

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

**PERFECT HARMONY: AN EXAMINATION OF THE NECESSITY OF
INTERDEPENDENCY BETWEEN FIRST AND SECOND GENERATION KOREAN
CONGREGATIONS**

A Thesis Project Submitted to

The faculty of Liberty University Baptist Theological Seminary

in Candidacy for the Degree of

DOCTOR OF MINISTRY

By

Hank Shin

Lynchburg, Virginia

April 2015

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

Thesis Project Approval Sheet

Dr. Charles Davidson
Director, DMIN Program

Dr. David Hirschman
Associate Professor of Religion

ABSTRACT

Perfect Harmony: An Examination of the Necessity of Interdependency between First and Second Generation Korean Congregations

Hank Shin

Liberty University Baptist Theological Seminary, 2015

Mentor: Dr. Charles Davidson

The English speaking second-generation Korean Americans coexisting with the first-generation Koreans topic identifies the issues associated in a typical Korean immigrant church. Based on the resources, the English Ministry has a tendency to stay under the authority of the Korean Ministry leadership, coexist independently with a separate administration, or depart to set up a separate church. This project is separated in three parts. The first section reviews the history of the early Korean American churches in the United States. The second section addresses the problems between English Ministry and Korean Ministry. The third section identifies a strategy to provide harmony where English Ministry and Korean Ministry can coexist. The research method will include interviewing and surveying the members of English Ministry in an immigrant church located in the Washington D.C. area. This project will provide essential keys where English Ministry can coexist with Korean Ministry and grow as a healthy church.

CONTENTS

ABSTRACTS	iv
CONTENTS.....	v
ABBREVIATIONS	viii
TERMS	ix
CHAPTER 1: INTRODUCTION.....	1
Statement of Problem and Limitation.....	1
Theoretical Basis.....	6
Review of Literature	11
CHAPTER 2: THE CHARACTERISTICS OF KOREAN-AMERICAN CHURCHES.....	23
Korean Immigrant Churches.....	24
Stability of Membership	30
Membership Commitment	35
Lay Leadership.....	37
Theological and Personal Belief	39
Ethnic Identity.....	40
The Governing Body.....	42
Summary.....	43
CHAPTER 3: THE CHARACTERISTICS OF KOREAN-AMERICAN PASTORS.....	45
The Stumbling Blocks against Healthy Growth	46
Immigrant KM Leadership	52
Second-Generation EM Leadership.....	57
Secular Leadership.....	62

Biblical Model of Healthy Leadership.....	63
Leadership Harmony.....	65
Summary.....	67
CHAPTER 4: THE CHALLENGES OF CHURCH TRANSFORMATION	69
The Stages of Church Transformation.....	73
Stage One and First Crisis.....	73
Stage Two and Second Crisis	74
Stage Three and Third Crisis	75
Stage Four and Fourth Crisis	78
Stage Five and Fifth Crisis.....	80
Stage Six	82
EM under KM Leadership	83
EM Coexist with KM Leadership.....	87
EM Separated and Away from KM Leadership	94
Summary.....	97
CHAPTER 5: KEYS TO COEXISTENCE.....	100
Immigration Background.....	101
Heritage Acceptance	104
Leadership Comparison	109
Biblical Model of Healthy Leadership.....	112
Church Transformation Model	114
KM Leadership Oversight.....	117
EM Coexists with KM Leadership	119

EM Separated and Away from KM Leadership	120
Future Church Development.....	121
Conclusion	122
APPENDIX A: Congregational Survey.....	125
APPENDIX B: Congregational Survey Results	127
APPENDIX C: EM leadership Interview Questions	133
BIBLIOGRAPHY.....	134
IRB APPROVAL.....	139

ABBREVIATIONS

CFC *Combined Forces Command*

DMIN *Doctor of Ministry*

EM *English Ministry*

KM *Korean Ministry*

PKC *Paxton Korean Church*

ROK *Republic of Korea*

US *United States*

TERMS

1.5-generation immigrants. Korea-born individuals who immigrated to United States before or during their early teens. Their identity is a combination of the native and new American cultures and traditions. May be fluent in English and in Korean.

Bulgogi. Marinated Korean beef dish

Confucianism. Eastern belief found in sixth to fifth centuries BCE in China. The center piece of Confucianism dealt with two virtues, *jen* (righteousness within or harmony between people) and *li* (social etiquette). The balance of these virtues maintained social harmony and peace as well as benevolence, charity, sincerity, respectfulness, diligence, and goodness.

Confucius or K'ung-fu-Tzu. Founder of Confucianism (551-479 BCE).

English ministry. Ministry that is made up of the English-speaking second-generation Korean American members that is usually under the control of the Korean congregation leadership.

Gwonsa. Church title found only in a Korean church normally reserved for an elderly and godly woman who is considered above a deacon but under an elder in church position hierarchy.

Jen. Confucianism meaning associated with righteousness within or harmony between people.

Kimchee. Normally, a spicy fermented cabbage; Korean staple dish has many variations.

Korean ministry. Ministry that is made up of the Korean-speaking members that consist of first generation or immigrant Koreans.

Li. Confucianism term associated with social etiquette.

Liminality. An experience of being freed up from the social structure such as hierarchy, status, and role playing.

Session. Governing body of a Presbyterian church made up of elders.

Tong-sung ki-do. Korean words literally meaning “praying together out loud.” It is unique to Koreans and Korean American practice of faith.

CHAPTER 1

INTRODUCTION

“How good and pleasant it is when God’s people live together in unity!”¹

—Psalm 133:1

Statement of the Problem and Limitations

As much as second-generation Korean Americans desire to coexist within the immigrant Korean churches, it becomes too difficult now days. Many reasons for the difficulty can be attributed to language or cultural barriers. Perhaps creating a bilingual governing body for first-generation Korean-speaking congregation or Korean Ministry (KM) and second-generation Korean American congregation or English Ministry (EM) would help. To better understanding the historical background for the KM and the EM crises, the history of Korean immigration needs to be understood.

Although there were many Korean immigrants prior to 1965, the historical legislature achievements of the black civil rights movement in the mid-1960s reexamined the civil rights of other racial-ethnic minorities in the United States, which in turn changed the U.S. immigration legislative framework to eliminate its racist and other discriminatory aspects that benefited the Asian American community.² With the passage of the landmark Immigration and Nationality Act of 1965 (Hart-Celler Act), it changed the landscape of Asian immigration by eliminating the national origins quota systems of the McCarran-Walter Act and increased the limits on total annual immigration.³ This new change in the immigration law enabled new generations of immigrants

¹ Unless otherwise noted, all Scripture passages referenced are in the New International Version.

² Jonathan Tan, *Introducing Asian American Theologies* (Maryknoll, NY: Orbis Books, 2008), 33.

³ Ibid.

from Asia including Korea to start a new life in the United States even to this day.⁴

For Koreans, the new law is a significant historical marker. Life in the United States gave the Korean immigrants new opportunities, but with the joy of an opportunity there was also despair associated with new immigrant life consisting of long and difficult labor, social dislocation, discrimination, racism, and especially cultural and language barriers.⁵ New Korean immigrants experienced disrupted family life where at times many women worked and children became translators for their parents in American society. With the increase in the cultural and language barrier, the miscommunication, misunderstanding, and tension between parents and children grew causing friction at home and also at church. With the introduction of the conflict within a Korean home and church, what used to be a typical Korean or Asian American values such as hierarchy, community and family, education and achievement, conformity and humility, and respect for tradition and elders, eroded and caused discontent.⁶

As this discontentment emerged in an immigrant church and as the church grew in size and matured, many second-generation ministries studies have found that most Asian immigrant churches go through distinct stages: 1) beginning stage: English-speaking congregation or EM for second-generation young adults is financially supported and overseen by the first-generation congregation; the EM is very dependent on the first-generation congregation for resources, 2) middle stage: as EM or the second-generation ministry grew, it began to develop its own identity and vision migrating toward financial and organizational independence from its first-generation congregation, and 3) final stage: as EM achieved autonomy in finances, it chose to become a

⁴ Tan, *Introducing Asian American Theologies*, 33.

⁵ Su Yon Pak et al., *Singing in the Lord's Song in a New Land: Korean American Practices of Faith* (Louisville, KY: Westminster John Knox Press, 2005), 39.

⁶ Nancy Sugikawa and Steve Wong, "Grace-filled Households," in *Growing Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang and Helen Lee (Downers Grove, IL: IVP Books, 2006), 32.

separate independent church apart from the first-generation congregation, forcing the first-generation church to start up another second-generation oriented ministry to provide spiritual care for the next set of second-generation young adults.⁷ Unfortunately, this cycle is repeated because two separate generations of the EM congregation and the first-generation congregation cannot coexist in a healthy and respectful manner. A first-generation congregation and a second-generation congregation cannot coexist because EM congregation perceived that the first-generation congregation desired control and domination over the EM while the second-generation congregation felt the sense of relief “because they are worn out by the conflict-ridden and contentious nature of multi-generational community life.”⁸ Instead of attempting to resolve issues and find solutions to achieve intergenerational ties, both the EM and the first-generation congregation decided to go separately due to the challenges and the cost being too difficult to attempt long-term commitment, sacrifice, and effort from both parties.⁹

Under these circumstances it seemed unusual or improbable that a second-generation English-speaking congregation and the first-generation congregation can coexist in perfect harmony to honor God, knowing that the creations of such a unity can richly reward both sides.¹⁰ However, both Open Door Presbyterian Church in Virginia and Paxton Korean Church in the Boston Metropolitan have been model examples of interdependent congregations in support of each generation’s ministries and have shown a glimpse of hope in an expression of unity to glory God in a church setting. Therefore, after an EM grew in size and autonomy, instead of creating a

⁷ Peter Cha, Paul Kim, and Dihan Lee, “Multigenerational Households,” in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: IVP Books, 2006), 151.

⁸ Cha, Kim, and Lee, “Multigenerational Households,” 151.

⁹ Ibid.

¹⁰ Ibid., 152.

“silent exodus” from the second-generation congregation through creating totally independent ministry, the EM can coexist with the first-generation congregation through interdependency while maintaining distinctness through an affirmation of Korean ethnic identity, autonomy, and ownership of English-speaking ministry.¹¹

In this thesis project, a ministry that is made up of the English-speaking congregation will be identified as EM; some EM members may be fluent in Korean in addition to being fluent in English. A ministry made up of the first-generation Korean congregation will be identified as KM; some KM members may be fluent in English in addition to Korean. Additionally, the 1.5-generation will be identified as Korea-born individuals who immigrated to the United States before or during their early teens who are familiar with a combination of the native and new American cultures and traditions. Some 1.5 generations may be fluent both in English and Korean while some individuals may be only fluent in English. For thesis project purposes, the 1.5 generation Korean Americans will be included with the second-generation Korean Americans identified as EM.

Based on the typical separation or migration of EM away from the first-generation Asian churches, it is too predictable what may happen with any Korean American EM congregation within the KM leadership. Based on the physical size, the financial assets, and the level of autonomy the EM has, there is a tendency to stay under the authority of the KM leadership, coexist together under a separate administration, or depart the current church to set up a separate and independent EM or second-generation EM only church. The purpose of this case study will be to better understand the crises between the EM and the KM within the construct of the

¹¹ Karen Chai, “Beyond ‘Strictness’ to Distinctiveness: Generational Transition in Korean Protestant Churches,” in *Korean American and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 159.

first-generation Korean congregation leadership and oversight and identify what church governing system can be in place to harmonize a coexistence through interdependency rather than a separate independency in a church for Grace Church members at Grace Church near Washington D.C. so its EM members can honor God in unity with KM members.¹² Assuming pastoral leadership displays spiritual leadership, a proper church governance system could provide perfect harmony in providing coexisting atmosphere to honor God under His household.

Since the “silent exodus” problem arises from the second-generation Korean American English ministry pastors and its congregation departing the first-generation Korean congregation, the focus of this thesis project is limited to the survey of Korean American EM congregation and not from the immigrant or first-generation KM congregation. Additionally, the focus will be on the EM pastors as well as its leadership. For this thesis project, the researcher will study the EM congregation that had been in existence since October 2008. Currently, the EM has a separate worship service and has two EM pastors but still under the leadership of a KM senior pastor. The overall size of the Grace Church is approximately 2,500 people while the size of the English ministry is about 175 people. Although the size of the EM congregation is less than 10 percent of the total size of the church, its members contribute about 20 to 25 percent of the total budget. As of November 2014, the EM congregation is attempting to separate administratively including budget from the KM, which seems to be the genesis of independency from KM leadership.

Grace Church KM congregation attempts to mimic the Presbyterian governing body although it is considered an independent Presbyterian church. As such the session of the KM elders lead the decision-making body of the church with the Korean senior pastor as the head of the session. The clerk position of the session or the secretary of the session is one of the elected KM

¹² Grace Church is a fictitious name to protect the identification of the church.

elders. Although EM falls under KM leadership, in 2014, the EM congregation has been given an opportunity to select its own elders and deacons with very similar but not exact by-laws of the church. As of November 2008, a Baptist pastor has led the EM congregation but does not attend or vote as a member of the KM session. The EM pastor has a separate governing body and EM membership apart from KM leadership and KM congregation, but is still under the supervision of KM leadership. The study will determine whether a particular governing system with a bilingual session/leadership board will result in both EM and KM coexisting interdependently and grow healthy together as one body of Christ instead of fracturing into a two separate bodies as part of EM transformation. Additionally, this project study will be limited to a Korean-American church located in the vicinity of Washington D.C. and the focus audience will be the EM members and not KM members. Although the study is Korean American second-generation centric in discussing issues between the generations, a bilingual church government set up can be applicable and benefit any immigrant churches with English-speaking second-generation ethnic groups.

Theoretical Basis

Time evolves and change is inevitable. Ephesians 2:19, 1 Timothy 3:15, and 1 Peter 2:5 evoke images of the household of God. In an ideal Christ-centric view, believers are no longer foreigners but fellow citizens with God's people and members of God's household. Believers must conduct themselves properly in God's household since the church is the church of the living God, the pillar and the foundation of the truth, and the believers must offer spiritual sacrifices acceptable to God. Much like the Ephesians finding refuge or protection under the household of God, the first-generation Koreans, who are foreigners and aliens to the United States, saw its church as a refuge or community where they can feel at home in the household of God without any discrimination that they might have felt due to lack of English fluency and obstacles caused by

cultural barriers.¹³ Because of Christ's work, the Gentiles and the Jews can now claim to be under the household of God because they have been made one.¹⁴ They are a family because they are no longer foreigners because they have been reconciled to God, have hope, and have a relationship with God through a covenant.¹⁵ In Ephesus, the Gentiles and the Jews were no longer separate entities but part of a new entity, the household of God. Much like the Gentiles and Jews coming together under the household of God, the immigrant Koreans who are foreigners can merge with the new second-generation Korean Americans under the household of God by maintaining unity through interdependence instead of seeking independency by the EM congregation from the KM congregation.

How a first-generation Korean American church can transform into a second-generation Korean American church is outlined by Robert Goette. According to Goette, the transformational process for a first-generation Korean church becoming a bilingual second-generation Korean American church takes six steps. Along each stage of the transformation, the KM congregation will face a crisis. From the establishment of the immigrant church to establishments of children's ministry, youth ministry, English department, EM, and emergence of English-speaking church takes time. Most KM pastors know that in order to grow in size, KM needs a thriving EM. Knowing there is a need, KM will likely be better prepared for coexistence. However, not understanding that with minimum consideration given to the turbulent transformation process that Korean American churches are experiencing, the KM will encounter challenges and crises

¹³ Peter T. O'Brien, *The Pillar New Testament Commentary: The Letter to the Ephesians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 212.

¹⁴ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academics, 2002), 394.

¹⁵ *Ibid.*, 396.

associated with the growth of the EM.¹⁶

Stage One of the Transformation: Since most new immigrants work long hours, there are very few volunteers, which limit supporters who can tend to children or their education; however, there will likely be minimum miscommunication or misunderstanding due to common native Korean language.¹⁷ Stage Two: There is a high turnover rate and burnout of children's volunteers and leaders due to lack of spiritual encouragement or cross-cultural mentoring from the KM leadership. Stage Three: The Korean congregation will encounter the challenge of establishing the Youth Ministry; however, KM does not provide many opportunities for the youth. By this stage a youth pastor will be in place to supervise the youth program and help young people come to know Christ.¹⁸ Stage Four is associated with the establishment of an English Department without serious consideration to its vision, values, advantages and disadvantages.¹⁹ Stage Five: This stage is the establishment of the English-speaking congregation or EM. At this stage the tensions may increase as the English-speaking congregation increases in size and in financial assets. Although the older first-generation members may have less desire to treat younger EM as equals, it must happen.²⁰ Stage Six: During this stage the immigrant church has transformed into a predominately English-speaking church with a Korean-speaking department; however, a Korean-speaking pastor will be required to minister to the Korean-speaking portion of the congregation, which is composed of first-generation Koreans.²¹

¹⁶ Robert Goette, "The Transformation of a First-Generation Church into a Bilingual Second-Generation Church," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 125.

¹⁷ *Ibid.*, 129.

¹⁸ *Ibid.*, 131.

¹⁹ *Ibid.*, 132.

²⁰ *Ibid.*, 135.

²¹ *Ibid.*

By maintaining a bilingual and bicultural governing environment, the Korean American church can minister to the spiritual needs of every EM and KM family as they worship together and respect each other by deliberately meeting the complex problems and needs of the EM and KM.²² Through this transformation process, the new Korean American churches can better tailor to Korean Americans who speak Korean fluently and prefer Korean cultural values to American values. Additionally, EM can tailor to bilingual Korean Americans who prefer English over Korean, and American cultural values to Korean ones, and English-speaking Korean Americans who speak very little Korean and feel uneasy around KM and not comfortable in primarily European social settings.²³ God's household is unified under the grace of God. Instead of finding an "exodus" at every opportunity when there is a dispute, both the EM and KM must learn to harmoniously coexist to honor God in unity.

Statement of Methodology

This thesis project was based on the case study of EM members who belong to Grace Church. Grace Church is a large Protestant church located in an affluent suburban area in the vicinity of Washington D.C. The thesis project did not specify the city or state where Grace Church is located due to anonymity issue. Grace Church is attended by two congregations in two physically separated buildings: KM and EM where the former congregation is primarily represented by the first-generation Koreans and the latter congregation is primarily represented by the second-generation or 1.5 generation Korean Americans. The thesis project was mainly based on the interviews of the EM leadership, EM congregation survey, and participation observation to some degree from July 2013 to March 2015. The EM is somewhat organized and is attended by an

²² Goette, "The Transformation of a First-Generation Church," 127.

²³ Ibid., 126.

average of 175 people on Sundays. Theologically, Grace Church is considered an evangelical and conservative church. The EM is staffed by two full-time ordained pastors and augmented by pastors from different ministries including children, middle school youth, high school youth and college.

For interviewees, the researcher contacted the EM pastors and lay leaders, explaining the purpose of the thesis project. The author solicited the pastors to make announcement of the research in the bulletins and then set up interview times with the pastors and the lay leaders individually guaranteeing anonymity and confidentiality. For this thesis project, ten members of EM leadership were interviewed including four pastors, two elders, and four deacons. The interviews were accomplished face-to-face. After finishing the project, the author will share the results with them if they desire the results. For the survey, only the individuals eighteen years and older were surveyed and analyzed. A hard copy of the survey was provided for the EM members after the worship service again providing anonymity and confidentiality. The survey was collected directly from fifty-nine participants.

The thesis project consists of five chapters. Chapter one covers the statement of problem and limitation of the scope of the project. This section will include a brief history of Asian and Korean immigration since 1965 as a background for the misunderstanding and eventual problems with an immigrant Korean church. Additionally, the introduction chapter includes the theoretical basis for the study, statement of methodology, and the review of literature based on the topic. Chapter two covers the different characteristics of the immigrant Korean church compared to second-generation or EM church. This chapter outlines the vision, goal, and objectives of the KM and EM church as well as the stability of membership, in-group and outer group distinction, gender and age composition of elders, and theological and personal beliefs in each types of church.

