermon? (Seoul: Jordan Press, 1986), 64-65.
384 Fee, The First Epistle to the Corinthians: NICNT, 19.
deals with the problems of churches planted by him, he emphasizes the unity in and with Jesus Christ. It is surely no accident that Paul established ecclesiology through his epistles.

There are two kinds of conflicts in Church history. One is life-giving conflict, and the other is life-threatening conflict. Whether a conflict is life-giving or life-threatening depends on the attitude of believers. Church leaders (pastors-elders and deacons) stand in the center of church conflicts. They need to study and understand the conflicts in the Corinthian Church, because conflicts still take place in contemporary churches. Eight principles are self-disciple, servant attitude, exemplary life, team ministry, equipping others, edifying others, communication, and vision.

**Self-Discipline**

According to Sander,

A leader is a person who has learned to obey a discipline imposed from without, and has then taken on a more rigorous discipline from within. Those who rebel against authority and scorn self-discipline—who shirk the rigors and turn from the sacrifices—do not qualify to lead. Many who drop out of ministry are sufficiently gifted, but have large areas of life floating free from the Holy Spirit’s control. Lazy and disorganized people never rise to true leadership.\(^{385}\)

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This means a leader is able to lead others only because he disciplined himself.\textsuperscript{386}

Paul shows two kinds of self-discipline in the first and second epistle to the Corinthians: discipline of the body and the spiritual formation. They are the core of self-discipline.

**Discipline of the Body**

In order to discipline himself and church members at Corinth, the apostle Paul dealt with his and their bodily desires. In 1 Cor. 9:24-27, Paul says,

> Everyone who competes in the games goes into strict training. They do it to get the crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimless; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize. (Italics added for emphasis)\textsuperscript{387}

In the context of 1 Cor. 9:24-27, the apostle Paul uses himself as the example of his concern. As Fee writes, “this has been the point on the metaphors from the beginning, that the Corinthian Church exercises self-control [self-discipline] lest they fail to obtain the eschatological prize.”\textsuperscript{388} This situation is that Paul defends apostolic rights and qualification to the opposite produced division of Corinthian church.

According to James D. G. Dunn, Paul made a clear distinction between the words

\textsuperscript{386}Oswald Sanders, *Dynamic Spiritual Leadership: Leading Like Paul* (Grand Rapids: Discovery House, 1999), 73.

\textsuperscript{387}1 Cor 9:24-27 (NIV).

\textsuperscript{388}Fee, *The First Epistle to the Corinthians: NICNT*, 440.
“body” and “flesh.” Dunn states that “the spectrum of meaning for soma is for the most part morally neutral, whereas the spectrum of meaning for sarx is for the most part morally negative.”

Paul had beaten his body and made it his slave (v. 27a). It meant that instead of being mastered by his body, Paul wanted to master it. Instead of following his bodily appetites, he intended to lead them. He desired to make it serve his mission in the gospel.

According to Jae Kee Lee, “For that purpose he exercised rigorous self-restraint.”

**Discipline of the Spiritual Formation**

Paul demonstrated how God spiritually formed and trained him:

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. Three times I pleaded with the Lord to take it away from me. But He said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

As seen, Paul knew the thorn was an angel (i.e., messenger) of Satan, however, he

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390 First by Holy Spirit, and to himself.


392 2 Cor 12:7-10 (NIV).
believed that this thorn came to him from God. He wrote in the passive “there was given me”—almost certainly an instance of the so-called divine passive, i.e., “there was given by God.”393 Because of the great magnitude of his revelations, Paul knew that to boast in his vision394, as his opponents were doing, would lead to exalting himself in a way that would cut out the very heart of the gospel. Scott J. Hafemann notes, “The context of 2 Corinthians itself speaks against taking Paul’s “thorn” as a reference to his opponents.”395

Whenever suffering hits, Paul prayed for deliverance. Scott J. Hafemann describes what the nature of his thorn is: “He is not interested in the medical diagnosis of his weakness but . . . in its cause (Paul’s great revelations), and in its purpose (to afflict Paul in order to keep him from becoming conceited).”396 Paul’s threefold prayer would bear comparison with Jesus’ threefold prayer in the Garden of Gethsemane. As we know, God didn’t remove Paul’s thorn, He declared that His own grace would be sufficient for Paul in the midst of his suffering. Through his weakness, Paul could win the platform for perfecting the Lord’s power. In truth, Paul’s sufferings could never exceed God’s supply


3942 Cor. 12:1-12.

395The exact nature of this “thorn” or satanic messenger has been a matter of much debate. Ulrich Heckel saw it as some personal sickness. Martin and Plummer looked upon it as his inner temptations. Paul Barnett regarded it as his being persecuted by his opponents. See Hafemann, 2 Corinthians, 463.

396Ibid., 463-4.
of grace.

Paul was a jar of clay. Paradoxically, His weakness provided the occasion for God’s immense grace and power. Paul’s various weaknesses were the means by which God made His glory in Christ among the Corinthians. “His strength in 2 Cor. 12:10 was not his personal strength, but the strength that derived from his divinely granted ability to endure adversity for the sake of the gospel.” Thus, he could develop in spirit and mind.

Servant Attitude

According to Sanders,

The term servant speaks everywhere of low prestige, low respect, low honor. Most people are not attracted to such a low-value role. When Jesus used the term, however, it was a synonym for greatness. Jesus knew that the idea of leader as “loving servant of all” would not accept to most people. . . . The sharp contrast between our common ideas about leadership and the revolution Jesus announced is nowhere clearer than in Mark 10:42-43.  

This is showed in 1 Cor. In it, Paul uses servant imagery as the model of leadership in the Corinthian church.

What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God’s fellow workers; you are God’s field, God’s

397 Ibid., 466.

398 Sanders, Spiritual Leadership, 21-22.
building.\textsuperscript{399}

In other words, leaders are merely servants. Fee asserts “Apollos and Paul are ‘only servants,’ and implication, therefore, not ‘masters’ to whom they might belong.”\textsuperscript{400} Paul and Apollos were servants “through whom” the Corinthians came to believe. In a sense, “the emphasis is on the fact that the Corinthians did not believe in Paul or Apollos, but through them came to believe in Christ.”\textsuperscript{401} Also, 1 Cor. 3:5-9 showed Paul and Apollos did mutual servanthood.

The church belongs to Christ, and all other things—structures, attitudes, decisions, nature of ministry, mission, everything—should flow out of that singular fact. To be a servant does not mean to become everyone’s errand boy or girl. It has to do with attitude, perspective, not with one’s place on the organizational chart. Servant leadership is required precisely, because servant-hood is the basic stance of all truly Christian behavior.

Maxwell emphasizes that as you rise in leadership, responsibilities increase and rights decrease.\textsuperscript{402} It is the cost of leader. Paul remembers Jesus’ lesson of servant attitude.

\begin{quote} \textsuperscript{399} Fee, \textit{The First Epistle to the Corinthians: NICNT}, 7; 1 Cor. 3:5-9 (NI V). \\
\textsuperscript{400} Ibid., 129. \\
\textsuperscript{401} Ibid., 131. \\
\textsuperscript{402} John Maxwell, \textit{The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You} (Nashville: Thomas Nelson, 1998), 189. \end{quote}
Exemplary Life

John L. Hiigel observes, concerning 1 Corinthians that “Part of Paul’s action of leadership in the letter is to exhort them twice to imitate him. Imitation was a common theme in the Greco-Roman world and a common theme in Paul’s letters. Several scholars have provided extended analyses of the Pauline themes of imitation, both of himself and of Christ.” 403

Paul exhorted the Corinthian Church to imitate himself in 1 Cor. 4:16. According to Fee, “This clause took the father-child imagery a step further, and in so doing enunciated the point of the entire paragraph.” 404 Paul admonished the Corinthian church that “therefore I urge you to imitate me.” 405 He wanted them to imitate him only so that they may in this way learn to imitate Christ. Fee notes that “1 Cor. 11:1 says as much: They are to follow him as he follows Christ, which in that case most likely refers both to the example and the teaching of Christ.” 406 Paul had his unique relationship to Corinth’s congregation as their church planter.


404 Fee, *The First Epistle to the Corinthians: NICNT*, 186.

405 1 Cor 4:16 (NIV).

406 Fee, 187.
Also, he was responsible for leading many of its members to the Lord. As Blomberg notes, “Paul had a unique responsibility and authority to oversee their spiritual growth.” It seemed as if he would like to be personally present again to set an example to them. According to Bruce, “He saw to it that his converts should learn the Christian way of life from his example as well as from his teaching.”

Team Ministry

1 Cor. 3:5-9 includes team ministry as well as servant attitude. So it can be used as verses for a principle of team ministry. “Many leaders do not tend to honor God’s work through others if it is not done under their authority or using their methodologies or ideas. Frequently, they are inwardly jealous of God’s work through others. Paul sees himself and others as not competing but complementing each other in ministry.” Rather, he emphasized mutual servant attitude. In other words, their different tasks served the same goal, namely to secure a good harvest. So it was silly to set them in competition with each other. Therefore, According to, Stott “we (Christians) are a team of farmers or

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builders, working together and not laboring on their own, serving a common enterprise, pursuing a common goal.\textsuperscript{410}

**Equipping Church**

Ephesians is quite clear about equipping the church:

It was he who gave some to be evangelists, and some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.\textsuperscript{411}

Donald W. Hoehner notes,

> It seems that these two gifts, pastoring and teaching, are distinct although it could be said that all pastors should be teachers but not all teachers are pastors. Certainly, Jesus recognized that he was both shepherd and teacher and as such was and is a model for all others with like gifts. Shepherding includes instruction but probably is mostly concerned with administration and various ministries to the flock. Teaching includes instruction in doctrine and its application to daily life but the teacher may not have all the administrative and shepherding responsibilities of the pastor.\textsuperscript{412}

Hagner continues to write, “The prophet was prominent in the early church but by the end of the second century he became ‘an endangered species.’”\textsuperscript{413} In other words, the

\textsuperscript{410}Stott, *Calling Christian Leaders*, 98.

\textsuperscript{411}Eph 4:11-16 (NIV).


\textsuperscript{413}Ibid., 546.
danger is that this gift is the same as the office. However, in the New Testament gift and office are not used as the same meaning. Christ has granted gifted people to the church as His body. These gifts should be used for building up the saints. There is a distribution of the gifts: First the immediate purpose is preparation for ministry (Eph. 4:11-12). Second is the attainment of maturity (Eph. 4:13). The final goal is growth in unity (Eph. 4:14-16).

First is about the gifted people given to the church, “Paul stated their purpose is to prepare believers for the work of the ministry for equipping the body of Christ.” Thus, every believer must do the work of the ministry. Second is about having established that the gifted people were granted to the church. They should prepare for the immediate purpose, that is, all believers minister for the building up of the body of Christ, “Paul explained the need for the process to continue until attaining the goal that believers mature to the measure of the fullness of Christ.” Third, the previous verses concerned gifted people were granted to the church (v.11) for the purpose of preparing believers for the work of the ministry (v.12) and for the goal of believers’ attaining maturity to the measure of Christ (v.13).

Next Paul discusses the ultimate purpose of growing in unity (vv.14-16). The

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414 Ibid., 547.
415 Ibid., 551.
church made itself to grow and mature in love as its individual members. Also it used “the gifts that have been measured out to them.”

Edifying Church

Paul wrote to the Corinthian Church: “Everything is permissible—but not everything is beneficial. Everything is permissible—but not everything is constructive. Nobody should seek his own good, but the good of others.”

Paul agrees this notion with two statements and an imperative: “Not all things are beneficial or profitable”; “Not all things edify”; “Act in the best interests of others, not your own”. Through the two statements Christians recall the corporate dimension of their life. Paul commanded instead of selfish things, Corinthian Church members are to meet the interests of the other. “He expected the Corinthians to do all things to bring glory to God (1 Cor. 10:31) and to seek the best interests of others that they might be saved (1 Cor. 10:33).”

In fact, the term edifying was from Greek oikodomeo. In the Gospel, this was used

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416 Ibid., 579.
417 1 Cor. 10:23-24 (NIV). Italics added for emphasis.
418 Garland, I Corinthians, 488.
419 Ibid., 489.
twenty-four times, however, twenty-three times it was used for building a house with a literal meaning. It was a material and literal meaning. Thus, when Christians build a house, it should be a spiritual house. Since people are born again in Christ, they build a house of faith (1 Cor. 3:10-15).

Paul teaches that not only should Christians build their houses well, but they also should help other believers to build their own sound, great, and beautiful houses. If any Christian does not edify others, it means he/she pulls down his/her faith house. Therefore, Paul suggested the principles of edifying others in Christ (1 Cor. 6:12; 8:9-13; 10:23-24; 10:31).

Communication

Most conservative scholars, if not all, accept Pauline authorship of thirteen New Testament epistles from Romans to Philemon. In other words, twenty-one of the twenty-six New Testament books are letters. They are composing thirty-five percent of the New Testament text. “Paul is the most famous letter writer, with thirteen authentic epistles. Why have Paul and several apostles chosen to communicate in this form?”

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420 Chang, How to Write an Expository Sermon? 63-64.
421 They [several apostles] are James, Peter, John, Jude, and the unknown author of Hebrews.
According to D. A. Carson, Douglas J. Moo, and Leon Morris,

The answer is probably twofold. First, the early Christian movement, with its fast growth and peripatetic missionaries, demanded a means of communication at a distance. The letter was the obvious solution. The abiding religious significance of the letters, in the sense of canonical, authoritative documents, was the product of later decision rather than intention at the time of writing. The early apostles, then, communicated their teaching in letters because it was convenient and necessary; they were not deliberately creating a new means of religious instruction. A second reason the letter may have been chosen by the apostles is its sense of personal immediacy. People in Paul’s day saw the letter as a means of establishing personal presence from a distance, and this perfectly served the needs of the apostles in pasturing their flocks from a distance.422

In order to preach the Gospel and win souls, Paul stayed at Corinth 18 months (Acts 18:11). He would later write several letters to this church. Among them are two letters the first and second epistles to the Corinthians which are included in the New Testament canon. The rest of Paul’s letters are the noncanonical letters.423 According to Harold L. Willmington, “Paul later sent both Timothy (1 Cor. 4:17) and Titus (2 Cor. 7:6-7) to help the church.”424 Sometimes Paul was discouraged because of the church leaders at Corinth. However, he, with shepherd’s mind, continued to communicate with leaders and saints in the Corinthian church.


422Ibid., 231-232.

423The noncanonical letters—“I wrote unto you in an epistle not to company with fornicators” (1 Cor. 5:9; 2 Cor. 10:9-10).

Vision

In vision, Paul concerned about what the church should look like. According to Getz, thus what he prepared was “the bridge of preparation between the gifted leadership on one shore and the purpose of a mature body of Christ on the other. God has chosen to grow the body of Christ through human leaders.” This is why God granted believers the gift of 1 Cor. 12. It is not concerning the emphasis on gifts’ function or power, but concerning Christians’ maturity and growth.

Paul was interested in unity in and with Christ. It has revealed through his letters in the New Testament. “When Paul wrote to the Ephesians. . . . He saw them united in faith, mature in their understanding of Christ, and genuinely living in Christ-like ways.” As a result of visualizing what they could be together rather than apart, he regarded them as being connected with each other. Ultimately, he witnessed them as one in Christ.

As Barna explains, “vision transcends time. True visionaries have much in

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425 Getz, Building up One Another, 9-10; He tells us that nowhere in 1 Cor. 12 can we find any exhortation for individual Christians to “look for” or to “try to discover” his or her spiritual gift or gifts. What was Paul saying? (1) Paul was teaching the New Testament believers that no individual Christian can function effectively by himself. (2) He was also teaching that no member of Christ’s body should feel he is more important than another member of Christ’s body. (3) He was teaching that Christians should work hard at creating unity in the body of Christ.

426 Sue Mallory, The Equipping Church: Serving Together to Transform Lives (Grand Rapids: Zondervan, 2001), 123.

427 Larry Crabb warns the whole Christians that “If we advise people to live more consistently with biblical principle without offering meaningful connect, we leave them frustrated.” See Larry Crabb, Connecting: Healing Ourselves and Our Relationship (Nashville: Thomas Nelson, 1997), 45.
common regardless of when they live." In this respect, Paul’s vision, namely one in and with Christ, granted by God.