Chapter three identifies the leadership characteristics of KM and EM pastors. Additionally, it will discuss what godly characteristics are required to lead a joint KM and EM congregation. Chapter four will address the typical issues and problems associated with the KM and the EM when the EM is under the KM leadership, when EM is administratively independent but still under the KM leadership, and when the EM is totally separated from KM. This chapter will also provide a brief background on a secular military unit, the Republic of Korea-U.S. Combined Forces Command with two different cultures and language, and how they were able to maintain common vision, goal, and objectives. Furthermore, this chapter will review the process or transformation of how an immigrant church becomes a Korean American church. The conclusion will review the key points from each chapter and summarize the thesis project based on the research findings. It will support that in order to honor God a Korean American church must find a perfect harmony in coexistence between KM and EM so that it can grow healthy.

Review of Literature

There are many books and articles written about the problems and issues between the first-generation Koreans and the second-generation Korean Americans in the context of worshipping God; however, none of the scholars seemed to address reorganizing the church government as a primary means and method to provide transparency and maintaining unity among the KM and the EM congregations. Elaine Ecklund in *Korean American Evangelicals* provides “insights from the sociology of culture to explain how organizations institutions have the ability to structure the development of religious, racial, and civic identities.”²⁴ By comparing the ethnic-specific Grace Church and the multiethnic Manna Church, Ecklund outlines the differences

²⁴ Elaine Howard Ecklund, *Korean American Evangelicals: New Models for Civic Life* (New York, NY: Oxford University Press, Inc., 2006), 13. Ecklund’s Grace Church is different from Grace Church described in this thesis project study.

in their views in the relationship between ethnicity, religion, and civic responsibility. Ecklund's study was beneficial in understanding why certain Korean Americans attended Korean ethnic-specific Grace Church while others preferred to attend the multiethnic Manna Church.

Jacob Yongseok Young, in *Korean, Asian, or American?* argues that the object relations theory must be included in the study of the identity formation and religious experiences of Korean Americans.²⁵ He attempts to identify the general traits of Korean American identity issues and how their identity characteristics play into the church ministry. Young explains how the EM's identity and vision for a multicultural church creates tension between ethnicity and universalism; considering ethnicity is a major hindrance to the evangelism of other ethnic groups, the EM attempts to overcome the restriction of Korean ethnicity through a separate facility and administratively independent church away from the KM leadership.²⁶ Young provides strong insight of the socio-cultural environments of the Korean Americans in the EM in terms of minority and cultural ambiguity as well as the potential reason why Korean Americans feel and behave certain ways based on the setting. His book is helpful in identifying crisis and issues between the KM and the EM as well as insights gleaned from the case study of Korean American churches with the EM that is not fully independent but has interdependent relationship in terms of sanctuary and human resources. Even through crises, Christians must learn to love each other as John 13:34 stated, "A new command I give you: Love one another. As I have loved you, so you must love one another." Additionally, despite cultural differences, both KM and EM leadership must "Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve,"

²⁵ Jacob Yongseok Young, *Korean, Asian, or American?: The Identity, Ethnicity and Autobiography of Second-Generation Korean American Christians* (Lanham, MD: University Press of America, 2012), 11.

²⁶ *Ibid.*, 12.

as 1 Peter 5:2 outlined.

Editors Peter Cha, S. Steve Kang and Helen Lee in *Growing Healthy Asian American Churches* outline the theme of developing healthy Asian American congregations using the biblical image of the household of God through the study of explicit theology (proclaimed faith from preaching on Sundays, bible studies, and its statement of faith from the church website) and implicit theology (practiced faith based on what the church leaders and members actually do in meetings and the set of values used for decision making process) where the congregations grow when their explicit and implicit theologies complement each other and reinforce each other.²⁷ Their studies have found that the implicit theology has more influence than the explicit theology in molding the shape of its congregation and its members.²⁸ They argue that the implicit theology must match and reflect what the church and its members believe to make sure God's household will continue to grow healthy.²⁹ Their book provides great understanding on how different Asian American congregations are deliberately working towards spiritual growth as they try to become healthy households of God. Some of the chapters in the book underlined the overall structure of Asian American or Korean American churches within the frameworks of the household of God.

In "Grace-Filled Households," Nancy Sugikawa and Steve Wong examine the question regarding the issue of shame and what grace looks like in Asian American congregation. In "Truth-Embodying Households," Steve Kang captures how healthy church members interpret, communicate, and apply the Word of God. In "Healthy Leaders, Healthy Households 1: Challenges and Models," Helen Lee describes the issues and challenges of Korean EM pastors and

²⁷ Peter Cha and Helen Lee, "Introduction: Growing Healthy Households of God," in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: IVP Books, 2006), 13.

²⁸ Ibid.

²⁹ Ibid., 14.

Korean EM congregations as well as the biblical models that can be applied for success. As leaders, pastors must be spiritual and seek God's guidance as Jeremiah 29:10-15 depicts:

This is what the Lord says: "When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you," declares the Lord, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the Lord, "and will bring you back to the place from which I carried you into exile."

Leaders must pray like Jesus did. Mark 1:35 displays Christ devotion to God, "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed." The closeness to God will bring harmony to any crises.

In "Multigenerational Households," Peter Cha, Paul Kim, and Dihan Lee show how a church can be a household of God despite conflicts associated with the multigenerational church. Using the Open Door Presbyterian Church as a role model, Korean American congregation consisting of the KM and the EM can coexist through building a unified pastoral team, strengthening relational ties among the multigenerational members, working towards the interdependent model of ministry, and intergenerational partnership in mission. The Open Door Church leadership appears to display great mentorship outlined in Exodus 18:24-27:

Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves. Then Moses sent his father-in-law on his way, and Jethro returned to his own country.

Although the example of the Open Door Presbyterian Church and its efforts to maintain an interdependent congregation was encouraging, it fell short of identifying what kind of church government the church needs to provide in order to be successful as a multigenerational

congregation. Most of the individual chapters were very helpful in that most of the EM and the KM issues are really within the subset of Asian American churches and their view of themselves in defining their own identity within a specific category of ethnicity or Asian American or American.

Editors Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, in *Korean Americans and Their Religion*, provide a collection of writings associated with the religious experiences of Korean immigrant Christians, generational transition of Korean American churches, and Buddhism in North America initially from the genesis of the 1996 North Park conference.³⁰ In “Korean American Religion in International Perspective,” the editors address the background of the pilgrims and missionaries from Korea, the early religious situation in Korea, the political, economic, and religious factors in Korea migration to the United States, and the description of the early Korean American congregations to establish the background setting for the immigrant Korean churches and its members.

In “The Korean Immigrant Church as Case and Model,” Stephen Warner presents lessons for the Korean American religious experience from American religious history and sociology and what it teaches America based on his studies on the reflection of the Korean immigrant church in 1990 and 2000. Warner’s studies point due to deprivation of the immigrant’s social roles in the American society, the holding of church offices like elder or deacons become important to the Korean men as well as the importance of having an English-language worship services for youth, college, and the second-generation Korean Americans.³¹ His discussion display the importance of submission to governing authority as highlighted in Romans 13:1-5:

³⁰ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, “Korean American Religion in International Perspective,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 20.

Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer. Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience.

Although Warner's studies are a bit dated, the fundamental issues and problems associated with the first-generation Korean Americans and second-generation Korean Americans did not deviate, but remain constant throughout the ages.

In "Ethnic Roles of Korean Immigrant Churches in the United States," Kwang Chung Kim and Shin Kim address a brief sketch of Korean immigration since 1970s, distinct characteristics of Korean immigrant's church life compared to African Americans, Hispanic Americans, and Caucasians in regards to the stability of membership, in-group commitment and out-group indifference, older male domination of eldership, and theological and personal beliefs. Warner concludes that Korean immigrants will continue to actively participate in ethnic churches since they provide immigrants nonreligious needs along with religious needs.³² This section is very helpful in understanding the characteristics of immigrant churches for the thesis project.

In "The Transformation of a First-Generation Church into a Bilingual Second-Generation Church," Robert Goette outlines the six stages and five crises associated with a transformation of a church from a first-generation church into a bilingual second-generation church. The critical

³¹ R. Stephen Warner, "The Korean Immigrant Church as Case and Model," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 48.

³² Kwang Chung Kim and Shin Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 93.

stages of the transformation derive from the creation of the children's ministry, youth ministry, English department, and English speaking congregation, while the crises originate from the English-speaking Sunday leadership requirement, part-time trained leadership requirement, language and cultural crisis, decision-making crisis, and power/focus crisis associated between the KM and the EM.³³ Goette concludes that the smooth transition within Korean American church shifting from the KM focus to the EM focus requires the first-generation leadership of pastors, elders, and deacons to make "cultural concessions" to effectively shepherd the Americanized Korean Americans.³⁴ Goette's transition stage of the first-generation Korean American church to the second-generation Korean American church is one of the frameworks of this thesis project. By creating a joint church government body of the KM and the EM, the church leaders can create an atmosphere of harmony and unity. Unity in church is critical as Romans 15:3-6 shows:

For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me." For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope. May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

Eventually, the purpose of a church and its members should be the work of the Great Commission as Christ commanded in Matthew 28:19-20, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Maintaining unity will provide a harmonious environment to be effective as a church for God's mission.

In "Ethnic Identity Formation and Participation in Immigration Churches:

³³ Goette, "The Transformation of a First-Generation Church," 128.

³⁴ Ibid., 139.

Second-Generation Korean American Experiences,” Peter Cha explains why there is a “silent exodus” of Korean Americans from immigrant churches and examines the developmental experiences of second-generation Korean Americans. One of the conclusions from his studies is the strong link between the Korean American undergraduates’ attitude toward their ethnic identity and their church involvement.³⁵ Cha’s article provides a greater understanding and the importance of this connection between the ethnic and religious identity formation for the thesis project such that the Korean American church must serve its second-generation people with sensitivity. In “Beyond ‘Strictness’ to Distinctiveness: Generational Transition in Korean Protestant Churches,” Karen Chai’s case study of Paxton Korean Church from the affluent Boston suburb of Paxton, Massachusetts indicates that the tension between the KM and the EM became so great that eventually coexisting independent EM ministry under the KM Korean senior pastor became marginalized when the EM pastor resigned over a conflict regarding the autonomy status of the EM.³⁶ Chai provided excellent distinctions and tension between the first-generation and the second-generation Korean Americans; each Korean American generation’s identity determined whether he or she belonged to the KM or the EM. It is an ideal hope that all first-generation Korean American churches transform into the second-generation Korean American churches through maintaining bilingual government and bicultural atmosphere, however, Chai highlights how difficult it is to maintain a coexisting atmosphere.

In “Being Korean, Being Christian: Particularism and Universalism in a

³⁵ Peter Cha, “Ethnic Identity Formation and Participation in Immigrant Churches: Second Generation Korean American Experiences,” in *Korean American and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 152.

³⁶ Karen J. Chai, “Beyond ‘Strictness’ to Distinctiveness: Generational Transition in Korean Protestant Churches,” in *Korean American and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 178.

Second-Generation Congregation,” Anthony Alumkal provides a field study of Glory Korean Presbyterian Church located in a suburban town in the New York metropolitan area to address the religious and ethnic identity in the second-generation Korean American church. His study concludes that the second generation Korean American has the desire for ethnic fellowship but most of them consider themselves Christians first, then Korean American.³⁷ Alumkal predicts three different trajectories in response to the tension between the KM and the EM: 1) choosing to minister exclusively to Korean Americans, 2) pursuing multicultural ministry by reaching out to non-Koreans, or 3) focusing on the needs of Korean Americans while welcoming other ethnic groups, but summarizes that there is not a blue print for the second-generation church leaders.³⁸ Alumkal’s study highlights the particularism and universalism in a second-generation congregation. It provides the understanding required to determine the root cause of the tension between the first-generation congregation and the second-generation congregation. Identity and the view of the second-generation congregation determine whether it can exist successfully as an interdependent EM with the KM or pursue independent EM away from the KM leadership. However, God is clear that the leadership must maintain unity as described in 1 Corinthians

12:22-26:

On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

³⁷ Anthony W. Alumkal, “Being Korean, Being Christian: Particularism and Universalism in a Second-Generation Congregation,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 186.

³⁸ *Ibid.*, 190-191.

Additionally, Ephesians 4:3 reiterates, “Make every effort to keep the unity of the Spirit through the bond of peace.” Without unity in church and unity without Christ, a church may become useless. As John 15:1-4 points out the importance of abiding in Christ:

I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

In *Hope of Reconciliation*, Danny Han also reiterates and acknowledges the tension between the second-generation EM pastors and the first-generation KM pastors. He also became convinced that the future of the second-generation Korean Americans is a separate independent second-generation church. Han also outlined the cultural differences as the main cause of the conflict between the first and second-generation Korean pastors.³⁹ He addresses a way to resolve the conflict by “forming a culture of mutual appreciation instead of mutual incrimination” through joint retreats with the EM and KM pastors to foster authentic reconciliation, patriarchal blessing, and mentoring to benefit the advancement of God’s kingdom.⁴⁰

In *A Faith of Our Own*, Sharon Kim discusses the development of second-generation Korean American churches as a separate religious movement instead of blending with the churches of their immigrant parents; they choose to create their own “hybrid third space” associated with multicultural ethnic or racial groups including Caucasian Americans.⁴¹ Kim concludes that the future of the second-generation churches will not likely remain ethnic specific or Korean American, but rather evolve into multicultural and multiethnic churches in order to

³⁹ Danny Han, *Hope of Reconciliation: Connecting First and Second-Generation Pastors*, (Los Angeles, CA: JAMA Publishing, 2013), 12.

⁴⁰ *Ibid.*, 13.

⁴¹ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 3.

affect and influence the larger society in general.⁴² Like most other books dealing with the second-generation Korean American churches, it provides exceptional views on the basic sociological functions of the ethnic Korean church and the differences in the cultural paradigms of leadership between the KM and the EM church leaders. Although Kim provides greater understanding knowing why second-generation Korean Americans may choose and seek to attend a Korean church due to comfort level associated with the ethnics, she falls short of explaining what type of church government can be deliberately established to maintain ethnic cohesiveness.

Recent DMIN Thesis Projects, “A Strategy to Help the First and Second Generation of Korean American Christian Independently Coexist,” and “Exploring Bilingual Worship and Preaching In the Bicultural Korean Context,” written by Tae Gin Yoon in 2013 and Sung Hwan Cho in 2014 respectively discuss the ways to maintain coexistence. Although Yoon supports the interdependent church and provides the methods to coexist, he does not address the church government as one of the solutions. In turn, Cho supports and emphasizes the whole bilateral worship and preaching as the sole method of maintaining unity in a Korean American church for the second-generation Korean Americans.

There have been many illustrations about the tensions between the KM and the EM as well as the number of discords between the KM and EM leadership, eventually leading to a separation of the EM from the KM congregation. However, there is very limited literature about the changing of the church government structure as the means to maintain unity in Korean American churches. But those who seek wisdom from God, it will be given as written in James 1:5, “If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you.” For those spiritual leaders who are humble (Prov 11:2), teachable (Prov 3:5-6), and

⁴² Kim, *A Faith of Our Own*, 4.

upright (Prov 2:7), they will find the wisdom to coexist and bring harmony to God's church. This thesis project is to highlight the importance of maintaining bilingual communication during official church meetings and joint council meetings to allow more transparency, partnership, and for EM congregation leadership coexisting interdependently under KM leadership.

CHAPTER 2

THE CHARACTERISTICS OF KOREAN-AMERICAN CHURCHES

“He who has an ear, let him hear what the Spirit says to the churches.”

—Revelation 3:13

As the result of the passage of the landmark Immigration and Nationality Act of 1965 (Hart-Celler Act), Asian immigration, including Koreans, increased due to the elimination of the national origins quota systems of the McCarran-Walter Act.¹ The reforms that ended many national-origin quotas enabled many first-generation Koreans to come to the United States during this large immigration influx.² When the post-1965 Korean immigrants came to fill professional worker shortages in the United States, many were Christians who set up first-generation churches by importing pastors from Korea to lead the congregations.³ By 1990 there were already about 2,000 first-generation Korean churches in the United States, with one church for every 300-350 Koreans, including the second-generation Korean Americans.⁴ It is highly unlikely the number of churches to the number of Koreans in the United States changed. Based on 2010 United States Census, there were 1,463,474 Koreans in 2010 compared to 1,099,422 in 2000—based on how the individual identified himself—which is 33.1 percent increase since a decade ago.⁵ The second-generation Korean Americans include not only those

¹ Jonathan Tan, *Introducing Asian American Theologies* (Maryknoll, NY: Orbis Books, 2008), 33.

² Elaine Howard Ecklund, *Korean American Evangelicals: New Models for Civic Life* (New York, NY: Oxford University Press, Inc., 2006), 5.

³ *Ibid.*, 9.

⁴ *Ibid.*

⁵ Elizabeth Hoeffel et al., *The Asian Population: 2010*, (Project 2010 Census Briefs, March 2012), 15, accessed February 20, 2015, <http://www.census.gov/2010census/data/2010-census-briefs.php>.

who were born in the United States, but also those who were born in Korea but came to the United States as young children who became naturalized citizens.⁶ Some researchers may have referred to the naturalized citizens as 1.5 generation based on when the children came to the United States, but for this research project, they will be referred to as the second-generation Koreans. Like many previous immigrant churches, the first-generation Korean churches experienced many hardships, including the disruption in values such as leadership hierarchy, community and family, education and achievement, and respect for tradition and elders, which caused discontent.⁷ Chapter two will closely review the characteristics of Korean immigrant churches as well as the second-generation Korean American churches, stability of membership, membership commitment, lay leadership, theological and personal beliefs, language make-up or ethnic identity, and the governing body. As part of the discussion, the February 2015 Grace Church EM survey will be used to support or marginalize the 1997 Research Center of the Presbyterian Church (USA) questionnaire study.

Korean Immigrant Churches

Past research has identified four basic sociological functions of the first-generation Korean churches. First, the Korean immigrant churches provide social services such as health care, language and citizenship classes, as well as information about jobs, housing, and business through networks.⁸ Especially those without families or friends upon arrival to the United States, many Korean immigrants sought out Korean churches because they were able to provide essential needs,

⁶ Hoeffel et al., *The Asian Population: 2010*, 5, accessed February 20, 2015, <http://www.census.gov/2010census/data/2010-census-briefs.php>.

⁷ Nancy Sugikawa and Steve Wong, "Grace-filled Households," in *Growing Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang and Helen Lee (Downers Grove, IL: IVP Books, 2006), 32.

⁸ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 24.

such as finding a home or getting a drivers license associated with immigrant adjustment.⁹ Additionally, through the church networking, some Koreans were able to create funds by participating in a free lending association where each member meets monthly and contributes a fixed sum of money to lend to one of the selected members, hence providing instant credit to one of the individuals to start a business or buy a house.¹⁰

Second, Korean churches function as a community by providing an environment where Koreans can gather and socialize on a weekly basis. Normally, first-generation Koreans spend their entire Sunday at church, participating in a host of church-sponsored activities such as early morning-prayer meetings, Korean language classes, Bible study classes, regular worship service, and staff and committee meetings.¹¹ Besides the Sunday events, the church members regularly meet at least once a month to partake in church cell group meetings to enhance fellowship besides the Bible study. For typical first-generation Koreans, it is not unimaginable to state that most of their social functions, such as playing golf, shopping, visiting one another's home, and socializing, involve only their church members. For them, life and the relationship networks that they develop within their churches become their main avenue for community interactions.¹²

Third, the first-generation Korean church provides leadership positions along with social status opportunities for many of whom experienced downward mobility after immigrating to the United States, stemming from a lack of language skills.¹³ For many, the lost opportunity in American society was gained through church participation much like earning a military rank. For

⁹ Kim, *A Faith of Our Own*, 34.

¹⁰ *Ibid.*, 24.

¹¹ *Ibid.*

¹² *Ibid.*

¹³ *Ibid.*

underemployed, discriminated against, and oppressed by the white majority American society, the first-generation Koreans found the immigrant church to be a place where their desire for recognition can be fulfilled through church leadership and responsibilities.¹⁴ For first-generation Koreans, lay leadership positions, such as elders, deacons, and *gwonsa* (position for women that is above deacon in a Korean church), became highly sought after and are respected positions associated with church ordination process.¹⁵ For many, church leadership positions became a remedy to the past injustice in their status in society. For immigrant churches, once an individual has been elected as an elder, often he, forever, carries the title of an elder whether he is accomplishing the duties of an elder or not, and is well respected in church community and Christian society.