Eights Principles drawn from the Shelter of Happiness Ministry

Eight strategies for how pastoral leadership may resolve church conflict in the Korean American churches was studied. Each strategy reflected biblical studies concerning church conflict in the Corinthian Church. How the strategies work will be proven in SHM. As observed previously, this is because there were little or no biblical strategies in existing theories for church conflict. Through SHM’s study, biblical solution to conflict can be revealed. So the origin, meaning, and role of SHM will be dealt with.

In fact, there are numerous Korean churches around Los Angeles. However, every church does not grow continually. In the past ten years, several churches have grown rapidly. One of these growing churches was introduced in the book, The Multi-site Church Revolution. Commonly these growing churches have two features: They are from Grace Korean Church—the church planted or supported them—and they have


429 Geoff Surratt, Greg Ligon, and Warren Bird, The Multi-Site Church Revolution (Grand Rapids: Zondervan, 2006), 20-21; Glory Church of Jesus Christ, a Korean-American congregation in Los Angeles, bought and moved into a 7,000-seat former boxing arena, known as the Grand Olympic Auditorium, in 2006.
grown by Tres Dias. Thus, Tres Dias, which Light of Love Mission Church [LLMC] has managed, will be reviewed. The eight principles will be extracted from Tres Dias [the Shelter of Happiness].

430 According to Tres Dias Leaders Manual (1993), “Tres Dias (hearafter cited as TD) means three days in Spanish. Participants have the time of meditation on themselves. During the TD, they experience the love of Christ through team members. In a word, they taste the heaven by the Holy Spirit. In it, they have the opportunity for deeper love and grace of God.

The origin of TD was from Cursillo. He was ancestry of TD. He had its beginnings amid the turmoil and destruction of civil warfare and of the Second World War, which left Spain with empty churches and a sense of aimlessness and diminished dreams.

The first English speaking Cursillos was held in the early 1960’s. Protestant who attended the weekends, saw the need to make the experience available to other Protestants. This led to the development of the interdenominational TD. The first Tres Dias Weekend was held in Newburge, New York, November 2-5, 1972. Dave McManigal was its rector.

Starting from the Mid-Hudson community in Newburgh/Poughkeepsie, New York, the movement spread rapidly. Pittsburgh was the second community; then Fairfield County, Connecticut, Northern New Jersey, Long Island, Maine, Central Connecticut, New Hampshire, and South Hudson. In the spring of 1979, with the encouragement of the Mid-Hudson Secretariat, John Mckinney formed an ad hoc “National” secretariat with Jim Thornley, Anton Wellbrock, Gerry Hoernes, and Bob Decker. That group produced initial drafts of a “National” constitution and “Essentials of Tre Dias”.

All other communities were invited to participate and refine the drafts. On July 11, 1980, at Poughkeepsie, NY, the constitution and essentials were ratified and adopted by all of the above listed communities. The Tres Dias organization was formed as a national organization. The secretariats of the communities were chartered as local secretariats. John McKinney was the first president. Subsequently, TD was incorporated as a not-for-profit corporation in New York State. . . and was recognized by the Internal Revenue Service. A "charter" member of the first National/International Tres Dias Secretariat, Peter Scharfenberg, labored for more than two decades. . . stocking and shipping manuals and materials to TD people all over the world. In 1985, TD became INTERNATIONAL when communities were chartered in Korea and Germany.” See International Tres Dias, “Tres Dias Leaders Manual: The History of Tres Dias,” Tres Dias, Inc. http://www.tresdias.org/hp.htm (accessed June 11, 2007).

431 According to Jae Moon Kim, Grace Korean church in Fullerton, CA, adopted TD from Long Islands Tres Dias in New York in 1985. In April, 1994 Light of Love Mission church prepared it for three years. He changed the name of Tres Dias into Shelter of Happiness in order to remove the doubt and misunderstanding concering TD. So he renewed and improved it. However, some people look like a movement or program of Catholic, because the origin of TD was from Cursillo a Catholic priest. See Jae Moon Kim, Letters in the Shelter of Happiness, 7. This was published in 2005.
Self-Discipline

Korean society around Los Angeles has a lot of problems. Their identity and self-esteem has been the biggest one. Regardless of their positions, degrees, jobs, or ages, almost all Korean people have had difficulty with language, cultural shock and barriers. Thus, most Koreans are frustrated in such situations. As a result, they lose their goals.

Many participants of Shelter of Happiness have given their testimonies of how it has been possible for them to have been satisfied with comfort in the Holy Spirit, a great deal of encouragement, and awesome transformation in the Shelter of Happiness Ministry. They have organized their inner world, and gained peace of mind. After experiencing SHM as participants, lots of people want to serve as team members. They voluntarily, rather than unwillingly, dedicate themselves to SHM. Therefore, they would struggle with all the energy, which so powerfully works in them (Col. 1:29).

Jae Moon, Kim who is in charge of LLMC, shares his testimony of SHM:

I am sure that there is no more powerful ministry than SHM, because it enables participants to see true self-discovery through encounter with God. It is only achieved of the work of Holy Spirit. Even though SHM is very short periods of three days, it results in repentance, transformation, and inner healing. Until now people intellectually agree on the crucified Jesus Christ. However, as soon as they really experienced God, they realized His amazing grace. Their experience is itself deeply moving and a wonder.433

432 Some pastors regard SHM as channel of blessing from God. See Kim, Letters in the Shelter of Happiness, 10-37. This was issued in 2006.

433 Kim, Letters in the Shelter of Happiness, 4. This was published in 2005.
Therefore, their inner minds can be well organized by connecting in Christ and with team members and church members. Also the work of the Holy Spirit will be continued on throughout their lives. Finally, unity in Christ will be fulfilled.

**Servant Attitude**

For three days, at dawn, Participants see volunteers standing on road to the chapel in the forest, and volunteers pray for participants. Participants question why they stand there, and what makes them be there. Among them is an old elder in his 80’s and a lung cancer patient.\(^{434}\) What makes them so dedicated to the participants? Why do they give their time, money, and passion to the participants? In a word, they experienced the love of Christ beyond description.

In SHM Participants noticed a distinct difference between those who volunteered out of obligation and those who felt called by God to serve. Of course, “it is not that volunteering is bad; it is just that there is a deeper level of commitment, joy, and reward with those who know their calling is from God.”\(^{435}\)

\(^{434}\)The writer observed SHM as a participant in March 4-7, 2007.

In fact, Korean society of Los Angeles has gradually increased with respect to violence in the home, divorce, drugs, homicide, suicide, and adultery. Many Korean people do not trust one another in home, office, or society. They have tended to be satisfied with material riches. So, they have confused material wealth with spiritual blessing in Christ. Even though some people are rich, they were never satisfied with it. Because they lost the goal of life, they become deprived. They absolutely need Jesus Christ. When they will be filled with God in their mind and spirit, they will be gratified (Eccl 3:11). Such people were participants of SHM, and experienced Jesus Christ through volunteers of SHM. It just was servant attitude limited Jesus Christ. Participants have not seen any, or not much of such a thing in their life, even in churches. In the love of Christ, they could be changed and renewed. In other words, they were stuck by the cross of Christ unconditionally. At that time, they realized, through the dedication of the volunteers, they are priceless beings in Christ. Thus, they become one in and with Christ.

According to Jae Moon Kim, “If people experience such new, powerful, amazing grace of God, each thinks over how I can be devoted to the work of God, what I can do to

436 Over seventy percent of Korean lives in Los Angeles attend Korean churches. They do not look born-again Christians.
please God. They decide to live and love others in and for Lord.”

Exemplary Life

Lawrence Richards has said, “We are to be examples . . . not of perfection, but of a process. We can afford to remove the veils because we are being transformed: progress is being made. . . . We are to be models with whom others can identify. Strikingly, it is our weaknesses rather than our strengths that most help others see themselves like us.”

Even though they dedicate themselves to SHM, volunteers are not perfect. They are in the process of sanctification as well. However, they show the love of Christ through themselves. After three days of participants in the program, they continue to remain in touch with participants.

In SHM, participants experienced true self-discovery by the powerful work of the Holy Spirit. They become aware of real and hopeless identity, and then they might be at a loss in their own existence. Also they might suddenly be extremely sad. Through twenty testimonies of volunteers, participants begin realizing that Jesus Christ is the key to

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437 Kim, Letters in the Shelter of Happiness, 4.

438 Lawrence O. Richards, Christian Education: Seeking to Become Like Jesus Christ (Grand Rapids: Zondervan, 1975), 142.
human life. In other words, they could see Christ as their only Savior.

Not everyone experienced the change or renewal through SHM. There are two kinds of experiences: Nicodemus’ type which slowly changes and Sychar woman’s type which immediately transforms. While some of the participants had not changed, some had been extremely renewed.

Many church members of LLMC become volunteers and lay leaders in the church. They remember that they are “to be living demonstrations, not of how good they are, but of how good God is.” Through an example of a team member, participants would become team members, and some team members have dedicated themselves to lecturers, directors, missionaries, and pastors. Many church members become lay ministers or leaders. According to Jae Moon Kim, “this is one of healthy and wonderful effects of SHM.” Team members show that their gentleness, self-giving love, pure motives, and consistent Christian example are positive.

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439 They are three kinds: (1) Pastors or elders can teach five meditations to them; (a) Know yourself, (b) The Prodigal Son, (c) The three glances of Christ, (d) The figure of Christ, (e) Christ’s Message to the Pescadores who experienced SHM. (2) Pastors or elders can teach five lectures to them; (a) Grace, (b) The Holy Spirit, (c) Ordinances (Baptism and Lord’s support), (d) Obstacles to Grace, (e) Life in Grace. (3) Lay leaders can teach ten lectures; (a) Ideals, (b) The Church, (c) Piety, (d) Bible Study, (e) Action of Christian, (f) Christian Leaders, (g) Environments of Christian, (h) Christian Community in Action, (i) Return Groups, (j) The Fourth Day. See Jae Moon Kim, *A Manual for Team Members: Light of Love Tres Dias* (Pasadena: The Department of SHM, 2007), 8-9.


Team Ministry

In 1994, Jae Moon Kim sent twenty church members to a Flame of Love.\textsuperscript{442} Since over half of them were GTD’s participants, they could be independent. They all were team members. Thus, it was natural for them to be one in and with Christ. They have been so strong with team work. Also, they have had the same vision and passion of the Gospel.

As Maxwell’s observed, “Values can help a team to become more connected and more effective. When difficult times come—and they do for every team—values hold people together.”\textsuperscript{443} They provide a good foundation.

SHM is a lay ministry separated from LLMC. For two months, they prepare for SHM. The team member manual for SHM says their roles consist of five parts: Auxiliaries, Table leaders, Music director, Rollista (lecturers), and Spiritual directors. For example, auxiliaries help the director and then are responsible for caring for the participants during the three days in the Shelter of Happiness meeting. The chief auxiliary

\textsuperscript{442}Ibid., 7. A flame of love is the name of Grace Tres Dias (GTD). This has been managed by Grace Korean Church. It is the mother church of Light of Love Mission church (LLMC). Jas Moon Kim says, “At that time we had a team for Tres Dias. They had been strong team work. Our beginning was very good. As a result, it has been a good tool of church growth.” This comes from an interview with Jae Moon Kim in LLMC, May 1, 2007.

is also in charge of all events schedules and must control the time and preparation for each event. All auxiliaries mainly work in the dining room, lecture room, bed room, and worship hall.

All team members dedicate themselves to the new participants. To collaborative team members, completing one another is more important than competing with one another.

Through collaborative relationships between team members, each create wonderful victories in God.

In fact, “today’s laity ministry, which has been rediscovered as the doctrine of the priesthood of all believers in the New Testament, is based on biblical principles.” God wants all Christians to be ministers for His Church. SHM can be one of such kinds of lay-centered ministry. Contemporary churches are filling the gaps of incompetence with team ministry. The world did not pay much attention to Christ. Even though He was crucified and buried, “His message of love has been rejected by a world in search of power, efficiency, and control.” However, Christ has defeated Satan with Cross (Col. 2:15).

Today churches have won the world by efficiency of team spirit. Actually, it developed


from the ministry of Jesus. Jesus chose twelve disciples in order to do team ministry.

In truth, effective ministry teams in the church in the postmodern era are empowering teams. Until now, LLMC has held four hundred meeting of SHM. They have excellent team work, thus their ministry has produced numerous fruits.  

**Equipping Church**

God has chosen to grow the body of Christ through human leaders. God has equipped them as the workers, who can reproduce the children of God. He has worked through humans. In this respect, SHM has been used by the Lord. Such an SHM is based not at programs but steps. When people think of SHM as steps, there is a fundamental difference in their perspective. Now its “primary goal is not to meet someone’s need, but rather to help someone get where they need to go.”  

Thus, SHM’s first question is where do they want people to be?

According to Jae Moon Kim,

After experiencing the amazing change of life through SHM, each would be believer like an evangelist. If they would find suffered neighbors, they would lead

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447 SHM have specifically been held in LA (28), Seoul (25), Kiev (7), Siberia (2), Hawaii (3), China (3), and Woosrisk (2), etc. see Jae Moon Kim, *Shelter of Happiness of LA: Directory and A Course* (Pasadena: The Department of SHM, 2007), 31.

them to SHM. At that time, they in advance have paid every cost for them. Even some people dedicated themselves to team members of SHM in order to help them [suffered neighbors] to be transformed in Christ. They in SHM witnessed that participants were amazingly changed by the Holy Spirit. All people had been joyful. They received Jesus Christ as the only savior from sinful world. Thus, they experienced the fullness of the Holy Spirit. Participants and team members had felt fruitful. Their churches would feel the joy in Christ. As a result, mood of churches would become delightful, and they could have church growth in number.\(^{449}\)

As a result of that experience, they learned how to equip people with a kind and humble example, how to listen to the underlying causes, and how to speak the truth in love (1 John 3:18). While the Scripture has applies these standards to all Christians, they have found this could not easily be achieved without proper training. Thus, they need to be equipped to speak the truth in love. This is achieved through SHM. Not only will it be a tool which will reach to salvation as soon as possible, but will be a step which will be experienced by the deeper and stronger work of the Holy Spirit.

**Edifying Church**

As seen, Paul wrote 1 Cor. 10:23-24 to revealing the most edifying lesson to Christians. As Getz notes, “Even though Paul wrote it, he, like all contemporary people, was in the process of “becoming”—of learning more and more to reflect Jesus Christ in his total lifestyle. Like Paul, team members should be in the process of becoming.”\(^{450}\)


They would long to follow the example of Jesus Christ.

In the New Testament, the term “edifying” was used to mean the building up of a material and literal house. Through SHM, participants and team members are taught to help one another build their faith houses to be well and beautiful. Thus, they edify others.

In the light of edifying others, Church leaders must remember it should be a relevant ministry. It has been like an incarnation of Jesus Christ. After taking the very nature of a servant and being made in human likeness, Jesus Christ came into the world in order to reconcile men with God (Phil. 2:7-8). In other words, His incarnation was a relevant ministry for understanding humans.

Jim Collins says, “Leadership does not begin just with vision. It begins with getting people to confront the brutal facts and to act on the implications.”\(^{45}\) As seen, from the beginning Jae Moon Kim was interested in people experiencing the tragic and cruel reality. So he was looking for the source of God’s blessing. He found SHM to be a tool for God’s blessing.

In October 2005, Siberia in Russia, Grace Cho, director of SHM, shared a wonderful testimony with Christians. This is a relevant to edification through forgiveness.

A woman earnestly worked, so she had made much money. Unfortunately, a young man knew the fact. Thus, the man stole her money. After her laying a formal

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complaint before the police, he went to the prison in Siberia. When he finished his
prison term, he decided that ‘I would be a gangster in order to revenge her.’
However, amazingly she and he came up cross in SHM. Each other felt so
inconvenient and unhappy. They complained to God. What made me encounter
him/her in here? However, the more SHM processed, the strong the Holy Spirit
worked them [two persons]. First, she shared the beginning of her new life in Christ
with everyone, and then she said, “I forgive and love him [a burglar] in Christ.” A
little later on, he came to front and said, “I would forgive her [an accuser] in Christ
as well as quit a gangster.” Grace Cho said, “I could not forget the testimony in my
life.”