Finally, the immigrant Korean churches function as the Korean culture center. The church environment provides the background and the environment to practice and preserve traditional Korean culture through the celebration of shared history as well as the instruction of second-generation Koreans with Korean language and customs.¹⁶ Many established first-generation Korean churches sponsor Korean schools which not only teaches Korean language but also provides cultural activities, such as Taekwon-Do (Korean martial arts), fan dancing, or Korean folk dancing. Researchers have shown that the Korean immigrant church plays an enormous role in ethnic culture retention by practicing and preserving through a variety of means, including the celebration of major Korean holidays, consumption of Korean food, and the practice of Confucian values as filial piety.¹⁷ For a well established first-generation Korean church, the various ministries within the church have no problem growing and thriving due to the immigrants'

¹⁴ Kim, *A Faith of Our Own*, 25.

¹⁵ Ibid.

¹⁶ Ibid.

willingness to invest the majority of the immigrant community's resources.¹⁸ This in turn provides opportunities for the churches to grow, both in numbers of attendees and in the quality of its programming. As the second-generation Korean Americans mature, the need for creating the EM becomes obvious.

Based on the first-generation Korean immigrants' life in ethnic churches, it can be summarized in the following manner: 1) the great majority of Korean immigrants attend ethnic churches from the beginning of and throughout their immigrant life; 2) each congregation is rather small on the averaging 100 members or less; 3) it is not a local church, and Koreans often drive long distances to attend churches; 4) Korean immigrant church members are only dedicated and committed to their congregations—they spend many hours and resources only at their congregation while being apathetic to others outside of their congregation; 5) first-generation Korean churches operate in the way that may be conceived as discriminatory toward females and the young, while upholding typical male domination of eldership and deaconship; and 6) Korean immigrants have extremely conservative views, and in their theological orientation and beliefs by adhering to traditional views on marriage, while considering non-traditional sexual relations like homosexuality as evil or against God's intention.¹⁹ Most first-generation Korean immigrant churches tend to be socially inclusive, with members from different pre- and post-immigration backgrounds.²⁰ Most Koreans have a deep sense of duty to country and to their church. Although

¹⁷ Kim, *A Faith of Our Own*, 25.

¹⁸ Ibid.

¹⁹ Kwang Chung Kim and Shin Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 87.

²⁰ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, "Korean American Religion in International Perspective," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 15.

about 50 percent of the emigrated Koreans were Christians, eventually, the remaining half of the immigrants became Christians as they settled in the United States, resulting in approximately three-fourths of first generation Korean Americans becoming church members and most of them highly active.²¹

Early first-generation Korean churches were prone to schism, keeping the size of the churches small.²² Also, as the first-generation Korean churches matured, in order to support the second-generation children, they provided English-language Sunday schools, often taught by European American seminary students.²³ As previously noted, the first-generation Korean churches have elaborate governance structures, providing opportunities to show case leadership for those lay leaders, particularly men.²⁴ As churches became larger, they offered regional cell groups to provide a greater sense of community through close relationship building. In early the 1970s and 1980s, the second-generation children were young and likely attended the church of their parents until high school, where an English-speaking ministry under the leadership of youth leaders or junior pastors was provided.²⁵ As the second-generation children grew into adulthood, many larger first-generation Korean churches began to provide English-language worship services or ministries since the 1990s.²⁶ By the 1990s, the growing number of the second-generation college students or young adults began to organize their own churches with or without financial support from the first-generation Korean churches.²⁷ Unfortunately, the Korean-American church

²¹ Kim, Warner, and Kwon, "Korean American Religion in International Perspective," 15.

²² R. Stephen Warner, "The Korean Immigrant Church as Case and Model," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 44.

²³ Ibid.

²⁴ Ibid.

²⁵ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 76.

²⁶ Warner, "The Korean Immigrant Church as Case and Model," 44.

²⁷ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 76.

leaders believe and behave as if the current immigrant churches will die out within the life span of current first-generation Korean immigrants.²⁸

The first-generation Korean churches maintain several distinct historical patterns. They include: 1) at least 70 percent of Koreans in the United States are church members and the majority of them attend churches on a weekly basis; 2) although their educational credentials may not be useful in United States, they are a highly educated group resulting in self-employed opportunities or entrepreneurship; 3) the first-generation Koreans are not wealthy, but still enjoy relative affluence and have more resources to build their own businesses; 4) most all of first-generation Korean churches tend to be socially inclusive due to they being ethnically homogeneous, sharing identical culture and heritage, and speaking the same language; 5) due to a large presence of the first-generation Koreans in the United States, most Korean churches maintain the ethnic homogeneity of Korean immigrant churches; 6) those who join the church after immigration to the United States are less likely to be regular church members than those who were Christians prior to coming to the United States, but some argue that recent converts to a church tend to be more active than those who grew up in it; 7) most churches are small; and 8) although most speak Korean at home, over 75 percent Koreans use English in the workplace exclusively or often.²⁹

Based on Okyun Kwon's study of the roles of Korean churches in the Washington D.C. area, by 2000 there were 69 percent of Korean churches that used both Korean and English for worship services and Sunday school classes.³⁰ Prior to the influx of the Korean immigrants in the early 1970s, most Korean churches had only Sunday worship service, however, the new wave of

²⁸ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 76.

²⁹ Warner, "The Korean Immigrant Church as Case and Model," 30-32.

Korean Christians brought additional forms of worship, including daily morning prayer or worship service, intercessory prayer meetings, retreats, and cell-group meetings.³¹ Much like the arrival of Korean Christians in the 1970s, the advent of the second-generation Korean Americans created a requirement for English-speaking Ministry and it brought different methods of worship including using English as the primary means worship and more contemporary music.³² More often, only the larger immigrant Korean churches were able to provide an EM service so that the second-generation Korean Americans' linguistic and cultural needs could be met.³³ Kwon pointed out as the immigrant churches grew, most of the second-generation EM congregations experienced a gradual change from dependent to independent status, but the first-generation pastors expressed the importance of maintaining an interdependent church due to usefulness of resource utilization.³⁴ This chapter will address the commonality and differences between the first-generation Korean churches and the second-generation Korean American churches.

Stability of Membership

An interesting characteristic of the Korean immigrant church is that it is not isolated to a local community or a neighborhood; about 50 percent of the members indicate that their church is located ten miles or more from their residence, including those living in large metropolitan areas with other Korean churches nearby.³⁵ Based on the 1997 Research Center of the Presbyterian Church (USA) questionnaire study, where 675 Korean Americans responded out of 1,355 Koreans

³⁰ Okyun Kwon, "The Role of Religious Congregations in Formation of the Korean Community of the Washington D.C. Area," in *Korean-Americans: Past, Present and Future*, ed. Ilpyong Kim (Elizabeth, NJ: Hollym International, 2004), 253.

³¹ Ibid.

³² Ibid., 254.

³³ Ibid.

³⁴ Ibid.

³⁵ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 79.

nationwide, more than 50 percent have been members of their respective church for six years or less, and close to less than 33 percent of the members for less than three years, resulting in only 2 percent having been with their current church for twenty-five years or more.³⁶ This reveals much when the background of this particular study highlights that 62 percent of them belonged to only Presbyterian religious groups, 44 percent have lived in the United States for twenty years or more, most Koreans attend ethnic Korea churches throughout their immigrant lives, and the median age of the first-generation Korean immigrants is approximately 50.³⁷ Additionally, elders of the churches tend to have longer tenure at their current congregation than non-elders, and even among elders, approximately 15 percent have been with the current church for less than three years.³⁸

The study from the Korean Presbyterian churches indicates that there was a sharp turnover in the first-generation Korean membership with nearly 40 percent of the current members indicating that they are “not sure” or that it is “not likely” that they will stay with their current church five years from now.³⁹ If this study was any indication for all first-generation Korean congregations, the first-generation churches should continue to expect extreme fluidity of congregation membership.⁴⁰ The responding Koreans provided the following as “important” or “very important” reasons for possibly switching congregations: moving away from the church area, worship services not meeting spiritual needs, too much conflict in the congregation, do not get along with or appreciate the pastor, and not liking the church program it currently offers.⁴¹ This seems to provide some evidence that the first-generation Koreans are much more prone to

³⁶ Kim and Kim, “Ethnic Roles of Korean Immigrant Churches in the United States,” 81.

³⁷ *Ibid.*, 76.

³⁸ *Ibid.*

³⁹ *Ibid.*, 81.

⁴⁰ *Ibid.*, 79.

⁴¹ *Ibid.*, 81-82.

“congregation hopping” among Korean immigrants and that first-generation Korean churches should expect short tenure from its members because they have tendencies to switch churches.⁴²

The first-generation Koreans and the second-generation Korean Americans differ in many ways, including their self identity and language. Most of the immigrants’ children have been *Americanized* from early childhood and live like Americans, think culturally like Americans, and use English as their native language.⁴³ Their job prospects are far brighter than those of their immigrant parents. For the 1.5-generation or the second-generation Korean Americans, they were raised in believing in the American dream that anything is possible, and from their elementary school years, there is a strong desire by the children to be part of the white dominant group known as America with a belief that such assimilation is possible.⁴⁴ However, during their high school years, many realize that they are not white, and some tend to embrace the significance of their Korean ethnic heritage.⁴⁵ For those second-generation Korean Americans who associate with diverse ethnic groups, there is less pressure to choose Korean heritage. Within the complex interplay of two socio-cultural systems, the Korean ethnic heritage and the American way of life, the second-generation Korean Americans shape their way of life.⁴⁶ Because they are living the American life, the second-generation Korean Americans are much more influenced and affected by their current American experience, much more than their first-generation immigrant parents.⁴⁷ Additionally, among Korean American Christians, the American-born second generation and the transitional generation of those who were born in Korea but came of age in America—the

⁴² Kim and Kim, “Ethnic Roles of Korean Immigrant Churches in the United States,” 82.

⁴³ Kim, Warner, and Kwon, “Korean American Religion in International Perspective,” 13.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*, 13.

⁴⁷ *Ibid.*

so-called 1.5 generation—want to maintain their Christian identity, but are unsure that they want to do so in their parents’ immigrant churches.⁴⁸ This reason may be why those who speak and understand Korean prefer to attend the English speaking ministry. Based on the February 2015 Grace Church survey and its 59 respondents, 44 individuals or 75 percent of the EM members understood spoken Korean without too much difficulty, 50 individuals or 85 percent attended the KM worship service less than once a month, and 39 individuals or 66 percent never attended the KM worship service despite being able to understand the sermon.⁴⁹ Additionally, similar to the Presbyterian first-generation church nomads, based on Grace Church survey, Grace Church respondents have 21 individuals or 36 percent have been attending the church for less than 5 years, while 36 individuals or 64 percent have attended the church for 5 years or more.

Whether due to cultural differences, ethnic identity, or other differences, the EM, led by the Korean American young adults, seems to follow two different developmental paths: one is to cultivate increasingly autonomous units within first-generation immigrant churches by being totally separate and independent, and the other is to begin an independent and separate church without any attachment with immigrant churches.⁵⁰ Some church consultants, like Robert Goette, predict, based on the parallel record of Japanese and Chinese Christian churches in the United States, the second-generation Korean American Bible-study groups and English-language worship groups will eventually grow into regular churches; however, because the second-generation churches are normally smaller in size and resources than immigrant churches, without financial support from the first-generation mother churches it will be difficult to survive and thrive as the

⁴⁸ Kim, Warner, and Kwon, “Korean American Religion in International Perspective,” 15.

⁴⁹ Based on the Grace Church EM congregation survey results

⁵⁰ Kim, Warner, and Kwon, “Korean American Religion in International Perspective,” 15.

second-generation churches.⁵¹ Although the second church developmental method may be an option and may represent the wave of the future, many independent and separated second-generation churches will have difficulty surviving without financial and moral support from the immigrant churches.⁵² Generally speaking, the second-generation Korean American congregation members of churches or fellowships are typically less patriarchal than those of the first generation members.⁵³ For the second-generation Korean Americans, their values are different from their immigrant parents. For example, Confucian ethics are less binding, although the young men are not totally ready to give up vestiges of their patriarchal legacy.⁵⁴ Even with the second-generation Korean American women, they are still trying to express their own identity amidst the racial discrimination they experience in American society and the gender discrimination they experience from Korean American men.⁵⁵

Needless to say, due to the first-generation Koreans having different and difficult life experiences than the second-generation Korean Americans, each has different church-related needs.⁵⁶ To the first-generation Korean immigrants, a church is a sanctuary, a place they found peace as they made adjustment to America, but to the second-generation Korean Americans, a church is a place of worship, a resource or a tool to do God's work, and without a same vision for the church, two generations of Christians may not be able to co-exist, hence, the reason why so many young adults want their own churches independent of those of their parents' generation.⁵⁷

⁵¹ Kim, Warner, and Kwon, "Korean American Religion in International Perspective," 15.

⁵² Ibid.

⁵³ Ibid., 16

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Ibid., 14.

⁵⁷ Ibid.

Membership Commitment

As per the Research Center of the Presbyterian Church (USA) study, the first-generation Koreans are active in churches despite short tenure, and 78 percent of the respondents state that they attend Sunday's worship service each week, where 67 percent considers "attending church regularly" as an essential quality of a good Christian life.⁵⁸ Perhaps due to their upbringing in Korean churches in Korea, the first-generation Korean church members believe that they have to attend church each week, where 54 percent of the church members spend six hours or more at church activities in a month.⁵⁹ One of the reasons that is attributed to the immense church participation by the first-generation Koreans may be due to the ordination status, especially with elders as well as deacons.⁶⁰ Additionally, Koreans are generous givers. Koreans give more to their churches than other ethnic groups, where 62 percent of the Koreans give \$2,000 or more in regular giving to their current church in the previous year.⁶¹ Interestingly, the amount of regular giving is different depending on whether one is an ordained elder or not due to a requirement for the elders to tithe.⁶² These tendencies indicate that the first-generation Koreans are much more loyal to their current congregations than are other ethnic groups such as African Americans, Hispanics, or Caucasians.⁶³ Most Koreans are fully committed members of the church. Unfortunately, their commitment to activities outside of their current congregation is dismal compared to their dedication to their current congregations. Although Korean immigrant Christians put a lot of energy into their churches, they see very little value in outside the church activities and participate

⁵⁸ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 82.

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Ibid., 82.

⁶² Ibid., 83.

⁶³ Ibid.

very little in activities outside their congregations.⁶⁴ Koreans are mostly committed to their in-group or current congregation, but are genuinely indifferent to their activities outside of the congregation.⁶⁵

Based on this researcher's observation of Grace Church throughout 2014, the first-generation Koreans in the KM are potentially more spiritual and more dedicated to their church than the second-generation Korean Americans in the EM. However, due to the second-generation Korean American's identity as Christians, the EM members are more likely to outreach beyond the inner workings of the church. For example, Grace Church is involved with feeding the inner city homeless as well as providing worship service once a month, providing seminars for youth mentorship, care packages for the needy, and the annual local community appreciation day in conjunction with the KM. Although both the KM and the EM of Grace Church are involved with the global mission work in Asia, South and North America, and Europe, only the EM is focused with issues like international women trafficking or local problems like homelessness. For Grace Church, there is a definite distinction in ministry focus as well as outreach for the church. However, the composition of lay leadership within Grace Church is very similar between the KM and the EM.

Lay Leadership

First-generation Korean churches are set up with male-centered and hierarchical power structures in mind.⁶⁶ It may be easy to assume the immigrant church is set up to serve the needs of men. When early immigrants arrived in the United States, they struggled to settle down in a new

⁶⁴ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 83.

⁶⁵ Ibid.

⁶⁶ Kim, Warner, and Kwon, "Korean American Religion in International Perspective," 14.

country, and often felt discouraged and disappointed with their unrecognized eco-social status. However, the first-generation Korean men were able to develop social status through church leadership positions, such as ordained elders and deacons. In the church, men's social status struggles are replaced with an alternative source of recognition by serving in church offices.⁶⁷ Especially for Korean Presbyterians, being ordained as an elder carries special prestige in Korean immigrant churches, and normally for Koreans, once ordained, an elder serves on the session of the elders, or governing body of the church until he or she retires, dies, or leaves the congregation.⁶⁸ According to the respondents to the Presbyterian questionnaire, about 29 percent have been ordained as deacons and only 15 percent of Koreans have been ordained as elders, which makes the positions very prestigious.⁶⁹ Among Korean church members, there is a sense of hierarchy with an elder being a higher status than an ordained deacon, and an ordained deacon a higher status than a working deacon. A working deacon is elected annually, and normally, based on a church by-law, an individual can be a candidate for a deaconship after serving as a working deacon for three years. For churches that do not provide ordained elder or deacon positions for females, Korean churches provide a "*gwonsa*" title, which is considered above a deacon and is reserved for elderly and godly women. In a first-generation Korean church, it is very unusual to have members step down to serve as a deacon after having served as an ordained elder.

Based on the Presbyterian study, there is an indication that the average household income differs by ordination positions. On average, the ordained elder's family income is highest followed by the deacons' family income and the income of those who have never been ordained as elders or

⁶⁷ Kim, Warner, and Kwon, "Korean American Religion in International Perspective," 14.

⁶⁸ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 83.

⁶⁹ Ibid.

deacons.⁷⁰ In Korean custom, an elder position is a higher status position, therefore, more males will be ordained as elders than females, and some churches do not provide eldership for women, only *gwonsa* positions. Based on the Presbyterian study respondents, 92 percent are male elders compared to 8 percent who are female.⁷¹ Because most elders are better financially situated, they are also expected to make more contributions for their congregation and its activities. On the average, in 1996, Korean elders made regular offerings of \$3,000 on an individual basis and \$5,200 by household compared to deacons' regular offerings of \$1,750 per individual and \$3,000 per household.⁷² Although the study seems to indicate that that elders gave 13-16 percent of their income to their current churches and deacons, or non-elders gave 6-8 percent, most first-generation Korean churches have a by-law that dictates that only the members who regularly tithe 10 percent of their income will be an elder or ordained deacon.⁷³

Besides greater financial support, due to the nature of their responsibilities, the elders spend more hours attending events and volunteering at their current congregations--being ordained as an elder carries connotations of "being elevated to eldership" in Korean immigrant churches.⁷⁴ Along with the prestige, there are certain responsibilities in terms of finance and time expected from ordained elders.⁷⁵ Due to experience and respect associated with the eldership, the first-generation elders tend to be older, in their late 50s or early 60s, and tend to function in the office of eldership beyond typical retirement age. If eldership is offered in the EM, the elders tend to be in their 50s and they tend to be bilingual speakers.

⁷⁰ Kim and Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," 84.

⁷¹ Ibid.

⁷² Ibid., 84-85.

⁷³ Ibid., 85.

⁷⁴ Ibid.

⁷⁵ Ibid.

In Grace Church, the church leadership positions seem to be more prestigious for the KM than the EM. The KM has a very elaborate system for an individual to become an ordained deacon then an elder where it may take as long as a decade, culminating in having a seat at the session of the elders board, which is a governing body for the KM. As of March 2015, the Grace Church EM has two elders, and they, along with the newly elected four deacons, act as the governing body. Although the EM leadership has the title of an elder or a deacon, they rarely use the title to refer to each other. But for the KM, using the title and the last name is part of the protocol working within the church.

Theological and Personal Beliefs

Based on the Presbyterian study respondents, 44 percent of Koreans self-identify as “conservatives” on theological issues, 33 percent as “moderates,” and 23 percent as “liberals.”⁷⁶ Most first-generation Korean church members, regardless of how they self-identify, tend to be theologically conservative, especially among the church elders and ordained deacons.⁷⁷ Due to their conservative nature, a new idea emerging within a church may be less acceptable by the elders and the deacons than the general church members.