Communication

People say that prayer is a dialogue. James says, “You do not have, because you do
not ask God.” In other words, it is a problem of communication with God.

In SHM, there are three kinds of communication. First it is before SHM, second it
is in the process of SHP, and third is after SHM. First, two months before team members
would communicate with one another in order to be one in Christ. So they would send
and receive email, letters, and telephone calls. They would often pray for SHM in the
Holy Spirit. Second, team members would work far away in cooperative communication.
They might be strained, because their attitudes and close communications might effect
the entire process of SHM. Thus, they would pray to God for focus on the progression of
SHM. Third, the department of SHM issued letters concerning their ministry every year.

452 Kim, Letters in the Shelter of Happiness, 9. This was issued in 2007.

453 James 4:2f (NIV).
It collected valuable letters sent from each area, and edited them. By doing such, all participants and team members would communicate with one another. Directors could follow up the ministry with a small book. In addition, *Palanca*, which means voluntarily giving sacrifice or love in Christ, would be the other communication. Team members shared participants with their presents.

**Vision**

Team members show participants how to taste the love of Christ. It is pure and true to them. They taste heaven. Also, team members believe the participants’ change through serving and exampling. They look upon SHM as emergency care. In it there are salvation, blessings, deep gratitude, and recovery. Thus, they see the vision of unity in Christ.

According to Jae Moon Kim, “fifteen years ago, I experienced SHM. At that time, I realized every church absolutely needed to visualize love and sacrifice of Christ. In other words, through Christians Christ’s love and service could be felt and showed to unbelievers. Since then my pastoral principle has been to reveal Christ’s love, grace, sacrifice, and blessing through believers.” 454

His pastoral philosophy is that “the destiny of a nation would be dependent on that of

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454 Kim, *Letters in the Shelter of Happiness*, 3. This was published in 2005.
the Church of Christ. However, it relies on the pastor. In this respect, all nations depend on the
Church of Christ as well as the Church as the only hope in the world. When pastors have
pleased God, all church members have glorified Him. I am sure SHM is an excellent tool
fulfilling this.”

Their specific vision is as the following:

To identify, train and equip Christian leaders who will spread the Gospel of Jesus Christ
in their environments; who will grow in their spiritual life, and, who will demonstrate
their love toward one another. Also, to encourage these leaders who will assist their
churches in carrying out the mission of their churches both locally and throughout the
world for the glory of God the Father.

APPLICATION OF EIGHT STRATIES TO CONTEMPORARY CHURCHES

As observed previously, this project dealt with eight strategies for how pastoral
leadership resolves church conflict in Korean American churches, for example, the
Shelter of Happiness Ministry of Light of Love Mission Church. They were extracted
from the Corinthian Church. Eight strategies have been revealed from Corinthian Church
to contemporary churches are biblical solutions. They are a biblical model. Thus, they
will be the key to solution of current church conflicts.

455Ibid., 2.
456International Tres Dias, “Goals and Missions for ITD,” Tres Dias, Inc.
Apply Self-Discipline

For self-discipline, Apostle Paul suggested discipline of the body (1 Cor. 9:24-27) and spiritual formation (2 Cor. 12:7-10). Also through SHM by the Holy Spirit, Korean American people experience Christ as their savior and gained peace of mind. They organized their inner world. Thus, Christian leaders of today need self-discipline. It enables individuals and churches to be organized by the work of Holy Spirit.

Self-discipline is based on leadership. Specifically, pastors need development of self-leadership for organizing the inner world. Bill Hybels explains self-leadership:

Recall the first five chapters of Mark’s Gospel. Do you remember Jesus’ pattern of intense ministry activity quickly followed by time set aside for reflection, prayer, fasting, and solitude? Jesus repeated that pattern throughout his ministry. In our terms, Jesus was practicing the art of self-leadership. He knew he needed to go to a quiet place and recalibrate. He knew he needed to remind himself he was and how much the Father loved him. Even Jesus needed to invest regularly in keeping his calling clear, avoiding mission drift, and keeping distraction, discouragement, and temptation at bay.  

Thus, Christians must try to learn the lesson the story of Paul teaches them. What Paul learned is that his humiliations lead him, “in the experience of the presence and power of Jesus, to choose humility as his highest blessing.” The whole Christian community

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458 God said to me [Paul], “My grace is sufficient for you, for my power is made perfect in weakness. Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong” (2 Cor. 12:9-10 [NIV]).

must remember true self-discipline depends on humility. Also, it helps inner world be
organized well.

**Have a Servant Attitude**

Having a servant attitude like Christ and Paul is the second applicable principle for
resolving conflict for all Christians. As seen, Paul used servant imagery as the model of
leadership in the Corinthian Church (1 Cor. 3:5-9). While, in the Shelter of Happiness
Ministry Participants noticed a distinct difference between those who volunteer out of
obligation and those who feel called by God to serve, team members had a deeper level
of commitment and joy in SHM. Thus, today Christian leaders need servant attitude.

It is servant attitude-based leadership. Servant attitude will be revealed through the
power of the Holy Spirit. He helps Christians be true and pure servants. They must note
that, in Matt. 20:25-28, “Jesus emphasized that Christian leadership of His day.” He
defined servant leaders as those who humbly would serve others without conditions. Also
it would achieve mutual services in Christ.

Christian leaders are to be regarded as servant of Christ. Thus, they are required
that those who have been given a trust must prove to be faithful (1 Cor. 4:1-2). They do
not need awareness of other leaders’ ministry; Otherwise the last will be first, and the first

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will be last (Matt. 20:16). Therefore, in humility leaders as servant of Christ consider others better than themselves (Phil. 2:3f). At that time, the leaders and church members can have unity in Christ.

**Set an Example to Others**

Setting an example for others like Christ and Paul is the third applicable principle in resolving conflict for all Christians. As seen, Paul exhorted the Corinthian church to imitate himself in 1 Cor. 4:16, he said to them, “Follow my example, as I follow the example of Christ” in 1 Cor. 11:1. Even though they dedicate themselves to SHM, volunteers are not perfect. They are in the process of sanctification as well. However, they should show the love of Christ through themselves. After three days of participants in the program, they should continue to remain in touch with participants. Thus, contemporary Christian leaders need exemplary life to others.

Leadership resolving church conflict is exemplary life-based. In other words, leaders should show an example to others. As seen, two pastors [Park and Kim] have revealed exemplary lives. For eighteen years, Sung Kun Park, as a senior pastor, has dedicated his life to Berendo Stree Baptist Church. Likewise, for Light of Love Mission Church, Jae Moon Kim has served as senior pastor for thirteen years. Both pastors have
something in common. In other words, their church-members have followed because their pastors are what they represent. Maxwell writes about this: “Only a few people reach level five, because it requires a person to spend lifetime developing others to their highest potential.”

Even though they have been faced with many problems, they have endured and showed exemplary lives consistency. They have been respected by many pastors, lay leaders, and other communities. Currently these two churches have been healthy in spirit and mission. Thus, true leadership of solution to conflicts is to show the love of Christ and the power of the Holy Spirit through exemplary life.

**Build up Team Ministry**

Building up the team ministry like Christ and Paul is the fourth applicable to principle in resolving conflict for all Christians. As seen, in 1 Cor. 3:5-9 Paul saw himself and others as not competing but complementing each other in ministry. According to him, Christians are a team of farmers or builders in Christ. As noted, SHM has been so

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461 John C. Maxwell, *Becoming a Person of Influence*, 5. See his books *Developing the Leader within You*, 13; *The 360° Leader: Developing Your Influence from Anywhere in the Organization* (Nashville: Thomas Nelson, 2005), 5-7. He divides levels of leadership into five (position, permission, production, people development, and personhood) also his explanation about every level may be helpful to understanding this part.
powerful, because team work is so strong. To borrow once again from Maxwell’s express, values for Christ can help a team to become more connected and more effective. Thus, current Christian leaders absolutely need team ministry.