None of the Koreans believe that the Bible is merely an important literature irrelevant to current lives, but rather 26 percent of the respondent Koreans accept the Bible as the literal inerrant Word of God and apply it to their daily lives as a guide to their faith.⁷⁸ More than 60 percent of the Koreans responded that the essential Christian life involves studying the Bible regularly, spending time in prayer, and attending church regularly.⁷⁹ Additionally, Koreans support the sanctity of

⁷⁶ Kim and Kim, “Ethnic Roles of Korean Immigrant Churches in the United States,” 85.

⁷⁷ *Ibid.*, 86.

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

heterosexual marriage. Among Korean respondents, homosexuality lifestyle received a 90 percent of “highly disapprove” rating and an 82 percent of “highly disapprove” rating for heterosexual cohabitation outside of marriage.⁸⁰ For Grace Church, the theological and the personal belief seem somewhat consistent with the previous Presbyterian study, although no formal survey has been conducted to confirm it.

Ethnic Identity

Ethnicity is mainly characterized by cultural distinction such as language, dress, food, holidays, customs, and values.⁸¹ As Richard Alba claims, “ethnic groups generally define their uniqueness in regard to other ethnic groups largely through the medium of culture.”⁸² Pyong Gap Min states that language is the central part of ethnicity and has the strongest effect on integrating members into a particular ethnic group.⁸³ However, language is also the first part of the immigrant culture to diminish and in most cases; the children of the immigrants are unable to maintain the mother tongue for conversation after they have been Americanized.⁸⁴ For this reason, as the first-generation churches matured and the children of the first-generation Koreans grew up, the churches provided Sunday school classes for children in English.⁸⁵ This is exceptionally true with Grace Church. Grace Church provided English speaking worship for children’s ministry starting from grades K to 5th. Additionally, the middle school and high school worship services are also in English. Because the older first-generation Koreans have a lower English proficiency than the

⁸⁰ Kim and Kim, “Ethnic Roles of Korean Immigrant Churches in the United States,” 87.

⁸¹ Pyong Gap Min, “Introduction,” in *Second Generation: Ethnic Identity among Asian Americans*, ed. Pyong Gap Min (Walnut Creek, CA: Altamira Press, 2002), 6.

⁸² Richard Alba, *Ethnic Identity: Transformation of White America* (New Haven, CT: Yale University Press, 1990), 76.

⁸³ Min, “Introduction,” 6.

⁸⁴ Ibid.

⁸⁵ Kim and Kim, “Ethnic Roles of Korean Immigrant Churches in the United States,” 85.

second-generation Korean Americans, all church meetings are conducted in Korean. In a way, churches help Koreans to maintain and preserve their ethnicity by providing a place to worship in their native language and displaying their culture associated with cultural traditions in customs, holidays, food, and dress.⁸⁶ Min points out that although a common language, religion, physical characteristics, and history associated with their home country may not be the essential ties to ethnic identity like their parents, but for the second-generation Asian Americans, ethnic culture is still of importance, due to their exposure in the immigrant homes.⁸⁷

As the second-generation Korean Americans became more Americanized, they tend to identify themselves not as Koreans but Korean Americans. Based on Pong Gap Min and Joann Hong's study of Korean junior and senior high school students in the New York area in 1989 and 1996 on ethnic attachment among second-generation Korean Americans, the second-generation Korean Americans are "far more fluent in English than in Korean and feel more comfortable speaking English with their Korean friends" having achieved a high level of cultural assimilation in United States.⁸⁸ However, their high level of cultural assimilation did not translate into a high level of cultural ethnic attachment or social attachment.⁸⁹ It is interesting to note that of the 59 respondents from the Grace Church survey, 6 individuals or 10 percent responded as "Korean"; 50 individuals or 85 percent as "Korean American"; and 3 individuals or 5 percent as Christians. Although there was an option for other instead of Korean or Korean American, other ethnic members of Grace Church identified themselves as Christians rather than European or Chinese.

⁸⁶ Min, "Introduction," 6.

⁸⁷ Ibid., 7.

⁸⁸ Pyong Gap and Joann Hong, "Ethnic Attachment among Second-Generation Korean American," in *Second Generation: Ethnic Identity among Asian Americans*, ed. Pyong Gap Min (Walnut Creek, CA: Altamira Press, 2002), 125.

⁸⁹ Ibid.

Based on the survey, 56 percent of the respondents spoke Korean fluently and 75 percent of them understood the spoken Korean without too much difficulty. Despite having command of Korean language, certain Grace Church members elected to worship in the EM service and not in the KM. Perhaps due to their proficiency in English and their comfort level in the American culture, they chose to worship in English.

The Governing Body

The governing body of the KM for Grace Church is made up of twelve elders who make up a session of the elders, and the senior pastor who is the acting head of the session as a moderator without a voting privilege. The elders are allowed to serve six consecutive years and are required to step down from the session on the seventh year. If the elder desires to work on the session, then he needs to be voted in by the general assembly of the Korean side of Grace Church. Based on the historical data, Grace Church only elects two or three elders approximately every third year. Additionally, Grace Church KM side has a clerk of the session who signs the official document for the church. The KM session clerk is the overall clerk of Grace Church. Each elder member of the session is responsible for the different ministries of the church, including overseeing the four committees of building, benevolence, mission and scholarship. All the meetings for the session, monthly deaconate meeting, and any special general assembly meeting are conducted in Korean. However, there have been situations where some key members of the session came to the EM to provide information to the EM assembly. For example, during the discussion leading to the vote of a procurement of a new building for the whole church, the key members came and spoke in English to the EM assembly. It is important to note that if Grace Church did not need any financial support from the EM congregation, the key representatives from the KM session probably would not have made a visit to the EM assembly if their financial support was not required.

Under the current education structure, there is a separate education department headed by one of the assistant pastors of Grace Church. Recently as of January 2015, the EM pastor had additional responsibility as the education pastor. As of February 2015, a separate education department pastor was hired and began to oversee the functions associated with the college, youth, children, and infant ministries including summer Vacation Bible Study. However, a Korean language school is run by a lay leader who works as a paid director and not as a volunteer.

Although the current EM worship service structure was in existence since November 2008, through a separate EM election, four deacons were selected for the first time in 2014. As of January 2015, there are two EM elders and along with the four elected deacons and EM lead pastor who make up a separate EM governing body to deal with the separate EM issues for approximately 175 EM service attendees. All functions and the monthly EM governing body meetings are conducted in English. As of February 2015, the EM budget is separately controlled by the EM financial team. In the future, the two EM elders are supposed to be elected to partake in the KM session board. The EM congregation has a separate web site. It provides core values and statements on what it believes separate from the KM and enjoys worshiping in a separate building from the KM worship service but within the same campus.

Summary

Chapter two highlighted the characteristics of Korean immigrant churches including the EM. For Koreans and Korean Americans, the churches provide the meaningful religious needs, the social needs, and the psychological needs.⁹⁰ Most studies on the immigrant churches revealed four important social functions that the churches provide to the growing Korean American community: 1) fellowship for Korean immigrants, 2) maintenance of the Korean cultural tradition, 3) social

⁹⁰ Jonathan Tan, *Introducing Asian American Theologies* (Maryknoll, NY: Orbis Books, 2008), 61.

services for church members, and 4) social status and social positions for adult immigrants through church lay leadership.⁹¹ For many, Korean churches provide comfort and peace in maintaining their ethnicity through the preservation of language and cultural traditions. For those second-generation Korean Americans who embrace the Korean cultural traditionalism and Korean Confucian values such as filial piety, there will likely be less friction with the EM members within the first-generation churches. However, as the second-generation Korean Americans lose their Korean ethnic identity through the erosion of Korean language and traditionalism, including the celebration of Korean traditional and national holidays, they find it more difficult to maintain coexistence and unity within the immigrant churches.

Based on the characteristics of the immigrant churches and understanding the makeup of the churches in its stability of membership, membership commitment, lay leadership, theological and personal belief, and the church governing body, the self-identity of the church members' ethnicity may play an essential role in whether a church can coexist between the KM and the EM members. An existence of a common language to communicate effectively and efficiently within a church is essential for any churches but more critical for those churches dealing with language barriers. Establishing a commonality through language should provide a better environment for the second-generation Korean Americans to coexist with the first-generation Koreans.

Chapter three will address the characteristics of the first-generation KM pastors and the second-generation EM pastors. Additionally, it will review what type of spiritual leader can truly transform the immigrant churches to insure the first-generation Koreans in the KM and the second-generation Korean Americans in the EM can coexist interdependently to honor God with its service.

⁹¹ Tan, *Introducing Asian American Theologies*, 61-62.

CHAPTER 3

THE CHARACTERISTICS OF KOREAN-AMERICAN PASTORS

“For I have set you an example that you should do just as I have done to you.”

—John 13:15

The previous chapter addressed the characteristics of immigrant churches as well as second-generation Korean American churches. When first-generation Korean immigrants came to the United States, it was through kinship-based chain migration, and their small circle stayed within the network of family members, kin, and friends.¹ Although many Koreans immigrated with college degrees and white-collar work experience, they rarely found work in professional occupations, but rather in self-employment in small businesses to low-skilled service or manual labor when they were unsuccessful in transferring their credentials and know-how to the U.S. job market.² As many early immigrants found meaningless occupations to maintain living in a new environment, many first-generation Koreans found fulfillment with the meaningful religious leadership volunteer positions such as elders, *gwonsas*, or deacons. In turn, these lay leadership positions bolstered the importance of ethnic identity amongst Koreans. Through the study of immigrant Koreans and the second-generation Korean Americans in church membership, membership commitment, lay leadership, theological and personal belief, and the church governing body, the second-generation Korean Americans can better understand if the ethnicity of the church members can play a role in whether a church can coexist interdependently between the

¹ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, “Korean American Religion in International Perspective,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 13.

² Ibid.

KM and the EM members. Most second-generation Korean Americans would agree that a common speaking language to communicate seamlessly between the first-generation immigrant Koreans and the second-generation Korean Americans within a church is essential for the functionality of a church. Establishing a common ground with language and culture should provide a better environment for the second-generation Korean Americans to coexist interdependently with the first-generation Koreans and vice versa.

Chapter three will address the characteristics of first-generation Korean pastors and second-generation Korean American pastors. Additionally, this chapter will address what unique characteristics a spiritual leader will require to truly transform the immigrant churches of sanctuary to more visionary work in support of becoming God's instrument to do his will so that the first-generation Koreans in the KM and the second-generation Korean Americans in the EM can coexist interdependently to honor God with their service.

The Stumbling Blocks against Healthy Growth

The development of a healthy church and church leaders is important. However, Helen Lee states that there are four areas that can act as stumbling blocks against a healthy growth:

1) Confucian-based perspectives; 2) false humility; 3) face-saving approaches; and 4) inability to resolve conflict.³ Before Confucian-based perspectives are understood, a brief history about Confucianism is necessary. Confucius or K'ung-fu-Tzu (551-479 BCE) founded Confucianism between the sixth to fifth century BCE in China.⁴ The center piece of Confucianism dealt with two

³ Helen Lee, "Healthy Leaders, Healthy Households 1: Challenges and Models," in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: IVP Books, 2006), 61.

⁴ Kevin O'Donnell, *Inside World Religions: An Illustrated Guide* (Minneapolis, MN: Fortress Press, 2007), 187.

virtues: *jen* (righteousness within or harmony between people) and *li* (social etiquette).⁵ Confucius believed that “*jen* and *li* depended upon each other; *jen* without *li* would be vague and powerless, while *li* without *jen* would be empty and rigid.”⁶ The balance of these virtues maintained social harmony and peace as well as benevolence, charity, sincerity, respectfulness, diligence, and goodness.⁷ Confucius believed that a man with a developed virtuous character would have a positive impact on society. Therefore, a follower of Confucianism felt that man’s problems in society could be improved through education. Furthermore, Confucius encouraged social transformation to benefit the society.

Confucius outlined a strategy for social transformation. First, he focused on the development of character, purity of heart, and conduct for mankind.⁸ He believed that man was fundamentally good and inclined to do good; therefore, Confucius placed a great deal of emphasis on good character.⁹ The second focus of the strategy was education. The topics of study focused on the need for good government and virtuous leadership, which should provide a positive effect on the leaders. Confucius felt that a ruler himself must be virtuous, just, and honest.¹⁰ The third point of the strategy dealt with the understanding of five basic relationships that make up society: husband and wife, parent and child, elder and youngster, ruler and subjects, friend and friend.¹¹ Confucius believed that when these relationships are healthy in that each person understood his or her role in the relationship, then society would be able to function properly and benefit because

⁵ O’Donnell, *Inside World Religions*, 181.

⁶ Ibid.

⁷ Will Langford, “Confucianism,” in *The Popular Encyclopedia of Apologetics*, ed. Ed Hindson and Ergun Caner (Eugene, OR: Harvest House, 2008), 152.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid., 153.

¹¹ Ibid.

when people understood their proper roles in society, they would treat each other with respect and courtesy.¹²

The Confucianism concept is deeply rooted in Asian society. Although the teachings of Confucius and the Confucian-based perspectives seem dated and ancient, they still played a significant role in the development of East Asian Americans including Koreans, having played an essential role in the development of East Asian cultural thought for many centuries.¹³ Because Confucianism is associated with hierarchical and patriarchal relationship, many interpret it through a distinct leadership structure where those who are considered young serve those who are old, and women serve men.¹⁴ This same type of relational attitude may permeate throughout the first-generation Korean churches due to Confucianism and its culture absorbed in Koreans. According to Myungseon Oh, who studied leadership within the Korean church, claims that the influences of Confucianism tend to drive Koreans in all human relationships in society by the terms of hierarchy, including gender and age.¹⁵ Although the scope of this study is isolated to Koreans and Korean Americans, these attitudes will likely exist elsewhere in East Asia where Confucianism had been taught and absorbed in their respective culture.¹⁶

Most liberal Americans would consider Koreans' attitude towards women as injustice. Su Yon Pak, Unzu Lee, Jung Ha Kim, and Myung Ji Cho provide additional insight stemming from the Confucianism-based perspective. They claim that better understanding on the defined gender roles between males and females will help on the understanding of church leadership in both the

¹² Langford, "Confucianism," 153.

¹³ Lee, "Healthy Leaders, Healthy Households 1," 61.

¹⁴ Ibid.

¹⁵ Myungseon Oh, "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era," *Journal of Asian Mission* 5, no. 1 (2003):132.

¹⁶ Lee, "Healthy Leaders, Healthy Households 1," 61.

KM and the EM.¹⁷ They state that the understanding of dual gender role structure is essential to second-generation Korean American churches as well Korean immigrant churches.¹⁸

Additionally, they noted that male elders are dominant in the leadership committees of Korean American churches as well due to the fact the EM leadership style is adopted from the KM.¹⁹

Expectedly, Grace Church has all male elders in the KM and the EM has a total of two elders, of which are also males.

Due to Confucianism-based perspective, the first-generation immigrants, such as Asian American congregants like Koreans, often place high expectations on their senior pastor and put him on a pedestal, elevating him to an unhealthy role of a father figure.²⁰ To first-generation Koreans, their senior pastor cannot do wrong because he is God's servant. Additionally, due to hierarchy in a church organization, the church members would feel uncomfortable disagreeing with pastoral leaders or often feel discouraged from disagreeing with the lay leaders.²¹ In his book, *Escape from Church, Inc.*, E. Glenn Wagner states that pastors must recognize and remember that they are shepherds and must remain humble to lead others in their ministry.²² Unfortunately, a Confucian-based model of leadership runs counter to the teaching of the Bible.²³ In Confucianism, an elderly KM pastor with experience is respected due to his higher relational position in church compared to a younger or less experienced EM pastor.

Besides the Confucian-based perspectives, false humility is another stumbling block

¹⁷ Su Yon Pak et al., *Singing in the Lord's Song in a New Land: Korean American Practices of Faith* (Louisville, KY: Westminster John Knox Press, 2005), 65.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Lee, "Healthy Leaders, Healthy Households 1," 62.

²¹ Ibid.

²² E. Glenn Wagner, *Escape from Church, Inc.* (Grand Rapids, MI: Zondervan, 1999), 104.

²³ Lee, "Healthy Leaders, Healthy Households 1," 62.

against healthy growth. Opposite from excessive authoritarianism, another Asian American tendency is false humility. It is humility in the guise of deference, deflection of compliments or resistance to speaking up on essential issues.²⁴ False humility comes from a person who knows deep within himself or herself that he or she is competent and able to handle a proffered job but refuses the offer, or when a person decides not to speak and let his or her opinions known to avoid potential conflict or embarrassment.²⁵ At times, false humility prevents people from making the best decision based on the facts at hand. Additionally, it prevents churches from becoming healthy by not being as effective as they can be.

Another stumbling block against healthy growth is saving-face approaches. Asian Americans, including Koreans, want to avoid being shamed because shame can result in a loss of support and confidence from one's family, community, or social network.²⁶ Although it may appear to be stereotyping Asians, Asian Americans want to avoid being shamed and their behavior of wanting to avoid shame is deeply rooted into the identity of Asians and Asian Americans.²⁷ Christian psychologist Lewis Smedes describes shame as the feeling of guilt for things people do or what they are due to not meeting the expectations of their mother.²⁸

Unfortunately, for Koreans or second-generation Korean Americans, there is no such thing as constructive criticism; being critiqued is a source for shame. Helen Lee emphasizes that it is important for the Asian American church leaders to take the initiative and make time to evaluate the sources of healthy and unhealthy shame within themselves if they are willing to ensure the

²⁴ Lee, "Healthy Leaders, Healthy Households 1," 62.

²⁵ *Ibid.*, 63.

²⁶ *Ibid.*, 65.

²⁷ *Ibid.*

²⁸ Lewis Smedes, *Shame and Grace* (Grand Rapids, MI: Zondervan, 1993), 9-10.

eventual healthy growth of the congregation and its members.²⁹ Due to face saving culture, church leaders must be sensitive to their members' need to avoid shame, which may mean less members willing to share their testimonies and stories to highlight potential shame and disgrace in their previous lives due to difficulties or conflicts.³⁰

Inability to resolve conflict is another stumbling block against healthy growth. Besides saving-face approach, Asians tend to view conflict in a negative light; therefore, many Asian American churches may not have had many opportunities to practice healthy conflict resolution in personal life or in a church setting.³¹ A prerequisite for developing healthy churches is to accept conflict as a natural process or outcome as a result of working with people and work to deal with it as it happens.³² Unfortunately, Asian Americans churches, including Korean American churches, are not set up well to resolve conflicts due to their tendency to ignore them.

Typically, when there are disagreements in a church, most people are told to deal with them. When the individuals involved in a conflict are not able to comment, they are not able to resolve the issue peacefully and at a certain point both sides reach a boiling point causing their tempers to dictate the solution.³³ Because a conflict is not resolved well at all in Korean immigrant churches, they have a tendency to split rather than work through the issues and differences.³⁴ If any second-generation Asian American churches, including future generation Korean American churches, want to avoid the same fate, they will need church leaders who can take the initiatives to

²⁹ Lee, "Healthy Leaders, Healthy Households 1," 66.

³⁰ Ibid.

³¹ Ibid., 66-67.

³² Ibid., 67.

³³ Ibid.

³⁴ Ibid.

manage and resolve conflicts.³⁵

As Lee noted maintaining the Confucian-based perspectives, false humility, face-saving approaches to shame, and inability to resolve conflict will act as stumbling blocks against a healthy growth. These innate characteristics play a role in the way the first-generation Korean pastors behave with their congregations and with the second-generation Korean Americans. Better understanding of their characteristics is critical to knowing whether the immigrant Korean leaders and pastors can coexist with the second-generation Korean American pastors.

Immigrant KM Leadership

As much as a Confucianism-based perspective has a critical role in leadership style for both the immigrant Korean church pastors and the second-generation Korean American church pastors, they acknowledge the concept differently. The KM and the EM leadership embrace differing paradigms of church leadership and decision-making.³⁶ For the immigrant Korean churches, there is a line of leadership authority drawn up exclusively for men who are more than fifty years old.³⁷ In early immigrant churches, it may have been difficult to see elders not younger than sixty years old, but as younger men immigrated to the United States and as the 1.5 generation or the 2nd generation Korean American attended the KM worship services, the line of leadership drawn up may have shifted from the sixty years old to fifty years old.