Leadership resolving church conflicts is team ministry-based. As far as church leaders carefully must observe the team ministry in Bible, they will be aware that the Old Testament contains many stories of individual leaders, but the New Testament changes the pattern dramatically. From the example of Jesus and the disciples through the last missionary journey, Christians will see team leadership emerging as the consistent New Testament form.

People say that a good leader has to be good at everything. This is only myth. Leader cannot work for oneself. Charles R. Swindoll says, “Do not try to manage it all alone.”\textsuperscript{462} The Christian life is a team effort. “God has designed it that way. God never intended anyone to sail his/her own boat, without assistance, through the uncharted waters of life or ministry. All Christian leaders need the help of someone, because the greater the task, the more help they need.”\textsuperscript{463}

In fact, one of the problems of contemporary churches is lack of cooperation. Team


\textsuperscript{463} Ibid.
ministry may bring into the prevention of conflicts, the spiritual maturity of members, and the effect of synergy. It is the way to please God and unite together in Christ.

**Equip Others**

Equipping others like Christ and Paul is the fifth applicable principle in resolving conflict for all Christians. Paul emphasized the maturity of Christians in 1 Cor. 12 and Ephesians 4. In this respect, SHM enabled team members to be equipped with the maturity. Thus, today Christian leaders need to equip others.

Leadership resolving church conflict is equipping others-based. First of all God’s purpose for pastors is to “prepare God’s people for works of service, so that the body of Christ may be build up until Christians all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

Elmer Towns wrote about equipping others:

He [Loren Mead] is one of many people who for decades have been calling for a return of the work of God to the people of God. Referring to the struggle between New Testament values and historical traditions, he say, “In Christendom the laypeople would come to the pastor and say, ‘How can I help you with the ministry?’ Today, the pastor needs to come to the laypeople and say, “how can I help you in your ministry?’ That’s the 180-degree turn around required between

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464 Eph. 4:12-13 (NIV).
clergy and laity. Clergy used to own ministry and mission, and now they’re the supporters of those who own it. It’s a dramatic role reversal.\textsuperscript{465}

Christian leaders must nurture next generation leaders. The reason why pastors as spiritual leaders must be interested in next generation leaders is to prepare God’s people for works of service. In this respect, Andy Stanly suggests perhaps the two best-kept secrets of leadership are these: “First, the less a leader does, the more the leader accomplishes. Second, the less a leader does, the more the leader enables others to accomplish.”\textsuperscript{466} Thus, pastors should empower next spiritual leaders and lay volunteers.

**Edify Others**

Edifying others like Christ and Paul is the sixth applicable principle in resolving conflict for all Christians. As seen, when Christians build a house, it means each build a spiritual house. Since people are born again in Christ, they build a house of faith (1 Cor. 3:10-15). As seen, through SHM, participants and team members would be taught that one another help one another should build their faith houses well and beautifully. Thus, they would show to edify others.

In this respect, today all Christians need edifying others. Leadership resolving


church conflict is edifying others-based. If Christian leaders are selfish, the Church of Christ will not be one in and with Christ. Thus, pastors as servants of Christ must prefer others’ benefits to themselves. According to 1 John 2:12-14, the Church of Christ consists of three groups: Children, young men, and the fathers. Apostle John suggested this was the structure of healthy church. In such church, there would be healthy signs. Leith Anderson considers an initial list of healthy church characteristics:

First, glorify God is what the church is supposed to do. . . Second, producing disciples is what a healthy church seeks to do. It is an “outcome” approach to church life and ministry. . . Third, exercise of spiritual gifts is one of the clearest New Testament characteristics of church health (1 Cor. 12-14). . . Fourth, relating positively to one’s environment normally accompanies good health. . . Fifth, reproduction is an evidence of health in animal life and in church life. God designed the perpetuation of species through having babies. . . Sixth, incorporation of newcomers may be one of the most identifiable and measurable signs of health in a church.  

How can Christian leaders help him/her? Paul really meant when he exhorted Christians to “bear with one another in love.” It is possible for them to have patience, a forgiving spirit, and work hard at being near to one another. The more they are patient, forgiving, and serving hard, the more they are maturating in Christ. At that time churches will be delivered from every conflict. Therefore, leaders must be interested in edifying others. It is a shortcut to get to unity in Christ.

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468a “Be completely humble and gentle; be patient, bearing with one another in love” (Eph. 4:2 [NIV].)
Communicate with Staff and Lay Leaders

Communicating with staff and lay leaders like Christi and Paul is the seventh applicable principle in resolving conflict for all Christian leaders. To borrow once from D. A. Carson, People in Paul’s day saw the letter as a means of establishing personal presence from a distance, and this perfectly served the needs of the apostles in pasturing their flocks from a distance. Likewise, in SHM, team members and director communicated with participants and members by phone calls, email, mail, Palanca, small books, and journals of SHM. In this respect, all Christians need the communication with staff and lay leaders.

Leadership resolving church conflict is communication-based. It is one of important causes of conflict. Many church leaders have had difficulty with communication with lay leaders and staff. Paul said, “In your anger do not sin”: “Do not let the sun go down while you are still angry, and do not give the devil a foothold.” In a sense, it was likely that he emphasized communication with each other. The beginning of communication will be dialogue or conversation. As Joseph Phelps notes, “dialogue embodied the way of Jesus.” It includes love, strength, intention, risk, and redemption.

469 Eph. 4:26-27 (NIV).

It is a tool of hope in the hands of Christians.

Communication can be active peacemaking at its most basic level. Granted, it will not resolve all Christians’ differences. It does, however, give Christians a way to address them in the manner of Lord. Christian leaders must recognize the many polarities in their world and celebrates communication as a hopeful way for Christian to transform the many conflicts in their world into something new.

**Have Vision**

Having vision like Christ and Paul is the eighth applicable principle in resolving conflict for all Christian leaders. In Paul’s vision of what the church should look like, he included the bridge of preparation between the gifted leadership on one shore and the purpose of a mature body of Christ on the other. This was revealed in 1 Cor. 12. In other words, instead of the emphasis on gifts, it was concerning Christians’ maturity. It also meant the Church was the unity in Christ. In addition, team members looked upon SHM as emergency care. In it there were salvation, blessing, deep gratitude, and recovery. Thus, they saw the vision of unity in Christ. In this respect, all Christians need vision of unity in Christ.

Thus, leadership resolving church conflict should be vision-based. In this respect,
Christian leaders must be visioneers. A human who had already seen ocean would not be
surprised at the biggest river in the world, because he/she had seen a far bigger body of
water than the river. He or She would want to experience ocean. In the same manner, a
Christian who has already witnessed that someone was changed by the Holy Spirit in
Christ could not be satisfied with worldly things such as wealth, fame, degree, power,
beauty, and so on. Rather, they have realized that he/she could not look for true peace and
pleasure derived from the change without the work of the Holy Spirit.

According to Henry Blackaby, “A popular basis for setting vision is perceived
needs. Need-based visions are established by surveying target groups to determine their
desires. . . Need-inspired visions, while relevant to a point in the marketplace, are only
one aspect of successful business.” 471

However, Blackaby continues to say, “a relationship with Jesus is always a higher
priority than meeting people’s physical needs. Jesus did not conduct his ministry based on
what people wanted, but on where he saw his Father at work (Mark 1:23-39; Luke 19:1-
10; John 5:17, 19-20).” 472

In fact, it is critical for leaders to walk closely with the Father, so they are keenly

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472 Ibid., 62.
aware of his revelation and are ready to respond in obedience to his initiatives. Thus, vision should be given by God. Christian leaders can please God in vision, because it is derived from God’s revelation. The Church of Christ should be unity in Christ. Also it is unity in diversity. It is God’s will and commend.

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473 Ibid., 63.
SUMMARY AND CONCLUSIONS

Church conflicts result in the division of the Church of Christ. Conflicts should not have risen in the Church of Christ. However, they have existed throughout history.