Based on the average ages of the elders in comparison to the year 2002 and the year 2012 at Grace Church, Sharon Kim's comment about a line of leadership authority drawn around fifty years old is true. All the elected elders were fifty years or older. Also, according to the KM bylaw,

³⁵ Lee, "Healthy Leaders, Healthy Households 1," 67.

³⁶ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 30.

³⁷ Ibid.

a female member cannot be a *gwonsa* until she is at least fifty years old. Additionally, the average age of the EM elders in the Grace Church tends to be slightly younger than the KM.

Words that describe the first-generation Korean pastors are traditional and faithful. One of the unique and traditional practices of faith by the Koreans in the church, particularly the first-generation pastors is *tong-sung ki-do*, which literally means, “praying together out loud.”³⁸ They practice this to redirect spiritual energies as well as pray about particular difficulties in their churches, whether they be financial issues or spiritual emptiness.³⁹ Especially during a revival or special prayer meetings, those church members gathered pray aloud together as a way of laying down their burden of suffering and frustration they feel, as they try to endure the agony of life in this land of immigrant life in front of the cross affecting the members synergistically and empowering them into a single unified voice in prayer.⁴⁰

Tong-sung ki-do provides an outlet for those worshipers who lament, confess, or demand God’s intervention in their lives.⁴¹ It is an embodiment of prayer involving kneeling, rocking back and forth, hands moving up and down, and hitting the ground with a fist, much like Jacob wrestling with the angel; *tong-sung ki-do* is a form of wrestling with God—the character of a visceral struggle with God.⁴² Maybe because the first-generation Korean pastors and their members struggle much more than the second-generation Korean Americans, *tong-sung ki-do* seems to be led more by the first-generation pastors. *Tong-sung ki-do* is a lament and a passionate faith practice derived and shaped from the four recent historical markers of Korean immigrants identity and religious expression: Japanese colonization from 1909 to 1945; the Korean War from 1950 to

³⁸ Pak et al., *Singing in the Lord’s Song in a New Land*, 36.

³⁹ Ibid., 37.

⁴⁰ Ibid., 36.

⁴¹ Ibid.

⁴² Ibid.

1953; oppression from military dictatorship from 1961 to 1992; and immigration to the United States since 1965.⁴³

Besides being traditional and faithful, the first-generation Korean pastors are sacrificial and dedicated. Much like any dedicated pastors doing the work of the Lord, senior pastors of immigrant churches are not any different. They have strong work ethic and sacrificial lifestyle.⁴⁴ They are generally held up on a pedestal by immigrant church members and put their ministry and congregation above themselves and their families.⁴⁵ One of the unhealthy characteristics of the first-generation pastors is they are workaholics. They tend to see their self-worth based on the size of the church and on the size of the congregation.⁴⁶ The drive for success, which is defined by the achievement in numbers, makes the first-generation Korean pastors work non-stop.⁴⁷ Unfortunately, both their peers and the first-generation Korean pastors judge their worth according to the size of their church and its members.⁴⁸ For this reason, many of the immigrant pastors sacrifice their schedule, marriage, and health to improve their ministry.

Although being sacrificial seems spiritual, the overall outcome of the ministry is unproductive. Their sacrificial attitude is unhealthy, and it stems from the Korean historical background.⁴⁹ Koreans, in general, have experienced suffering and poverty marked by persecution

⁴³ Pak et al., *Singing in the Lord's Song in a New Land*, 38.

⁴⁴ Sharon Kim, "Replanting Sacred Places: The Emergence of Second Generation Korean American Churches," in *Religion and Spirituality in Korean America*, ed. David K. Yoo and Ruth H. Chung (Urbana, IL: University of Illinois, 2008), 160.

⁴⁵ Kim, "Replanting Sacred Places," 160.

⁴⁶ Danny Han, *Hope of Reconciliation: Connecting First and Second-Generation Pastors* (Los Angeles, CA: JAMA Publishing, 2013), 77.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid., 78.

from the Japanese colonial rule and the invasion of the Communists in the 20th century.⁵⁰ During these times of poverty, the Korean pastors served faithfully and sacrificially for their congregations.⁵¹ Due to their learned tendencies, the first-generation Korean pastors in the United States lived mindfully of the sacrifice they need to make for their congregations. For them, sacrifice is the highest virtue—living with poverty is a way of life; vacation is unspiritual and considered a luxury.⁵² Even when the Korean economy improved drastically or was in a better economic situation like in the United States, Korean churches failed to take care of its pastors, still embracing the virtue of poverty. Unfortunately, the first-generation Korean pastors do not do anything to contradict the value of poverty and tend to suffer unnecessarily.

Because the first-generation Korean pastors are too sacrificial, they exercise only the spiritual life that deals with poverty and fasting, but neglect the rest.⁵³ The spiritual discipline or formation involves balance and harmony; a practice of fasting and solitude must be balanced by feasting and fellowship.⁵⁴ Besides their faith, the first-generation Korean pastors have a “can-do” attitude and a strong entrepreneurial faith.⁵⁵ They believe they can do anything based on what they have experienced in their lives and are more enamored with the obvious, insurmountable challenges.⁵⁶ Although they may be passionate about the projects, they lack planning and organizational skills and at times tend to employ staff without consideration of their skill sets for the tasks at hand, resulting in failure and discouragement for the church.⁵⁷

⁵⁰ Han, *Hope of Reconciliation*, 78.

⁵¹ Ibid.

⁵² Ibid.

⁵³ Ibid., 79.

⁵⁴ Ibid.

⁵⁵ Ibid., 82.

⁵⁶ Ibid.

⁵⁷ Ibid., 83.

Another difference between the KM and the EM pastors is their method of communication. Korean communication is implicit. The first-generation Korean pastors communicate implicitly, and they expect their congregation as well as other Korean American pastors to understand them.⁵⁸ Unfortunately, this method of communication is cultural and is a stumbling block to the second-generation Korean American pastors because their expectation is explicit communication much like Americans.⁵⁹ As much as possible, first-generation Korean pastors need to learn to speak explicitly, especially if they are attempting to communicate with the second generation. Amongst the immigrant Koreans, the implicit-speaking Korean pastors have no problems communicating with the immigrant church members. However, if the first-generation Korean pastors want to be effective communicators with second-generation Korean Americans or their pastors, they need to learn the language of the other to show love and to work effectively together.⁶⁰ First-generation Korean pastors need to adjust their methods of communication because the implicit communication method is only advantageous for the communicator and not the listener, making the speaker lazy and forcing the listener to guess and decipher what the speaker means that leads to much misunderstanding.⁶¹ Because the implicit communication is speaker-centered and hierarchical, when there is misunderstanding, normally the listener is blamed.⁶²

Unfortunately, this communication method may explain some of the miscommunication within the staff at Grace Church. Because Grace Church senior pastor communicates implicitly,

⁵⁸ Han, *Hope of Reconciliation*, 84.

⁵⁹ Ibid.

⁶⁰ Ibid., 87.

⁶¹ Ibid.

⁶² Ibid.

many of the second-generation EM pastors do not catch the subtlety of the issue. Additionally, the misunderstanding becomes more predominant since not all of the EM pastors are Korean speakers. It is noticeable where thorough implicit communication and lack of clear methods of communication have prevented the staff functioning as to what the senior pastor desired. Also, Grace Church does not have an executive pastor and none of the issues are followed through with deadlines which make full-time associate pastors a bit frustrated. However, most of the first-generation Korean pastors adapt well in an implicit environment while the second-generation EM pastors struggle due to lack of understanding.

The strengths of the first-generation Korean pastors are having traditional, faithful, sacrificial, dedicated, and having “can-do” attitude characteristics. Their inability to deal comprehensively with the second-generation EM pastors stem from being too sacrificial and becoming workaholics, lack of planning and organizing skill sets, and communicating implicitly in an explicit environment. Unfortunately, some of the strengths of their characteristics may appear as weaknesses to the second-generation Korean American pastors and causes friction and misunderstanding in the relationships.

Second-Generation EM Leadership

For the second generation, influenced by Western ideals of egalitarianism and autonomy, there is a tendency to reject the Confucianism-based perspective of the first-generation’s emphasis on hierarchical authority, which they feel are more in line with traditional Korean cultural values than Christian values.⁶³ Many of the second-generation Korean American leaders believe that respect should be earned and not be given exclusively on the basis of age.⁶⁴ Since they do not feel

⁶³ Kim, *A Faith of Our Own*, 30.

⁶⁴ *Ibid.*, 31.

that they are receiving the respect they deserve, the second-generation Korean Americans pastors argue that respect should flow both ways, with each committing to listen and learn from the other.⁶⁵ Korean American church members' frustration stems from the fact that they are professionals in their respective positions and are treated as such in mainstream society, but they were continually treated as children or second-class citizens in their churches by the immigrant Koreans.⁶⁶ Most of the second-generation leaders feel that they would always remain at the bottom rung of the leadership hierarchy in the first-generation churches, with minimum control over their respective areas of ministry.⁶⁷ Since most immigrant churches do not have a strategy for generational succession of leadership, the second-generation Korean Americans experience tension in working within the predominantly first-generation churches.⁶⁸

The stand-alone second-generation churches, not specifically the EM of the first-generation churches, have also made intentional efforts to adopt as well as reject certain aspects of Korean immigrant religion.⁶⁹ The majority of younger pastors reject the traditional roles and hierarchical leadership expectations of the senior pastor that are held at immigrant churches as well as the rigid separation of clergy and laity.⁷⁰ In immigrant churches, respect comes with the title, but for the second generation, titles do not necessarily ensure respect. Rather, pastors need to earn respect through interactions with church members and prove that they care about them.⁷¹ In the second-generation Korean American churches, the leaders feel that respect is earned and not

⁶⁵ Kim, *A Faith of Our Own*, 31.

⁶⁶ Ibid.

⁶⁷ Ibid., 32.

⁶⁸ Ibid.

⁶⁹ Kim, "Replanting Sacred Places," 160.

⁷⁰ Ibid.

⁷¹ Ibid.

handed out on the basis of a title, a sharp contrast to the first-generation churches.⁷²

If the first-generation Korean pastors are considered more sacrificial due to workaholism, then the second-generation Korean American pastors tend to be less sacrificial due to family obligations. Furthermore, the second-generation Korean American pastors are more methodical in their approach to ministry. They have a more balanced approach to ministry. They are more likely to draw a “thick boundary” between their ministry and family wanting to protect themselves and family from the strains of ministry—sometimes, to the point of being too radical, imbalanced, and even irrational.⁷³ In an attempt to balance their life with their ministry, the second-generation Korean American pastors do not work beyond their potential and may fall into laziness for the sake of preserving family and marriage.⁷⁴

Although the first-generation Korean pastors lack the expertise in planning and organization skill, they make up in spiritual fervor. However, for the second-generation Korean American pastors, even with the expertise in planning, they lack the can-do spirit and initiative to get anything accomplished without everything being perfectly aligned for the success—they suffer from “paralysis by analysis,”⁷⁵ meaning they lack the boldness of the first-generation Korean pastors and tend to rely too much on the fact, rather than letting faith lead its course.⁷⁶ They need to recognize that, sometimes, faith supersedes reason and spiritual fervor overcomes analysis.⁷⁷

While the first-generation Korean pastors’ method of communication is implicit, the second-generation Korean American pastors communicate explicitly much like the rest of the

⁷² Kim, “Replanting Sacred Places,” 160.

⁷³ Han, *Hope of Reconciliation*, 76.

⁷⁴ *Ibid.*, 82.

⁷⁵ *Ibid.*, 83.

⁷⁶ *Ibid.*, 84.

⁷⁷ *Ibid.*

second-generation EM church members and much like the Americans.⁷⁸ However, the second-generation Korean American pastors must listen implicitly and learn the importance of “sense” or emotional quotient in ministry where it is the ability to understand another person’s desire without the other person having to explicitly express it.⁷⁹ Success in Korean or Korean American ministry depends on the emotional quotient or the “sense” to know what the other person is saying without the other person having to say it, bringing in shame to the other person.⁸⁰ By always relying on the explicit communication as the only means of communication, the second-generation Korean American pastors may miss opportunities to expand God’s Kingdom.⁸¹ If the first-generation Korean pastors and the second-generation Korean American pastors have respect for each other, they would need to make time to communicate with each other. The first-generation Korean pastors must learn to speak explicitly while the second-generation Korean Americans also learn to listen and speak implicitly since implicit hearing displays love, where the listener tries to understand what the speaker means.⁸²

During the February 2015 interview of Grace Church EM Deacon John Park provided some insights into communication.⁸³ Deacon Park has been serving Grace Church EM for past six years and had been elected as a deacon in 2014. He acknowledged that having a bilingual church government body is a good point and that communication is a key for a thriving organization. Deacon Park stated that communication is one of the biggest stumbling blocks for KM and EM churches due to language and cultural barriers, and having good communication is the way to

⁷⁸ Han, *Hope of Reconciliation*, 84.

⁷⁹ *Ibid.*, 86.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*, 87.

⁸² *Ibid.*

⁸³ John Park is a fictitious name of the deacon from Grace Church.

solve it.

The second-generation Korean American pastors bring the following attributes to a church: contemporary, methodical, technical, and skilled in planning and organizing. Their disadvantages stem from desiring equality and respect while being too opinionated, desiring only explicit communication. Unfortunately, both the first-generation and the second-generation pastors see each other in a negative light instead of trying to see how they can complement each other in serving God beyond the issues and friction. During the interview of Pastor Jack Sim, who has been the lead pastor of Grace Church EM for the past six years, he stated that before a bilingual church distinguishes itself from KM and EM, it is important to have an understanding of the same unified doctrine, vision, and close respectable relationship between the KM and EM pastors.⁸⁴

During Grace Church EM survey, one of the deacons provided very thoughtful and succinct insight into the KM and EM relationship by emphasizing the importance of interdependent coexistence by serving God's purpose. He highlighted the prerequisite of having 1) the right spiritual vision, 2) strategic plan to accomplish the vision, and 3) excellent leadership and organization with effective command, control and communication. Furthermore, the church leadership must have a foundation of constant and sincere humility. With these types of characteristics, both the KM and the EM should be able to coexist through a joint governing body.

Deacon Sim points out how important it is for a church to recognize the importance of the Great Commission. It is imperative that a church must have a same vision, strategic plan, and effective communication for both the KM and the EM to coexist. Two ministries can coexist if they are lead by a spiritual leader with a strategic plan. For the leaders, humility must play a role in denying self and pursuing God's will and work. By setting up a bilingual governing body, a church

⁸⁴ Jack Sim is a fictitious name of the lead pastor of Grace Church EM.

can be an effective instrument in pursuing God's work.

Secular Leadership

Looking at the characteristics of the first-generation Korean pastors and the second-generation Korean American pastors, the church members should be able to identify key traits that can be useful in determining whether pastors can succeed in working together in a church environment. The “it” factor to lead a harmonious church or the characteristics of a leader to make disciples may be observable from studying secular leadership. It may be possible to capture the common essence of leadership. In his book, *Good to Great*, James Collins finds that in order to make a company go from a good-to-great company requires not high profile leadership with large personalities, but rather quiet, humble, gracious, modest, shy with blend of personal humility, and professional will.⁸⁵ They have a Level 5 leadership based on a five-level hierarchy of executive capabilities, with Level 5 at the top.⁸⁶ They normally give credit to factors outside themselves when things go right while taking responsibility when things go poorly.⁸⁷ Additionally, they follow the concept *First Who ... Then What* by getting the right people on the bus first, the wrong people off the bus, the right people in the right seats, and then figuring out where to go.⁸⁸ The key is having the right people in the right positions; the right people are important.⁸⁹

In his book, *Humilitas*, John Dickson lays out why humility in a leader inspires others to perform their best for the organization: humility is persuasive, humility displays on the company's key objectives, humility shows a corporate leader is normal like one of the workers and that they too can

⁸⁵ James Collins, *Good to Great: Why Some Companies Make the Leap ... and Others Don't* (New York, NY: HarperCollins Publishers Inc., 2001), 12-13.

⁸⁶ *Ibid.*, 39.

⁸⁷ *Ibid.*, 35.

⁸⁸ *Ibid.*, 13.

⁸⁹ *Ibid.*, 64.

gain greater responsibility within the organization and humility fosters loyalty.⁹⁰ Leadership is the art of inspiring or influencing others to contribute their best toward a common goal.⁹¹ For leaders, humility is an important characteristic trait because it increases persuasiveness, hence, important for leadership.⁹²

Beside humility and the will to succeed, the Level 5 leadership connects with people. In his book, *Everyone Communicates Few Connect*, John Maxwell points out without effective communication, people cannot succeed in life, but with good communication and leadership, the communicators can connect. Connecting is the capability to identify with people in common terms and relate to them in a way to influence them.⁹³ By connecting with others, leaders can position themselves to make the most of their skills and talents.⁹⁴ Leaders can connect with others by focusing on others, increasing connecting vocabulary beyond words, channeling energy for connecting, and learning how great connectors connect.⁹⁵ Both Collins and Dickson emphasized humility as part of the Level 5 leadership while Maxwell emphasized the importance of communication to connect with the others.

Biblical Model of Healthy Leadership

God has supreme authority in all things and the importance of hierarchy is displayed throughout the Scripture.⁹⁶ Having hierarchy in a church is biblical and throughout the Bible, God displays the value of character over competence. Although biblical teaching upholds the

⁹⁰ John Dickson, *Humilitas* (Grand Rapids, MI: Zondervan, 2011), 154-155.

⁹¹ *Ibid.*, 34.

⁹² *Ibid.*, 47.

⁹³ John Maxwell, *Everyone Communicates Few Connect* (Nashville, TN: Thomas Nelson, 2010), 3.

⁹⁴ *Ibid.*, 11.

⁹⁵ *Ibid.*, 18-19.

⁹⁶ Han, *Hope of Reconciliation*, 88.

importance of authority, it is based on loving authority where the authority is used to serve others, not the authority to use others, as is the case of the Confucianism-based perspective.⁹⁷ Therefore, the characteristics of spiritual leaders must uphold the character of Christ. In Christ, the lifestyle of servanthood and humility are displayed. Additionally, Christ was an effective communicator and demonstrated a leadership principle through the ability to speak truthfully and prophetically that is often difficult for Asian Americans.⁹⁸ Specifically, a Christian leader is someone who is influenced by God's vision and motivates others to follow God's plan.⁹⁹ One of the key responsibilities of the spiritual leader is to make sure he is able communicate the vision that God is giving him regarding his or her church and to project that vision to his staff and congregation.¹⁰⁰

Simply put, a spiritual leader or a person of leadership is a person of influence.¹⁰¹ Christian leaders can motivate others through prayers and by encouraging others through the Word of God.¹⁰² Spiritual leaders will need to persuade or motivate others to follow the God's vision through solid character as well as empowering others to grow spiritually and develop to reach their full potential.¹⁰³ As noted in their book, *Spiritual Leadership*, Henry and Richard Blackaby state a spiritual leader is someone who makes a difference by making a place of work, study, or worship better.¹⁰⁴

⁹⁷ Han, *Hope of Reconciliation*, 90.

⁹⁸ Lee, "Healthy Leaders, Healthy Households 1," 73.

⁹⁹ David Early, and Rod Dempsey, *Disciple Making Is...How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2013), 28.

¹⁰⁰ *Ibid.*, 75.

¹⁰¹ *Ibid.*, 28.

¹⁰² *Ibid.*

¹⁰³ Early and Dempsey, *Disciple Making Is*, 195-196.

¹⁰⁴ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B&H Publishing Group, 2011), xiv.

Being a leader is about influencing and leadership is about the art or the process of influence. Christian leadership is about the process of developing every member of the body to become and do all God desires.¹⁰⁵ Additionally, it is a process of influencing people to follow God's plan for their lives and become everything they can for Christ and his mission.¹⁰⁶ With focus on God's vision and work, pastoral leaders can maintain healthy leadership to display harmony in their churches.

Leadership Harmony

Looking at the characteristics of the KM and EM pastors, it seems unlikely that they can maintain harmony due to their diversity. However, if they can be more spiritual and biblical through the examples of Christ, leadership harmony can be achieved, but it will take work. Unfortunately, despite heavy emphasis on spiritual formation, pastors do not address what spiritual maturity is as it relates to emotional health, which causes churches to be filled with people who are emotionally unaware and socially immature.¹⁰⁷ By focusing on and integrating the emotional maturity to discipleship, Christian leaders can enhance their commitment to the Scripture, prayer, fellowship, worship, faithfulness in using the spiritual gifts, small groups and community life, stewardship of resources, and the centrality of the gospel to all of life.¹⁰⁸ It is obvious and critical as a leader of the KM or the EM, the pastor must be emotionally and spiritually healthy because the overall health of any church or ministry depends on the emotional and spiritual health of its leadership.¹⁰⁹

Besides the emotional maturity, Christian leaders must redefine leadership and success so

¹⁰⁵ Early and Dempsey, *Disciple Making Is*, 199.

¹⁰⁶ *Ibid.*

¹⁰⁷ Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2010), 18.

¹⁰⁸ *Ibid.*, 19.

¹⁰⁹ *Ibid.*, 20.

that the result of success is not all consuming. Unlike the first-generation Korean pastors, the second-generation Korean American pastors must realize the size of the congregation does not validate the success of the leader. Both generations of pastors must be Christ-centric in their work. Additionally, they must be character-driven leaders to achieve harmony. The three transforming dynamics in the life of a follower highlighted by the character-driven leaders are: 1) follower-leaders count it an honor to follow Jesus, 2) followers actively pursue Christ, and 3) followers are found in the way with Christ.¹¹⁰ Additionally, in order to imitate Christ on Earth, the character-driven leader must be humble and choose the role of a servant by making five important choices for himself: 1) be willing to let go of the perks and privileges of leadership; 2) learn to empty oneself; 3) lead by being a servant; 4) lead through humble obedience; and 5) be willing to wait for exaltation.¹¹¹

Whether perception is reality or not, one of the EM pastors provided the following comments in response to the survey question “14) Do you have anything else to comment/recommend in reference to the bilingual church government?”—

To begin, KM and EM has everything to do with who is the head pastor. My church has KM head pastor that is supposed to be “the main (senior) pastor”. EM pastor is just an associate pastor that acts as head pastor for EM. It’s fully controlled by KM. There is just too much hierarchy system from Korean culture! Then, the language barrier between the two sides is monumental.

This EM pastor highlights the language and cultural differences. Due to Confucianism-based perspective, there is a conflict in how each member of the KM or the EM should be treated. As much as respect is earned, the elderly immigrant Koreans deserve respect. Although the EM members of Grace Church may be young in comparison to the KM members, they too deserve

¹¹⁰ Joseph Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), 61-66.

¹¹¹ *Ibid.*, 118-126.

respect because Christians should be considerate and kind to others. He also highlights the importance of a senior pastor. If a senior pastor has a clear understanding of language and culture of the second-generation Korean Americans, there will be harmony in Grace Church, otherwise, it will continue to struggle with the conflict primarily due to misunderstanding of church members' intent. With love and kindness, a conflict that seems "monumental" can be defused and harmony can preside over the church.

If both the first-generation Korean pastors and the second-generation Korean American pastors can truly prioritize their pastoral goal by embracing the identity of Christ, seeking to lead using moral authority, leading as a shepherd and a servant, and leading from "a pure heart that is God-reliant, repentant, meek, and righteous," they will not only magnify Christ as a leader of the church, but also the atmosphere will enhance harmony to enable the second-generation EM pastors to coexist with the KM pastors.¹¹²

Summary

Chapter three highlighted the traits of the first-generation Korean pastors, the characteristics of the second-generation Korean Americans pastors, key leadership qualities with the secular leaders, the spiritual leaders established in the Scripture, and the requirement for leadership harmony. The first-generation Korean pastors tend to be enthusiastic with a "can-do" attitude, traditional, sacrificial, and dedicated. But they are also workaholics, perhaps becoming too sacrificial. Due to their traditional background, they lack planning and organizational skills, and they prefer to communicate implicitly. The second-generation Korean American pastors are more methodical, balanced, and technical. They prefer explicit communication and are professionals at their work. To each generation of pastors, the Confucian-based perspectives, false

¹¹² Stowell, *Redefining Leadership*, 168.

humility, face-saving approaches to shame, and inability to resolve conflict act as stumbling blocks against healthy growth. In order to imitate Christ, the character-driven leader must be humble and choose the role of a servant by submitting to Christ. By understanding the requirement for a Christian leader, through humility and discipleship, the KM and EM pastors can coexist. Their spiritual formation must be based on the foundation of Christ and his glory, not theirs. Pastors must recognize as a leader of a church or a ministry, it is critical for them to be emotionally and spiritually healthy because the overall health of any church or ministry depends on the emotional and spiritual health of its leaders. For the sake of Christ, the KM and EM pastors must be willing to coexist harmoniously for God's Kingdom.

Chapter four will cover the basic background information on the Republic of Korea-United States Combined Forces Command and its basic organization structure. Understanding how a military organization is developed despite language and cultural barriers gives hope that a church with godly people can coexist by establishing a bilingual governing body. Additionally, chapter four will provide a detailed church transformation process as an immigrant Korean church transforms into a Korean American church. Also, it will address the problems and issues associated with the first-generation KM and the second-generation EM as they try to coexist as well as review the advantages and the disadvantages of independent and interdependent KM and EM.

CHAPTER 4

THE CHALLENGES OF CHURCH TRANSFORMATION

“I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there will be no divisions among you, but that you be perfectly united in mind and thought.”

—1 Corinthians 1:10

The previous chapter covered the characteristics of first-generation Korean pastors compared to the second-generation Korean American pastors. It seems an ideal situation if a church can be lead by someone who has the traits of first-generation Korean pastors, such as enthusiastic with a “can-do” attitude, sacrificial, and dedicated along with the traits of second-generation Korean American pastors, such as being skilled in planning and organization. Additionally, an ideal pastor would be able to communicate implicitly and explicitly to the congregation based on the situation minimizing the stumbling block tendencies associated with the Confucian-based perspectives, false humility, saving-face approaches to shame, and inability to resolve conflict. Also, a spiritual leader must show humility and follow examples of Christ by submitting to him. The strength of the churches lies with its pastors and they acknowledge that it is important to be emotionally and spiritually healthy because the overall health of any church or ministry depends on the emotional and spiritual health of its leaders. By becoming and leading like Christ, an ideal pastor can lead an immigrant church to coexist harmoniously between the KM and EM for the sake of God’s Kingdom.

Although it may not be obvious, there are logical reasons why first-generation Korean and second-generation Korean Americans struggle to coexist. They are different from each other. For example, the immigrant Koreans will seek out other Koreans who came before them because of their lack of familiarity with American society, but second generation Korean Americans are

fluent in English and are familiar with American culture, there is no need to seek out other Koreans.¹ Additionally, a culture gap exists between the two groups because they have different experiences growing up in different societies.² Also, due to obvious age-based differences between the generations, the ministry needs are different. In many cases, the two groups have had very separate religious education and experiences: for second-generation Korean Americans, they needed a Christian education curriculum in English and churches sometimes recruited local non-Korean seminarians, college students, or “mission-minded” adults to educate and minister to the children.³ In most cases, the second-generation Korean Americans did not have to focus so much energy in building up the ethnic churches from scratch like the immigrant Korean pastors, so the second-generation Korean American pastors benefited from the sacrifices of the first-generation Koreans, and they were able to emphasize missions and services instead of trying to meet payment deadlines.⁴ Without the freedom of financial security, it would be difficult for any EM pastors to be successfully separated from the immigrant Korean church.⁵ It is a known fact that EM members have very little knowledge of the conditions of KM without their parents acting as informal liaisons and disseminators of information, providing KM accounts of what the respective congregation members feel about various issues since there is no direct liaison or joint discussion.⁶

Besides the culture and language gap, many of these churches struggle with leadership

¹ Karen Chai, “Beyond ‘Strictness’ to Distinctiveness: Generational Transition in Korean Protestant Churches,” in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 168.

² Ibid.

³ Ibid.

⁴ Ibid., 169.

⁵ Ibid.

⁶ Ibid.

issues due to differences in vision, core values, and the overall mission.⁷ Additionally, they have a list of challenges such as staffing problems and organizational issues.⁸ It might help to understand the church's identity and purpose by knowing what makes up a congregation portfolio: will it maintain Korean ethnicity or can it become racially diverse reaching out to other ethnic groups who are unbelievers?

There are four factors which make up the theoretical framework for better understanding the variables which make up a church's ethnic and racial profile: demographics that determine who is available to join, the internal subculture of the church that defines who are insiders and outsiders, a process that involves who wields power, and social networks that determine who will most likely be invited to attend.⁹ First, it is important to note that the demographics of a church's location determine whether a multiracial congregation is viable and not the church's vision.¹⁰

According to Julie Park's study of Intervarsity Christian Fellowship at West Coast University, due to the passage of Proposition 209 causing a sharp decline in the African American and Latino students' population it negatively impacted the group's goal of being more racially diverse.¹¹ Although there was an intentional outreach effort to the diverse students, the constraints of the demographic change could not be overcome.¹² Second, the internal established culture of the congregation will dictate whether it will pursue other ethnic groups.¹³ As more churches

⁷ Peter Cha and Helen Lee, "Introduction: Growing Healthy Households of God,," in *Growing Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha, S. Steve Kang and Helen Lee (Downers Grove, IL: IVP Books, 2006), 11.

⁸ Ibid.

⁹ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 10.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

submerge in the America evangelical movements there may be a tendency to a change. Anthony Alumkal's study shows how subculture's emphasis on pursuing racial reconciliation influenced a Korean American congregation to update their mission statements so that racial diversity became an official church goal.¹⁴ Third, although churches may modify their "official" goals with respect to racial diversity, sometimes their observed behavior and culture remains largely uninfluenced.¹⁵ Finally, the social networks or attachments of church members make up the ethnic composition of the congregation.¹⁶ As churches attempt to become blended or racially diverse, it is critical to understand that if church members associate themselves with friends who are primarily from the same ethnic and racial background, the church will uniquely remain ethnically homogeneous.¹⁷ By having better understanding of the theoretical framework of the variables which make up a church's ethnic and racial profile, the KM and EM can find common grounds to coexist and support each other.

This chapter will outline the transformation stages and crises of an immigrant Korean church to a second-generation Korean American church, address the situations and the problems between KM and EM as well as look at the potential strategy to provide harmony where KM and EM can coexist interdependently to grow and give glory to God. Furthermore, it will provide basic background information on the Republic of Korea-US Combined Forces Command and how its basic structure provides harmony in a bilingual organization to function efficiently. Much like United Nations with its many official languages, ROK-US CFC uses both Korean and English as its official languages for everything: official discussion, briefings, and documents including war plans. The combined military organization is made up of the US military members and the Korean

¹⁴ Kim, *A Faith of Our Own*, 11.

¹⁵ Ibid.

¹⁶ Ibid.

counterparts at each staff positions and its subordinate commands. For example, if the senior position of a particular command is an American then the number two position is lead by the Korean and vice versa. By doing so, the individuals working at the command must work together. By using both languages in the governing body, each member of the ROK-US CFC can express itself as well as understand each other. Before the discussion of the governing body of a church, it is important to understand how a church transitions from an immigrant Korean church to a full up English-speaking led congregation.

The Stages of Church Transformation Model

Stage One and First Crisis

Robert Goette explains how a first-generation immigrant Korean church can transform into a bilingual second-generation Korean American church through the six transformational steps: the establishment of the immigrant church to establishments of children's ministry, youth ministry, English department, EM, and emergence of English-speaking church; however, the transformational process takes time. Most immigrant Korean pastors know that in order to be successful and grow in size, KM needs to rely on the growth of EM, but by not understanding the role of EM in the turbulent bilingual Korean American churches transformation process, the KM will encounter crisis as they transition into different stages of the transformation.¹⁸

Stage one of transformation is the establishment of the immigrant church. As both the adults and the children communicate in their native language, there are no issues. Since many

¹⁷ Kim, *A Faith of Our Own*, 11.

¹⁸ Robert Goette, "The Transformation of a First-Generation Church into a Bilingual Second-Generation Church," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 125.

immigrants work long hours, there may be a few volunteers willing to help with the children.¹⁹ As an immigrant Korean church grows, it is faced with its first crisis: English speaking Sunday leadership is needed when the children of the Korean immigrants begin having some difficulty speaking Korean and prefer a Sunday school class in English.²⁰ For immigrant churches, it is difficult to find a proficient English speaker who has the willingness to serve and teach young children.²¹ This crisis could be resolved in two ways: 1) until there is a volunteer to fulfill the requirements, outside volunteers, who are mission-minded adults from a European American church or another larger Korean American church, a college student from a nearby Christian college, or even a mature high school student, can be used, or 2) utilize the Sunday school of the church from which they are renting facilities.²² With a limited number of children in the immigrant Korean churches, this temporary arrangement will resolve the first crisis.²³

Stage Two and Second Crisis

Stage two of the transformation happens when an immigrant church has a children's ministry in English. A common challenge for the immigrant churches is having high turnover rate for the children's ministry volunteers due to burnout from a lack of spiritual encouragement from KM.²⁴ Although burnout can be countered through better cross-cultural mentoring by the pastor, an elder, or a deacon, without proper nurturing or mentoring, Sunday school leaders will likely seek out other means of training and spiritual encouragement.²⁵ Like many other volunteers in

¹⁹ Goette, "The Transformation of a First-Generation Church," 129.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

church, young volunteers' needs include encouragement, a partner, and frequent short breaks from their responsibilities in order for renewal so that they can thrive in their work with children.²⁶ The immigrant church faces the second crisis: part-time trained leadership need when the children become older and attend junior and high school.²⁷ At this point, the immigrant church needs, not only someone who speaks English proficiently, but someone with an understanding of both American and Korean cultural values and its differences.²⁸ Although it will be a financial burden to the immigrant church, hiring a part-time youth pastor will benefit the situation. The sacrifice by immigrant churches will help support the adolescent students from feeling alienation from church.²⁹ Having a theologically trained youth pastor will help the church by providing time to assist families through the critical adolescent problems because he or she is able to identify with the language and the culture of the youth than that of the parents.³⁰

Stage Three and Third Crisis

Immigrant church transitions to a stage three with a requirement for youth ministry in English.³¹ During this stage, a pivotal critical decision will be made by a church, whether to have the young people attend the main Korean service while providing a simultaneous translation or provide a separate youth worship service in English for them.³² Since it is difficult to hold young people's attention through the headphone via translation, most churches pursue having a separate

²⁶ Goette, "The Transformation of a First-Generation Church," 129.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid., 130.

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

worship service in English.³³ Normally the youth group follows one of the two models. The first is a “church-based,” centralized model focusing only on the children of church members, and most of the youth group activities are centered at the church building, including a worship service, a Sunday school program, a Friday or Saturday evening youth group meeting, and a variety of activities.³⁴ The more decentralized model follows the “para-church” model in reaching church members’ children and their unchurched friends, resulting in the worship service at the church building, but other youth group meetings are held at locations as close to their non-Christian friends as possible.³⁵ In a decentralized model, routinely, the youth group meetings often occur near a high school or rotate each week from someone’s house.³⁶ Additionally, there may be established accountability groups to complement the youth group meeting to disciple the spiritually hungry students.³⁷

During this stage, besides their Christian identity, the Korean Americans will better understand and appreciate their Korean American identity with the freedom to be ethnically Korean without necessarily being fluent in Korean or changing and following every Korean cultural value.³⁸ Also, this stage provides an opportunity for the pastor of the Korean congregation to prioritize his focus from Sunday school leadership to cross-culturally mentoring the youth pastor.³⁹ In turn, the youth pastor will oversee and take responsibility of the Sunday school leadership. Transition from high school to college is critical for youth because without constant

³³ Goette, “The Transformation of a First-Generation Church,” 130.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid., 131.

³⁹ Ibid.

nurturing and mentorship, many graduating high school students stop attending church and become vulnerable to cult or cultic group when they attend college.⁴⁰ A youth pastor or college pastor can ensure smooth transition for individuals from a youth group into a supportive Christian environment by connecting the representatives of various reputable campus ministries with the students before they depart for school.⁴¹ While the students are in college away from his or her “home” church, a youth pastor or college pastor should maintain communication and provide long distance ministry support.⁴² During the four or more years that a college student is away from his or her church, the church will continue to change so the church leadership may need to help the returning college student reengage with the church and its members through church’s events, retreats, and fellowships for those returning home from extended school breaks.⁴³

During the third stage, a church will face the third crisis associated with language and culture. In a major metropolitan area, almost 50 percent of students graduating from college or graduate school are expected to return only if they have family ties in the community.⁴⁴ During this crisis, the church will need to come to a realization that a significant portion of the second generation will become bilingual and bicultural enough to join the Korean-speaking service, but may desire not to join the KM, but the EM, if available.⁴⁵ Besides the children and youth English worship ministries, the immigrant growing church needs to seek an English ministry pastor to attract the older second generation which will put additional financial burden on the church.⁴⁶

⁴⁰ Goette, “The Transformation of a First-Generation Church,” 131.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Ibid.

Stage Four and Fourth Crisis

An immigrant church transitions from the third to the fourth stage when it needs to set a formal English department. A church that transitions in this stage runs into problems due to not given serious consideration to the following: 1) the KM long range vision for the EM is different from the English department's vision, 2) the conceptual and value changes that need to take place to empower an English congregation, 3) advantages and disadvantages associated with sponsoring an English congregation equates to human resources assets and financial liabilities of sponsoring an English congregation of having an English ministry, including a cross-cultural communication problems, and 4) the church preferences of EM and its perspective concerning the assets and liabilities of being connected to a Korean congregation.⁴⁷ If an immigrant church plans to launch an English department, the KM church leadership needs to be willing to pay the price.

Maintaining the EM with the KM is beneficial to the immigrant church. The following list identifies some of the benefits associated with having an EM congregation: 1) financial support, 2) facilities, 3) stability during transitions or difficult times, 4) the children's program is usually in place, 5) family connection and ties can be maintained, 6) opportunities to minister to children, 7) some spiritual guidance and wisdom, 8) role models for second generation concerning loyalty to church, and respect for ministers, 9) wider prayer base, and 10) a Korean-Christian spiritual legacy can be more easily transferred to the next generation.⁴⁸ Besides the benefits, there are some liabilities. The following list has been identified by the EM leadership as to why a separate EM church is desired instead of staying under the KM: 1) control issue by the first generation, 2) assumption that the English congregation will take care of the children and youth of the Korean congregation, 3) multiple meetings to attend in both English and Korean, 4) the decision-making

⁴⁷ Goette, "The Transformation of a First-Generation Church," 132.

⁴⁸ Ibid.

process for the English congregation takes longer because of the need to coordinate decisions with the KM, 5) difficult to gain agenda harmony between the English ministry and the first generation, 6) cross-cultural communication problems, 7) patronizing, paternalistic, or overprotective attitudes often hinder the English congregation's ability to take risks and maximize their potential, 8) difficulty to reach beyond Korean-American ethnic group, 9) harder to reach multiracial families, 10) scheduling issues associated with resources and facilities, 11) contextualization takes longer, 12) potential KM and EM leadership issues, and 13) an immigrant Korean church splitting among the first-generation members could be detrimental to the EM.⁴⁹

In this stage, the creation of an adult English department/congregation will provide a cornerstone for the future generations of English-speaking Korean Americans.⁵⁰ This new department brings with it all the challenges of a new church. During this transition, churches at this stage make some cosmetic changes so that the new EM congregation is not a "youth congregation" with an adult façade, but a genuine adult ministry for the English speaking Korean Americans.⁵¹ With a new English department, there will be a need for a full-time English-speaking associate.⁵² Unfortunately, the KM pastor often sees the EM pastor as a threat more so if the EM pastor is bilingual since the EM pastor tends to be better trained, equipped with innovative ideas, and more capable of being the link between the two language groups.⁵³ The EM pastor may be theologically more conservative but less committed to the mainline denomination with which the KM belongs.⁵⁴ For whatever reason, if the church cannot or will not hire an EM associate pastor due to financial

⁴⁹ Goette, "The Transformation of a First-Generation Church," 133.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

constraints, the young English-speaking adults will steadily leave for churches where they can worship in English. When EM pastor is hired, his effectiveness and success will be determined by his relationship with the senior KM pastor—loyalty and trust between the EM and the KM pastors will be critical to the success of every English ministry.⁵⁵

In this stage, the fourth crisis is decision-making. As the English-speaking department thrives, the EM pastor desires a significant input to the decision-making process related to its budget, programs, and leadership selection.⁵⁶ Decision-making is an expected part of the Americanized Koreans' identity in the EM, and unless the EM leadership shares and have representational voice in the decision-making or governing process, it will feel marginalized.⁵⁷ The KM leadership of some Korean churches resolved this crisis by providing opportunities for the EM to select its own elders and deacons.⁵⁸ As previously noted, Grace Church also was able to formalize its EM congregation by selecting four deacons in 2014 and established its own functioning governing board apart from the KM leadership, consisting of an EM pastor, two EM elders, and four deacons starting in 2014. Currently, Grace Church is between stage four and five, and experiences very similar crises.