Currently, contemporary churches are faced with church conflicts. Two thousand years ago the Corinthian church was taught by the apostle Paul with the Gospel of Christ. Despite tremendous grace, they could not correctly grow in Christ. This is irony. That there have been Conflicts in churches because the Church has mediated between Christ’s first coming and second coming. However, pastors and leaders can prevent or minimize conflicts. Eight principles are found to be biblical solutions. They are extracted from Paul’s letters dealing with conflicts of the Corinthian Church. Luckily, they can be applied to contemporary churches.

As seen, there are five causes of church conflicts. However, Korean-American churches have specifically had twelve interior causes. This project suggests twelve causes of church conflicts might be resolved by leadership using the eight strategies. Such leadership strategies have become true in Shelter of Happiness Ministry. SHM is not a purpose but a tool. It must be paralleled with cell ministry and disciple ministry. Especially, the lower part is the table of causes of Korean-American churches and biblical solutions for them.
<table>
<thead>
<tr>
<th>General Causes</th>
<th>Specific Causes</th>
<th>Solution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theological</td>
<td>A feeling of Calling different from a feeling of ownership</td>
<td>Self-Discipline</td>
</tr>
<tr>
<td></td>
<td>Unexpected Growth in Number</td>
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<tr>
<td>Cultural</td>
<td>Marketing the Church</td>
<td>Servant Attitude</td>
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<td></td>
<td>Cultural Crashing</td>
<td>Exemplary Life</td>
</tr>
<tr>
<td>Spiritual</td>
<td>The Spiritual Immaturity of Pastor</td>
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<td></td>
<td>The Attack of Satan</td>
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<tr>
<td>Structural</td>
<td>Disharmony by Lack of Pastoral Leadership</td>
<td>Equipping Others</td>
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<td></td>
<td>Distrust Increased by Repeated Conflicts</td>
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<td></td>
<td>Disharmony by a Change of Senior Pastor</td>
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<tr>
<td>Emotional</td>
<td>Dispositional Conflict among Leaders</td>
<td>Vision</td>
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<td></td>
<td>The Existing Hurts of Pastors or Members</td>
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<td></td>
<td>The Burned Out Pastors</td>
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</tbody>
</table>

Figure 18. Table of Causes and Solutions
CHAPTER SEVEN

CONCLUSION

The church has seen the painful tension between what the church should be and what it seems to be. Even though God granted humans the Church of Christ, Why does not it look like the Garden of Eden? So the writer examined the causes of church conflicts through the problematic Corinthian church among early churches of the New Testament.

Church conflicts are investigated into two ways. First, church conflict always consists of theological, cultural, spiritual, structural, and emotional factors. Second, church conflict always revolves around leadership. Specifically, this project observed five causes of conflict in contemporary churches in relation to Korean-American churches. Furthermore it was needed to study conflict theory.

Thus, there have been five areas of conflict theory. Speed B. Leas’ theory was shown to be authentic and practical. At large he has studied levels, responses, types, roles, and solutions to conflict. Even though Ron Susek suggested six levels of conflict, Jim Yperen provided four responses to conflict with an excellent viewpoint of a lay-man, Norma C. Everist supplied types of conflict with five substantive types. Also, Everist
divided roles of conflict into two characteristics of destructive and constructive conflict.

Their theories were based on or derived from Speed B. Leas’ theory.

In fact, Leas’ theory was revealed to be more authoritative than existing theories.

However, Leas did not suggest biblical solutions to church conflict. So, this project was needed to study biblical solutions to church conflict.

Among the conflict cases, the divided and quarrelsome Corinthian church provided a clue to conflict. Thus, the solution to conflict was extracted through the church at Corinth. As revealed, they [eight general principles] are strategies of pastoral leadership for resolving conflicts in the Korean American churches, and contemporary churches:

self-discipline, servant attitude, exemplary life, team ministry, equipping others, edifying others, communication, and vision. In this thesis, they could, also, be applied to contemporary churches including Korean American churches.

In fact, for over a hundred years, the immigrant Korean Society has gradually grown in number and economy. However, most Koreans have the difficulty with culture, language, and status barriers. Thus, they concentrate more on religious life in Korean churches. They tend to seek more for their own satisfaction such as a sense of respect and ownership in their churches. This is an aspect of ghetto, which is a part of a city in which many poor people or many people of a particular race, religion, or nationality live.
separately form everyone else. This means Korean American churches tend toward sectarianism. Also, this produces interior causes of church conflicts. In other words, unlike the Corinthian church, Korean Americans experience not exterior causes of conflict, but inner causes. As observed, twelve causes of conflict are produced from interior causes. Unfortunately, these [a ghetto and a sectarianism] provide causes of conflicts in churches. So, the writer had interviews with two pastors and carried out surveys by asking them a series of questions in order to reveal causes and solutions. One church was the Berendo Street Baptist Church, and the other one was the Light of Love Mission Church.

By doing such, this project could find general problems with Korean American churches. It proved that general problems are reflected in church conflicts. So, the writer chose BSBC. This church had typical problems in Korean American churches. Even though this church has been one of the representative Korean churches, it experienced conflict for several years. Of Course, BSBC has changed into a healthier church than before.

Thus, this project discovered that the causes of conflict can be applied to Korean American churches as well as contemporary churches. As stated earlier, this project revealed that even though existing conflict theories are five areas; however, Speed B.
Leas’ theories may have been the main and practical theory. His theories, except the solution to conflict, could be well applied to Korean American Churches, for example, BSBC. It could be seen that Leas’ theory had been almost applied to this church in the whole process of conflict for several years. However, the scholars’ solutions including Leas could not be applied to BSBC, because they are not biblical. If anything, it has very weak keys to the problem. In other words, recently there have generally been little or no biblical solutions to church conflict. So, the writer studied biblical solutions to conflict with the Corinthian Church.

On the one hand, the writer could discover in the Corinthian church the solution principles generally applicable. On the other hand, the writer had interviews and surveys with senior pastors of two churches. After a depressed period, recently BSBC has experienced restoration and revival. However, this project has been interested in LLMC, because this church has little or no experience with church conflict for fourteen years. So, this project has investigated this church. The Corinthian model could be found in this church. Specifically, it could be showed in the Shelter of Happiness Ministry. SHM is a good tool for preventing church conflict as well as promoting church growth. Of course, it is not the absolutely right ministry; however, currently SHM has effected not only non-Christians but also Christians. Thus, they have changed their lives, and united them in
Christ. This has prevented this church from retaining church conflict. True and real leadership should be fortified in this.

As seen, even though most existing theories could provide contemporary churches with levels, response, types, and roles of conflict, they do not give the biblical solutions to church conflict. In this respect, the Corinthian model as the solution to conflict could be verified in Contemporary Churches as well as Light of Love Mission Church.

Therefore, through this study on church conflict, the project suggests biblical solutions and causes generally applicable. Through these two fields, Korean Americans will be one in Christ and love one another in Christ. This is the purpose of the Church of Christ.
Appendix

Letters and Questionnaires for pastors

**Berendo Street Baptist Church**

975 S. Berendo St. Los Angeles, CA. 90006

To Rev. Sung Kun Park:

During the last Sunday morning service, I could not meet you because of your visitation to Israel. I am Ki Young Chang, who until recently was a pastor of the church located between Olympic Boulevard and Union Street of Los Angeles, CA.

Now I am preparing for a thesis paper about Pastoral leadership for resolving church conflict. Even though your church has had difficulty with church conflict, I have witnessed that your church is overcoming and even growing.

Whenever my wife and I attend BSBC, I am moved by your message and testimony. I believe that all pastors need a true understanding about church conflict. I was taught well on how to exegete Scripture, but I was given little guidance in learning to exegete people. I have felt ill-equipped to handle conflicts of this magnitude. At times in the midst of a lot of conflicts, I wonder whether God has really called us to ministry. I am sure that every church as the body of Christ should be a healthy church.

Therefore, I am sending you this questionnaire in order to learn from your real experience and insightful knowledge as a pastoral leader for resolving church conflicts. Could you share them with me?

Thank you for your interest in me.

Sincerely,

Ki Young Chang
Light of Love Mission Church
2801 E. Colorado Blvd. Pasadena, CA 91107

To Rev. Jae Moon Kim:

After resigning my office of senior pastor, I visited your church. Indeed you gave me opportunity to experience in the Shelter of Happiness for full three days. Do you remember Ki Young Chang? I want to remind you of me. I am Ki Young Chang, who until recently until was a pastor of the church located between Olympic Boulevard and Union Street of Los Angeles, CA.