Stage Five and Fifth Crisis

Stage five of the transition involves an immigrant church having an adult English congregation. Both the immigrant Korean pastor and the second-generation Korean American pastor would need to cooperate working together, usually the EM pastor serving under the KM

⁵⁵ Goette, "The Transformation of a First-Generation Church," 133.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ibid.

pastor.⁵⁹ It is likely that with the growth of the EM in numbers and influence, there would be an increase in tension between the KM and EM pastors.⁶⁰ The aim of the church would be to maintain parity between the two congregations despite having language and cultural barriers between the older immigrant Korean members and younger EM members.⁶¹ Harmony between the two congregations could exist if the older first-generation members can give respect and treat younger English congregation members as equals, which will ensure that the English-speaking members of the church is not disenfranchised.⁶²

The crisis associated with this stage is power and focus struggle or shift. Under the leadership of good EM full-time pastors, the church will attract other Korean Americans and other ethnic groups in time.⁶³ Eventually, the EM congregation may outgrow the KM congregation of the church.⁶⁴ At this point, the church may need to have an English-speaking pastor as the senior pastor if the KM pastor is not proficient in English and unfamiliar with American cultural values.⁶⁵ As a larger number of EM members grow, the focus of the church could shift from the KM to the EM, igniting a power crisis.⁶⁶ During this church struggle and focus shift, the immigrant Korean leadership will attempt to maintain the decision-making process, likely due to their need for personal significance.⁶⁷

⁵⁹ Goette, "The Transformation of a First-Generation Church," 135.

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ibid.

Stage Six

A church will transition to the sixth stage if it was successfully able to address the power struggle and shift in the focus from the KM to the EM congregation with the major decision-making process being the responsibility of the second-generation Korean American pastor.⁶⁸ During this stage, a former immigrant Korean church has transformed into a second-generation Korean American church, resulting in a predominately English-speaking church with a Korean-speaking department.⁶⁹ Due to a requirement to support the Korean speaking members in the KM, a Korean-pastor is still needed to minister to the grandparents, older parents, and more recent immigrants.⁷⁰ In a role reversal, at this time the primarily EM church may attract other Korean Americans, other Asian Americans, and even a variety of non-Asians.⁷¹

This transformation process from an immigrant Korean church to a full-up EM congregation with a minor Korean-speaking department or ministry is suppose to take anywhere from twenty-five to forty years for the average church.⁷² It is important to note that all transformations are not equal; some churches will choose not to proceed beyond a certain stage, others will jump two stages forward and step back a stage several times, and newly planted or established churches will skip the first few stages and begin at one of the later stages.⁷³ Additionally, some churches will have EM members who will be impatient and frustrated with the slow transformation process from KM centric church becoming EM centric church.⁷⁴ Due to this

⁶⁸ Goette, "The Transformation of a First-Generation Church," 135.

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ Ibid.

⁷² Ibid.

⁷³ Ibid.

⁷⁴ Ibid.

slow transformation process, some KM members will join other KM churches and the EM members will look elsewhere to worship.⁷⁵ During this fluid transition time, a list of options for the church members are as follows: 1) an English-speaking Korean American church; 2) an English-speaking Korean American church with a Korean-speaking department; 3) an Asian American or multiethnic church, 4) a predominately European-American church with a few Korean American individuals, or 5) The European-American church with various departments.⁷⁶

Although some of the stages and the issues were previously covered, the following three particular cases are of interest to most of the EM members: 1) the EM leadership maintaining its posture below the KM leadership; 2) the EM leadership coexisting with the KM leadership; and 3) the EM congregation being separated and away from the KM leadership.

EM Under KM Leadership

As previously noted under Goette's fourth stage of church transformation, even with the formation of an English ministry or having a separate department of the immigrant church, the EM leadership decision-making process remains with the KM, despite having a lead English-speaking pastor that is separate from the Korean-speaking congregation.⁷⁷ Although the EM members enjoy a degree of autonomy over its own governance, the final decisions and over-all control over the governance of the English ministry still remains with the senior Korean pastor.⁷⁸ Most EM members would argue that maintaining ties with a Korean immigrant church would handicap the outreach potential and grow evangelistic complacency within the partnership.⁷⁹

⁷⁵ Goette, "The Transformation of a First-Generation Church," 135.

⁷⁶ Ibid., 136-138.

⁷⁷ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 35.

⁷⁸ Ibid.

⁷⁹ Ibid., 36.

A typical origin of an English speaking congregation or English ministry began with the young adults group or international college students who has been born in Korea or were foreign students from Korea who were comfortable speaking English and relatively comfortable in American culture.⁸⁰ They conducted Friday night Bible studies in English including singing, small group studies, and refreshments; however, they still attended the Korean Sunday worship service.⁸¹ As the second-generation young Korean American adults group consisted of the college students had been born in the United States and spoke very little Korean, even the Bible study songs were sang in English and not from the Korean gospel tradition.⁸² Due to a lack of English fluency, they were not able to participate in the Korean worship services and needed a place to worship apart from Korean worship service.⁸³ If their own mother church did not provide a separate English-speaking worship service, they sought a different church to meet their requirement. For this reason, it was imperative for the Korean congregations, if able, to provide a separate EM worship service including a pastor who has the right language skills and cultural savvy to communicate effectively and efficiently with the second-generation Korean American English speakers.

As the immigrant church attempts to provide a solution to this issue, it provides a simultaneous English translation during the Korean worship service to those who are challenged with the Korean language; unfortunately, it helps sporadically since only the pastor's sermon is

⁸⁰ Karen Chai, "Beyond 'Strictness' to Distinctiveness: Generational Transition in Korean Protestant Churches," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 160.

⁸¹ *Ibid.*, 160-161.

⁸² Chai, "Beyond 'Strictness' to Distinctiveness," 161.

⁸³ *Ibid.*

simultaneously translated via a headset, losing much of the edifying worship experience.⁸⁴

Eventually, the second-generation Korean American adults lose interest and look for other churches that provide a separate English worship service or they all together depart Korean centric church to find European style worship service. Second-generation Korean ministries or the English congregation modeled its worship after that of evangelical parachurch organizations like InterVarsity or Campus Crusade for Christ, using songs by evangelical publishers, and the praise team, consisting of acoustic guitars, synthesizer, and drums, while the lyrics are displayed via overhead projector.⁸⁵

Therefore, it is critical for a KM centric church to provide ample resources for a sustaining English-speaking congregation so that the Korean Americans can remain tied to their ethnic background. The main reason why second-generation Korean Americans prefer to attend a Korean church is because they feel more comfortable gathering and worshiping alongside the individuals with the same ethnic identity. For the majority of second-generation Korean Americans, despite the acclamation to the culture, slight differences and even apathy exist between them and other Americans. These differences are rooted deep in their racial discrimination and culture, causing Korean Americans to see themselves as different from Americans.⁸⁶ In turn, the Korean Americans use the similarities in their experiences as the point of common connection to congregate together and worship as Korean Americans.

In 2005, Grace Church hired an EM pastor, who was responsible for the adult EM congregation. At the time, the EM congregation primarily consisted of about 30 college students

⁸⁴ Chai, "Beyond 'Strictness' to Distinctiveness," 160.

⁸⁵ Anthony Alumkal, "Being Korean, Being Christian: Particularism and Universalism in a Second-Generation," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 184.

⁸⁶ Kim, *A Faith of Our Own*, 55.

with practically no other adults. With a limited financial support package to the EM pastor and the EM worship service time shifting from Sunday afternoon to evening, the EM congregation never received the full resource support to be successful. As a result, the lack of EM adults and a separate worship facility prevented the EM congregation from thriving. Unfortunately, soon after arriving at Grace Church, the EM pastor resigned due to pay. Approximately a couple of years later, both the EM college ministry and the EM congregation began to thrive and grow when the immigrant church was able to provide better pay to the EM pastor. In addition, the KM congregation bought and set up a separate facility for most of the English department, which included nursery, children, youth, college, and English-speaking adult congregation.

With a full-time EM pastor, a full-time assistant EM pastor, a separate part-time children, youth, and college pastors, the Grace Church English department grew in numbers. Due to the EM department being under the KM congregation especially with the budget decision-making process, certain outreach programs encompassing other ethnic groups may be limited. As long as the vision and the mission of the EM remain the same with the KM, there would be no problems for the English department staying under the umbrella of the KM congregation. However, as the English department thrives and has a potential for a rapid growth in numbers beyond the KM congregation, the immigrant church must find and develop ways to maintain coexistence between the EM and the KM.

Although it is unusual, some EM pastors do find success even under the umbrella of KM leadership. Some of the techniques or habits of the successful EM pastors are as follows: 1) must be willing to be under the authority of the first generation KM leadership; 2) EM vision is similar to the KM's overarching goal and vision; 3) if invited, attends many of the KM's strategy sessions and attends every early morning worship and prayer service at 5:30am; 4) effectively

communicates to the KM leadership in English or even in Korean if capable, otherwise, facial expressions, tones, and body language are used; 5) attempt to establish a good relation with the KM leadership; and 6) displays satisfaction.⁸⁷ However, joyful EM pastors underneath the KM leadership are small in numbers.

EM Coexists With KM Leadership

It seems odd that young Korean Americans, who were proud of their culture and customs highlighted during the 2002 World Cup where Japan and South Korea co-hosted the event, do not want to worship with the Korean immigrants in Korean language despite having a good command of the language. For this reason, many immigrant churches provide a separate English-speaking congregation with a full-time EM pastor who is very well versed in the Korean culture as well as American mannerism. For those Korean Americans who are still emotionally tied or attached to Korea, they may be willing to attend a church that offers the second generation the best of both worlds: an evangelical orientation and plenty of fellow Korean Americans who share the same experiences.⁸⁸ Although Korean ethnicity draws the Korean Americans to the EM, the EM also provides openness and opportunity to minister to non-Koreans.⁸⁹ Ironically, the Korean American ethnic solidarity and a cohesive religious community are built as the second-generation EM congregation deemphasizes Koreanness.⁹⁰ The EM has the ability to establish an evangelical Christian identity for the second-generation Korean Americans.⁹¹ It can adapt the desires and needs of the second-generation Korean Americans by developing a series of programs and

⁸⁷ Joseph Y. Choi and W. Jae Lee, *Hiring an English Ministry Pastor & Beyond: In an Asian American Church Context* (Columbia, MD: JnJ Publishing House 2011), 79-80.

⁸⁸ Chai, "Beyond 'Strictness' to Distinctiveness," 164.

⁸⁹ Ibid.

⁹⁰ Ibid., 164-165.

⁹¹ Ibid., 166.

activities that supports their social network and community to capitalize on the appeal of a community.⁹²

Despite an elaborate set-up for the EM, most EM pastors, without maintaining a same vision and goal, will be unable to coexist together with the KM senior pastor. For example, Pastor Lim, the head of the English ministry at Paxton Korean Church, resigned his position over a conflict regarding autonomy status of the EM.⁹³ The recent trend of the EM has been much like the examples displayed by PKC. There is a lot of numerical growth within the English-speaking congregation, but ultimately, the EM pastor's desire for autonomy from the KM's supervision becomes too much of a crisis for the KM and EM leadership to overcome. For those EM pastors and members who desire ethnic fellowship and want to maintain Korean identity, they can maintain harmony and coexist with the KM and its members. In them, they display this "particularistic tendency" to fellowship with Korean Americans like themselves; these individuals displayed another tendency: to view their Korean identity as explicitly less important than their identity as *Christians*.⁹⁴

In her study, Elaine Ecklund provides some insight on what it means to coexist. She describes how Grace started in 1997 as the EM of Bu-Hual, a Korean immigrant church. It originally began as a support to the second-generation Korean Americans youths, but transitioned to become an all English-speaking worship service for the second-generation Korean Americans whose primary language is English.⁹⁵ The KM hired Joseph, a second-generation Korean American and a recent college graduate who was attending a seminary in the area as a part-time

⁹² Chai, "Beyond 'Strictness' to Distinctiveness," 166.

⁹³ Ibid., 178-179.

⁹⁴ Alumkal, "Being Korean, Being Christian," 186.

⁹⁵ Elaine Ecklund, *Korean American Evangelicals: New Models for Civic Life* (New York, NY: Oxford University Press, Inc., 2006), 33.

EM pastor. Grace of Bu-Hual is similar to most other second-generation Korean American churches in that it continued to share a building with Bu-Hual. Ecklund noted that Grace of Bu-Hual considered itself as an independent congregation not just the English ministry of Bu-Hual, despite not being financially independent.⁹⁶

By having a distinct English-speaking congregation worshipping in a separate building, Grace Church considered itself dependent on the immigrant church. Out of 59 respondents, 66 percent of 39 respondents identified the EM as being under KM or dependent on KM while 24 percent or 14 respondents mistakenly thought EM currently coexisted with KM (interdependent). Much like what Ecklund described in her studies, both the KM and the EM of Grace Church worked together such as sharing responsibilities of making post-worship service luncheons although they actually ate at a separate location due to having two separate buildings.⁹⁷ Weekly luncheon would include variations of *bulgogi* or marinated beef dish, soup, *kimchee* or spicy fermented Chinese cabbage, and rice, for adults and at times, American food like hot dogs, hamburgers, or pasta is served for the youth and children.⁹⁸ Both the KM and the EM may consider their relationship interdependent due to their cooperation in serving as Sunday school teachers. From K to 12th grade Korean American students are taught in English. Due to their spoken ability, most of the teachers' positions are filled by the second-generation Korean Americans from the EM, complemented by well versed English speakers from the first-generation Koreans from the KM. Ecklund's study on the Korean Americans participating in the second-generation Korean American church is very consistent with this researcher's observation on Grace Church. Specifically, there are three categories of Korean Americans: 1) Nonreflective are those church

⁹⁶ Ecklund, *Korean American Evangelicals*, 34.

⁹⁷ *Ibid.*, 37.

⁹⁸ *Ibid.*

members who have not reflected why they are part of particular church, 2) Mainly spiritual are members who feel that EM services are more spiritual and evangelical than other types of congregations, and 3) Exclusively ethnic are those who come to church to be with other Korean Americans.⁹⁹

In Grace Church, the majority of the young adults, who previously attended high school or college ministry, attend the EM without any reflection on why they attend the EM. Since there is an average attendance of 30 to 35 students per grade, the EM will grow some portion of it based on the number of college students who attend local colleges. Based on the survey, the average attendance years of most of the EM leaders and members who attended the Grace Church is three to five years or more or approximately 97 percent of the 59 respondents of the survey. Also, most of the surveyed members, if they were not in the non-reflective category, the majority of them belonged to the exclusively ethnic group. For Grace Church, the category associated with mainly spiritual is misnomer. A main reason for the Korean Americans joining Grace Church is associated with ethnic identity or the styles of worship like morning prayers instead of being part of mainly spiritual category as Ecklund described.

Although it is possible to coexist between the KM and the EM leadership, it is not easy. After the EM leadership experiences some success with its ministry, they desire ultimate decision-making process for the EM. Although the EM has a separate governing body, it is still under the supervision of the KM leadership. As mentioned before, Grace Church EM has two elders and four elected deacons. But these two EM elders were not able to participate with the KM elders in any session meetings, despite their ability to speak Korean. As of April 2015, the Korean session of elders is still trying to figure out how to integrate the two EM elders. Although there are

⁹⁹ Ecklund, *Korean American Evangelicals*, 37.

some issues identified with the EM congregation, there is no intention by the second-generation Korean American EM members to leave the church.

This is not to say that there is no tension between the KM and the EM. As previously mentioned in chapter three, there are generational gap and different cultural perspectives such as the methods of communication, ways to relate to people, democratic versus hierarchical organization, control versus empowerment between the KM and the EM members.¹⁰⁰ Due to misunderstanding associated with the cultural background, it is the primary factor in causing the crisis between the KM and the EM members.¹⁰¹ The first-generation church members still have a Korean traditional hierarchical view and want to provide oversight of the EM because they are wiser, which causes additional incompatibility and friction between the KM and the EM because of the cultural difference.¹⁰² The KM members are fearful that they will lose the control over the EM and feel that the second-generation Korean Americans will separate from the KM if the EM was to be given ultimate independence.¹⁰³ Due to this logic, many first-generation Korean members do not want the EM to be fully independent.¹⁰⁴

Grace Church members also emphasized that cultural barrier could be a factor in coexistence. One member commented, “One big obstacle to KM/EM relationship is culture. One big obstacle to this is communication...maybe translation is needed for a lot of things not just meeting...thus I think both sides need understanding and patience.” During the Grace Church interview, one of the EM elders was not sure if the joint bilingual governing body is practically

¹⁰⁰ Jacob Young, *Korean, Asian, or American?: The Identity, Ethnicity and Autobiography of Second-Generation Korean American Christians* (Lanham, MD: University Press of America, 2012), 29-30.

¹⁰¹ Ibid., 29-30.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Ibid.

doable because of language and cultural gap without recognition and agreement at the outset in the division of church between the EM and the KM leadership. However, he agreed in concept that having a joint bilingual governing board or session will help in highlighting and resolving ministry problems and issues between the KM and the EM.

As a result, there may be an opportunity to coexist together by providing a bilingual governing body that will support the KM and the EM, however, it does not mean it will be easy. In order to have a functioning joint bilingual governing body, the KM must understand the demographic growth of the EM congregation is the future. The KM must mentor and lead the transformation from the KM to EM centric congregation. Both the KM and the EM need each other. If the EM can interdependently coexist with the KM, both congregations would benefit since both congregations will be able to take an advantage of the resources they provide. The KM will be the primary provider and servers for the weekly post-service luncheon, while the EM can support the children and youth ministry through the provision of the English-speaking Sunday school teachers and mentors.

Through the harmonious coexistence, the EM would benefit financially. The financial situation of the EM is not stable enough to rent or build their own building by themselves.¹⁰⁵ Although the EM congregation is financially self-sufficient, it still needs to rely on the first-generation Koreans' financial contribution of the KM members to do outreach programs or construct a separate church building for them.¹⁰⁶ Another reason for the coexistence between the KM and the EM is related to the availability of Korean Americans as teachers of Sunday school and the youth group. If the EM becomes fully independent, it will be detrimental to the Sunday

¹⁰⁵ Young, *Korean, Asian, or American?*, 30.

¹⁰⁶ *Ibid.*

school education system, which relies heavily on the second-generation Korean Americans.¹⁰⁷

Without them it would be almost impossible to run the Sunday education system. By maintaining harmonious interdependent coexistence, it would resolve potential emotional or relational disconnection with both congregation members. Some have grown up in the KM and have strong relational and emotional ties with the KM members.¹⁰⁸ Some of the EM members are related to KM members and ministry. If they separate the EM from the KM, the relational and emotional disconnection may bring guilt and shame toward their mother church. Through a peaceful interdependent coexistence, the EM members can avoid havoc and maintain harmony and mutual relationship with the KM rather than complete separation; they want to maintain mutual beneficial relationship between the KM and the EM.¹⁰⁹ Many believe that through a bilingual governing body, two congregations can maintain harmony.