Now I am preparing for a thesis paper about Pastoral leadership for resolving church conflict. Even though your church has had difficulty with problems, I have witnessed and experienced through the Shelter of Happiness which is the core of your church ministry.

Whenever my wife and I attend Light of Love Mission Church, I am moved by a service of church members and real caring. I believe that all pastors need a true understanding about church conflict. I was taught well on how to exegete Scripture, but I was given little guidance in learning to exegete people. I have felt ill-equipped to handle conflicts of this magnitude. At times in the midst of a lot of conflicts, I wonder whether God has really called us to ministry. I am sure that every church as the body of Christ should be a healthy church.

Therefore, I am sending you this questionnaire in order to learn from your real experience and insightful knowledge as a pastoral leader for resolving church conflicts. Could you share them with me?

Thank you for your interest in me.

Sincerely,

Ki Young Chang
SURVEY OF PASTORAL LEADERSHIP AND CHURCH CONFLICTS FOR DOCTOR OF MINISTRY PROJECT AT LIBERTY THEOLOGICAL SEMINARY

A. PERSONAL QUESTIONS

1. How long have you been pasturing this church?
   _____ One to five years
   _____ Six to ten years
   _____ Over ten years

2. What is your average attendance at Sunday morning worship (including children)?
   _____ Less than 100 people
   _____ 101 to 250 people
   _____ 251 to 500 people
   _____ Over 500 people

3. What phrase would describe your church for the last 3-5 years?
   __________ Numerical growth
   __________ Numerical decline
   __________ Neither growth or decline, but constant

4. What are your strengths as a pastor? List three
   1)_____________________
   2)_____________________
   3)_____________________

5. What are you weaknesses as a pastor? List three
   1)_____________________
   2)_____________________
   3)_____________________

6. What level of professional training do you have for ministry?
   _____ Bible College
   _____ Seminary Master’s degree
   _____ Seminary Doctor’s degree
7. Do you think that your education has adequately prepared you to be a leader?
   ______ Yes
   ______ No

8. What have you found most helpful for your pastoral leadership development?
   ______ Formal classes
   ______ Conferences
   ______ Seminar
   ______ Personal reading
   ______ Mentoring
   ______ Others

9. What have done for your pastoral leadership development the past year?
   ________________________________________________________________

   If yes, what are you doing now for developing pastoral leadership?
   ________________________________________________________________

10. How often do you teach staff and/ or lay leaders about pastoral leadership?
    ______ Every week
    ______ Every month
    ______ Every two month
    ______ Every three month
    ______ Every six month
    ______ Every year
    ______ Others

B. THE REASONS FOR CHURCH CONFLICTS

1. What do you think are the reasons of conflicts in your church?
   1) __________________________
   2) __________________________
   3) __________________________
   4) __________________________
   5) __________________________
2. Biblically speaking, are church conflicts a necessary evil or something unavoidable?
   _____ Yes
   _____ No

If yes, why do you think about that?

C. THE BENEFITS AND POSITIVE EFFECTS OF CHURCH CONFLICTS
1. If you believe that there are benefits or positive effects by church conflicts, what are they? List three
   1) _______________
   2) _______________
   3) _______________

2. If you have any benefits, what is that or are they?

D. THE KINDS OR TYPES OF CHURCH CONFLICTS
1. What kinds of conflicts do you have in your church? (List in order)
   1) _______________
   2) _______________
   3) _______________
   4) _______________

2. What kinds of conflicts are general in your church? (Choose the #3 lists)

E. THE SOLUTION TO CHURCH CONFLICTS
1. How important is pastoral leadership to the solving conflict of your church?
   _____ 1 most important
   _____ 2 important
   _____ 3 not very important
   _____ 4 not important at all

2. What do you think are the key elements that solve conflicts in your church?
   1) _______________
   2) _______________
   3) _______________
3. What do you have the program for solving or protecting church conflicts in your church?
   (For example: Discipleship Training, Tres Dias, Cell Church, Healing Ministry, Holy Spirit Movement, and others)
   1) ________________________
   2) ________________________
   3) ________________________
   4) ________________________
   5) ________________________

4. How effective it (your program) works for solving conflicts?
   _____ 1 most important
   _____ 2 important
   _____ 3 not very important
   _____ 4 not important at all

F. EVALUATE YOUR PERSONALITY

1. What are your personality styles?
   _____ A) Dominant
   _____ B) Influencing
   _____ C) Steady
   _____ D) Compliant

2. What does your personal style tend to be?
   _____ A) Results-oriented
   _____ B) People-oriented
   _____ C) Process/Team-oriented
   _____ D) Detail-oriented

3. In relationships, what are you tending to do?
   _____ A) Direct others
   _____ B) Influence others
   _____ C) Accept others
   _____ D) Access others
G. EVALUATE YOUR PASTORAL LEADERSHIP FOR RESOLVING CONFLICTS

1. Self-discipline for humility:
   A. Do you experience the power of God in your weakness?
      _____ Yes
      _____ No
   B. Have you regularly engage yourself in various spiritual disciplines for humility such as fasting, silence, mediation, etc.?
      _____ Yes
      _____ No

2. Exemplary life:
   A. Do you demonstrate the integrity and consistency of your exemplary life?
      _____ Yes
      _____ No
   B. Do your people generally follow you as an example?
      _____ Yes
      _____ No
   C. To what extent are you living an exemplary life that is obvious to both Christians and non-Christians? (Circle your response with #1 being the highest)
      1  2  3  4  5

3. Team-Ministry:
   A. Do you build a ministry team by training potential leaders and delegating responsibility and authority to them?
      _____ Yes
      _____ No
   B. Do you openly discuss matters concerning your ministry with your staff and lay leader?
      _____ Yes
      _____ No
   C. Can you truly rejoice over your staff’s success?
      _____ Yes
      _____ No
D. Do you enjoy sharing your “important” ministry including preaching?
   _____ Yes
   _____ No

4. Equipping others:
   A. Do you have the program of ministry based on each gifts given by God?
      _____ Yes
      _____ No
   B. Do your church-members satisfy ministry based on each gifts given by God?
      How important it works for oneness? (Circle the correct response with #1 being works best)
      1   2   3   4   5
   C. Do you accomplish unity (oneness) in diversity through gifts?
      How well it works for unity? (Circle the correct response with #1 being works best)
      1   2   3   4   5

5. Edifying others:
   A. Do you know his/her personality, gifts and emotional strength and weakness?
      _____ Yes
      _____ No
   B. Do you help other Christ-centered life grow?
      _____ Yes
      _____ No
   C. Do you have ministries caring of the weak in faith?
      _____ Yes
      _____ No

6. Communication:
   A. To what extent are you able to communicate in a non-argumentative, non-defensive and non-threatening way—demonstrating gentleness, patience and teach-ability without compromising the message of the Word of God? (Circle the correct response with #1 being works best)
      1   2   3   4   5
   B. Do you communicate well verbally and in writing throughout the organization?
C. Do you continually question followers and others for feedback?
   _____ Yes
   _____ No

D. Do you regularly communicate opinions with church leaders or staffs?
   _____ Yes
   _____ No

7. Servant Attitude:
   A. Are you willing to do menial job with pleasure if necessary?
      _____ Yes
      _____ No
   
   B. Do you feel you deserve special treatment because of your position?
      _____ Yes
      _____ No
   
   C. Do you enjoy listening to others rather than talking?
      _____ Yes
      _____ No
   
   D. Can you maintain peace of mind even when you are mistreated or ignored?
      _____ Yes
      _____ No

8. Vision:
   A. Do you communicate kingdom vision effectively?
      _____ Yes
      _____ No
   
   B. Do you understand the Biblical vision of God’s people?
      _____ Yes
      _____ No
   
   C. Do you help other Christ-centered life grow?
      _____ Yes
      _____ No
   
   D. Do you long the unity of God’s people?
      _____ Yes
      _____ No
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EDUCATIONAL

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Associate Pastor of the Korean Baptist Church of Lynchburg, 2000-2003.
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