Grace Church EM survey respondents replied that 95 percent or 56 of the respondents attended either the EM or the KM church members' meetings. Out of the 59 respondents, 76 percent or 45 respondents replied agreed that having a joint bilingual church governing body (represented by both EM and KM leadership, including pastors) with a required translator for meetings will help EM and KM coexist interdependently (stay together as one church) assuming all other factors being equal. As predicted, out of the 59 respondents, 73 percent or 43 respondents claimed that they do not have transparency in all actions taken by the church government in the KM as far as they were aware. Furthermore, even with English as the primary language, 61 percent or 36 respondents of the EM members did not have transparency even in all actions taken by the church governing body in the EM even if the EM has a separate governing body from the KM.

¹⁰⁷ Young, *Korean, Asian, or American?*, 31.

¹⁰⁸ Ibid.

¹⁰⁹ Ibid.

Out of the 59 respondents, only 47 percent or 28 respondents saw EM congregation transitioning five years as an EM that coexists interdependently with KM, but 58 percent or 34 respondents desire to remain interdependently coexistent with the KM versus 25 percent or 15 respondents that desire financial independence only and administration functions are separate with KM or 12 percent or 7 respondents who desire total independence and separation from KM. The highest support for the EM is an interdependent coexistence with KM. By applying a bilingual governing body, the EM congregation will have a better chance to achieve interdependent coexistence.

EM Separated and Away from KM Leadership

As much as some second-generation Korean Americans want to maintain relationship with the first-generation Koreans, sometimes, it just does not happen. Although Goette does not address the issue of second-generation Korean American English-speaking congregation separating from the immigrant Korean churches as it attempts to transform from a first-generation Korean church to a second-generation EM church, it happens. Some studies have shown that second-generation Korean Americans who deny the Korean culture because of their desire to join mainstream American culture are Sunday Christians.¹¹⁰ Normally, they are the minority and outsiders; they are disconnected from the church life and are disassociated with the life of the church, in the community, leadership, or service.¹¹¹

Some of the reasons why EM members or its pastors would prefer to separate from the Korean immigrant churches are 1) conflicts between senior pastor and church leaders due to miscommunication, unexpressed expectations, and lack of transparency, 2) cultural and generation

¹¹⁰ Danny Han, *Hope of Reconciliation: Connecting First and Second-Generation Pastors* (Los Angeles, CA: JAMA Publishing, 2013), 33.

¹¹¹ *Ibid.*, 33-34.

differences producing bi-cultural ministry philosophies, 3) EM lacking power, voice, and control, 4) different vision, and 5) lack of cooperation and community effort from the immigrant church leadership.¹¹² The major source of the problem for the second-generation EM pastors is the financial concern. Although they trust the providence of God, most immigrant churches do not do enough to fulfill the basic needs associated with the salary package so that it does not interfere with the pastor's ministry effort.¹¹³

Another reason for the separation can be attributed to worship. Second-generation Korean Americans want to have their own kind of worship music and their own independent congregation. They desire for liminality and *communitas* in worship constitutes one of the legitimate reasons for the independent second-generation Korean American churches and ministry.¹¹⁴ Worship should be a time of liminality or an experience of being freed up from the social structure, such as hierarchy, status, and role playing.¹¹⁵ During worship the usual social conventions are momentarily suspended and the worshipers take a pause from the hectic life so that they are in tune for the new ways of thinking about the meaning of life and about the manner of their social relating.¹¹⁶ Through worship, the second-generation Korean Americans want to create a time of fellowship and worship where the worshipers feel free to release their hidden anxieties and fears.¹¹⁷

Another reason why second-generation Korean Americans would pursue a separate church away from its immigrant church is due to their desire to have their own church identity beyond the

¹¹² Choi and Lee, *Hiring an English Ministry Pastor & Beyond*, 19.

¹¹³ *Ibid.*, 20.

¹¹⁴ Sang Hyun Lee, "Liminality and Worship in the Korean American Context," in *Religion and Spirituality in Korean America*, ed. David K. Yoo and Ruth H. Chung (Urbana, IL: University of Illinois, 2008), 110.

¹¹⁵ *Ibid.*, 104.

¹¹⁶ *Ibid.*

¹¹⁷ *Ibid.*

Korean ethnic church. They feel that too much Korean culture-centered influence would be an obstacle in the mission for multicultural or other ethnic groups.¹¹⁸ Second-generation Korean Americans' vision is beyond the immigrant Koreans and they want to reach out to others without ethnic boundary. They may feel that strong attachment to ethnicity is spiritually unhealthy and an obstacle to church vision of reaching a multiethnic, multicultural, and multiracial church.¹¹⁹

Despite their desire to pursue a separate church with multicultural vision, it is not clear if that vision is achievable. The EM congregation is uniquely different from Korean immigrant churches as well as American churches. Although it may consist of second-generation Korean Americans, they are still Koreans who can share American experiences. Major attraction to the EM is that it provides the EM members with a sense of common identity. It functions as a primary factor for Korean American group cohesion and strong solidity, a sense of belonging, and connection.¹²⁰ However, due to their cohesion, it may conversely function as an exclusive factor since other ethnic, racial, cultural groups may not be able to relate to the uniqueness of the church.¹²¹ Hence, it will struggle with a major identity dilemma. On one side, the second-generation Korean Americans desire and have multicultural church vision, but on the other side, they cannot help but embrace Korean American identity. Unfortunately, the EM congregation will be another exclusive church due to their uniqueness of striving to include other ethnic or cultural groups while trying not to lose the Korean American identity and its dynamic cohesion.¹²² Although the second-generation Korean American church will attempt to overcome the dilemma and pursue a multiethnic and multicultural church beyond its own ethnic boundary, it

¹¹⁸ Young, *Korean, Asian, or American?*, 27.

¹¹⁹ *Ibid.*, 90.

¹²⁰ *Ibid.*

¹²¹ *Ibid.*, 92.

¹²² *Ibid.*

will be difficult, if not impossible, because of its unique framework.¹²³

Summary

This chapter covered the basic background information on the Republic of Korea-United States Combined Forces Command and its basic structure. This organization provided an example how a bilingual framework established as a means to communicate within the unit and its command can make a combined group more effective and efficient in executing its mission to prosecute war. Chapter four also outlined the six church transformation phases from a first-generation Korean church to a second-generation Korean American where a focus and emphasis shifted from an immigrant church to English-speaking centric Korean American church. Additionally, it addressed detailed problems and issues associated with the EM being under the leadership of the first-generation KM, issues for an EM to coexist with the KM, and the reasons why the second-generation EM congregation separates from the KM to set up its independent church instead of coexisting with harmony.

This researcher's study shows that the majority of Grace Church EM members believes that by having a bilingual governing body between the EM and KM, there is a better opportunity for the church to coexist interdependently helping each other. By maintaining the uniqueness of its church, the second-generation Korean Americans can embrace their Korean culture and maintain Korean American cohesion with strong solidity and a sense of connection due to their experiences. In order to coexist, both the KM and the EM must learn to resolve conflicts dealing with miscommunication, cultural and generation differences producing bi-cultural ministry

¹²³ Young, *Korean, Asian, or American?*, 92.

philosophies, control, different vision, and effort.¹²⁴ One former member of Grace Church stated in the church survey that if the KM mission statement and its purpose for existence are clear then EM should not have any problem following the KM. While another Grace Church member stated, “I highly recommend we as congregation of one body of Christ, in unity recognize we are one Church and keep our focus on God. We are to edify and nurture each other as brothers and sisters of Christ.” A KM and EM members can coexist, but it takes work. Another member captured the importance of having a bilingual governing body by stating that a joint bilingual church governing body makes sense if both the KM and the EM share the common mission goals and results.

Although it is not the scope of this study, perhaps having a strategic plan for the KM and the EM congregations will eliminate some of the misconception and misunderstanding specific to God’s will for their church. But to be efficient and effective in carrying out its vision, goals, and core values, both the KM and the EM congregations need a bilingual governing body to communicate. Only through this structure can truly spiritual leadership carry out God’s revelation for their church. Without a means to communicate adequately, it would be impossible for the KM and EM leadership and their members to coexist harmoniously for God’s Kingdom. By having a joint bilingual governing body, it will minimize the crises for the EM congregation to separate from the KM congregation. Both the KM and the EM would have a better relationship through a joint bilingual governing body. Through a joint bilingual governing body, there should be better transparency in all actions taken by the church as one Grace Church member noted.

The bilingual governing body is not a panacea and the church members need to work to have harmonious relationship. The bilingual governing body only serves as an avenue to communicate effectively. A goal for any church is to have a group of people in union with Christ

¹²⁴ Choi and Lee, *Hiring an English Ministry Pastor & Beyond*, 19.

for fellowship, to worship God, while focusing on discipleship and mission.

Chapter five will summarize the major points from the project and make a conclusive statement regarding the solution to the problem addressed. Also, this researcher will include a statement regarding opportunities for further development of the project.

CHAPTER 5

KEYS TO COEXISTENCE

“Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. 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; one God and Father of all, who is over all and through all and in all.”

—Ephesians 4:2-6

The previous chapter provided a brief description of Republic of Korea-US Combined Forces Command and its basic structure and how this military organization continues to function effectively and efficiently to deter North Korean aggression and prevent war on the Korean peninsula. Through a bilingual framework, both the US and the ROK military combined organizations are able to communicate and function in the defense of the ROK despite language barrier and cultural disparity. Additionally, it also outlined Robert Goette’s church transformational model and how a church, which starts out primarily as an immigrant Korean church transforms itself into being a second- generation Korean American church primarily as an English-speaking congregation. Also, chapter four addressed detailed problems and issues associated with the EM being under the leadership of the first-generation KM, issues for an EM to coexist with the KM, and the reasons why the second-generation EM congregation separates from the KM to set up its independent church instead of coexisting with harmony.

This Conclusion chapter will review the important discussions from each chapter and highlight key points that can be applied in establishing a harmonious interdependent EM congregation coexisting with the KM congregation despite some challenges in the relationship. This researcher will address how this new knowledge can help in establishing future immigrant

Korean churches, the second-generation Korean American churches, or other ethnic second-generation churches.

Immigration Background

Just as Moses and Joshua led the Israelites from Egypt to the Promised Land, many Koreans saw America as the Promised Land for them. It was not until the passage of the landmark Immigration and Nationality Act of 1965 (Hart-Celler Act), which increased the limits on total annual immigration, enabling new generations of immigrants from Asia including Korean to enter into America and begin their American dream.¹ This new historic change in the immigration law gave new opportunities for the Koreans in a new Promised Land even to this day. However, much like the Israelites' "exodus" from Egypt, the transition to a new life of freedom was not easy. With the joy of new opportunities came the despairs of dealing with new challenges of long and difficult work, social dislocation, discrimination, racism, and especially cultural and language barriers.² For the new immigrant Koreans, increased stress associated with new culture and language barrier caused friction at home and they relied on church for comfort. Many immigrants perceived a degradation of Confucius values in the Promised Land, such as hierarchy, community and family, education and achievement, conformity and humility, and respect for tradition and elders, which caused their discontent.³

Unfortunately, Koreans' discontentment parallels how an immigrant church transforms into a second-generation Korean American church. As the immigrant church grows, it is faced

¹ Jonathan Tan, *Introducing Asian American Theologies* (Maryknoll, NY: Orbis Books, 2008), 33.

² Su Yon Pak et al., *Singing in the Lord's Song in a New Land: Korean American Practices of Faith* (Louisville, KY: Westminster John Knox Press, 2005), 39.

³ Nancy Sugikawa and Steve Wong, "Grace-filled Households," in *Growing Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang and Helen Lee (Downers Grove, IL: IVP Books, 2006), 32.

with the challenges of maintaining coexistence with the second-generation Korean American members and its separate EM members. Recent trends for the immigrant churches are as follows: initially, the EM for second-generation young adults is financially supported and under the KM congregation; secondly, the EM develops its own identity and vision migrating toward financial and organizational independence from the KM; and finally, after EM achieving financial autonomy, it may choose to separate from the KM congregation, forcing the first-generation church to start up another second-generation oriented ministry. Unfortunately, this cycle is repeated because people of two generations with different vision cannot coexist. A first-generation KM congregation and a second-generation EM congregation cannot coexist because of EM congregation's fear that the KM is just trying to control the EM. Instead of working to mend the relationship through reconciliation, both the EM and the KM seek a quick fix which leads to a separation instead of coexistence.

Under these circumstances, it seems doubtful that both the EM and KM can coexist for the sake of God and his work. But, examples of both Open Door Presbyterian Church in Virginia and Paxton Korean Church in the Boston Metropolitan have clearly demonstrated that the EM and the KM congregations can coexist interdependently under certain terms. Therefore, as an EM congregation grows in size and autonomy, instead of separating from the KM congregation, both congregations will find better ways to coexist interdependently beyond the conflicts caused from working together. Although there may be many methods or means for a church to remain together as one church, primarily, this researcher focused on the bilingual governing body of the church. As the respondents from the Grace Church survey and interview indicate, there is a desire for the EM congregation to remain as one church with the KM congregation.

Both the EM and the KM congregations desire to maintain harmony within the church as

Scripture displays. Ephesians 2:19, 1 Timothy 3:15, and 1 Peter 2:5 evoke images of the household of God where believers are no longer foreigners, but fellow citizens with God's people and members of God's household. Believers must not be in conflict with each other but must conduct themselves in a godly manner. Both the EM and the KM congregations must allow God to work for them. They need to be Christ-centric and let God be the pillar and the foundation of the truth. They must rely on God.

Despite language and cultural barriers, the immigrant Koreans became successful in the United States. As the church grows, they want to provide much resource to their children and their church, which may consist of Korean American members. Both the EM and the KM congregations must realize that they are of one family because they have been reconciled to God and have a relationship with God through a covenant.⁴ Much like the Gentiles and Jews coming together under the household of God in Ephesus, the immigrant Koreans who are foreigners can embrace with the new second-generation Korean Americans under the household of God by maintaining coexistence through interdependence. Instead of seeking independency, the EM congregation should maintain unity with the KM congregation.

Through a joint bilingual governing body, a second-generation Korean American church can nurture the needs of every EM and KM congregation as they worship together and respect each other. Through the understanding of the transformational process, the new Korean American churches can better service Korean Americans who speak Korean fluently and prefer Korean cultural values over American values. Further, EM congregation and its leadership can address bilingual Korean Americans who prefer English and American cultural values versus Korea and its

⁴ Harold W Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academics, 2002), 396.

values. Biblically, God's household is unified under the grace of God. Instead of looking for an exit strategy when in conflict, both the EM and the KM congregations and its leadership must learn to coexist interdependently to honor and glorify God together. Besides the immigration background, this chapter will address the heritage, the leadership comparison, the biblical model of healthy leadership, the church transformation model, and the EM situation related to the KM to support the argument that the EM should coexist with the KM.

Heritage Acceptance

The characteristics for an immigrant Korean church and the second-generation Korean American churches are different. For immigrant Koreans, church was a panacea for all needs. It provided social services and social functions, such as networking for employment, source of credit by borrowing from other church members, place of belonging and church-sponsored activities, and golfing or shopping buddies. It provided opportunities to lead for those who sought lay leadership positions like elder, *gwonsa*, or deacon. Also, a church served as the Korean culture center. The church environment provides the background and the environment to practice and preserve traditional Korean culture through the celebration of shared history as well as the instruction of Korean language and customs are taught.⁵ For example, Korean churches sponsor cultural activities, such as Taekwon-Do (Korean martial arts), fan dancing, or Korean folk dancing in addition to Korean language instruction. Also, it helps to retain ethnic culture by practicing and preserving through a variety of means, including the celebration of major Korean holidays, serving Korean food, and the practice of Confucian values.⁶

Based on the first-generation Korean immigrants' life in ethnic churches, the following

⁵ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 25.

⁶ Ibid.

conclusion can be made: 1) the great majority of Korean immigrants attend ethnic churches; 2) each congregation averages 100 members or less; 3) it is not closely located, and Koreans often drive long distances to attend churches; 4) church members are only committed to their congregations; 5) ethnic churches operate in the way that may seem discriminatory toward females and the young, while displaying church leadership; and 6) Korean immigrants have extremely conservative views, adhering to traditional views on marriage.⁷ The first-generation Korean churches maintain several distinguishable patterns: 1) at least 70 percent of immigrant Koreans are church members; 2) they are either self-employed or work in entrepreneurship; 3) they are not wealthy, but still enjoy relative affluence; 4) their churches are ethnically homogeneous; 5) the immigrant churches are small; and 6) over 75 percent of Koreans use English in the workplace exclusively or often.⁸

The first-generation Koreans and the second-generation Korean Americans differ in many ways, including their ethnicity. Most of the immigrant Koreans' children have been *Americanized* from early childhood and live like Americans, think culturally like Americans, and use English as their native language.⁹ For second-generation Korean Americans, they were raised believing in the American dream that anything is possible from the onset of their school years. However, when they start realizing that they are white inside and yellow outside, some Korean Americans tend to

⁷ Kwang Chung Kim and Shin Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 87.

⁸ R. Stephen Warner, "The Korean Immigrant Church as Case and Model," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 30-32.

⁹ Kwang Chung Kim, R. Stephen Warner, and Ho-Youn Kwon, "Korean American Religion in International Perspective," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 13.

embrace the significance of their Korean ethnic heritage.¹⁰ Within the complex interplay of two socio-cultural systems, the Korean ethnic heritage and the American way of life shape their way of life.¹¹ This reason may be why those who speak and understand Korean prefer to attend the English-speaking ministry. Based on the February 2015 Grace Church survey and its 59 respondents, 44 individuals or 75 percent of the EM members understood spoken Korean without too much difficulty, 50 individuals or 85 percent attended the KM worship service less than once a month, and 39 individuals or 66 percent never attended the KM worship service despite being able to understand the sermon.

Whether due to cultural differences, ethnic identity, or other differences, the EM, led by the Korean American young adults, seems to follow two different developmental paths: one is to become increasingly autonomous unit within first-generation immigrant churches by being totally separate and independent, and the other is to begin an independent and separate church without any attachment with immigrant churches.¹²

For the second-generation Korean Americans, their values are different from their immigrant parents. For example, Confucian ethics are less binding, although the young men are not totally ready to give up vestiges of their patriarchal legacy.¹³ Even with the second-generation Korean American women, they are still trying to express their own identity amidst the racial discrimination they experience in American society and the gender discrimination they experience from Korean American men.¹⁴ Needless to say, each congregation has different church-related needs. Although a church is a sanctuary for the Korean immigrants, for the second-generation

¹⁰ Kim, Warner, and Kwon, "Korean American Religion in International Perspective," 13.

¹¹ Ibid.

¹² Ibid., 15.

¹³ Ibid.

¹⁴ Ibid.

Korean Americans, it is a place of worship, an instrument for God's work. With a similar vision for the church, two generations of Koreans or Korean Americans may be able to coexist; without the same vision or mission, many second-generation EM adults would desire their own independent church.

There is no doubt that the KM and the EM are different whether discussing membership commitment, makeup of the lay leadership, or its ethnicity. Based on this researcher's observation of Grace Church throughout 2014, the first-generation Koreans in the KM are definitely more spiritual and more dedicated to their church than the second-generation Korean Americans in the EM considering the number of church attendance as one of the factors. But the EM congregation members are more likely to reach out to the community beyond the inner workings of the church. For example, Grace Church EM members are involved with feeding the inner city homeless as well as providing a worship service once a month, providing seminars for youth mentorship, creating care packages for the needy, and helping and coordinating the annual local community appreciation day in conjunction with the KM. Additionally, on the EM congregation members are interested in being involved with the issues like international women trafficking or local problems like homelessness.

First-generation Korean churches are set up with male-centered and hierarchical power structures in line with Confucianism. It may be easy to assume the immigrant church is set up to serve the needs of men. However, there is a minor change in an EM congregation. In Grace Church, the church leadership positions seem to be more prestigious for the KM than the EM. As of March 2015, Grace Church EM has two elders, and they, along with the newly elected four deacons, act as the governing body along with the EM pastor independent from the KM. For EM leadership, the title of an elder or a deacon is not as important as the KM where using the title and

the last name is part of the protocol working within the church when addressing the individual.

One of the key factors in whether individuals worship in the KM or the EM service lay on their self-identification of their ethnicity. Ethnicity is mainly characterized by cultural distinction such as language, dress, food, holidays, customs, and values.¹⁵ Language is the central part of ethnicity and has the strongest effect on integrating members into a particular ethnic group.¹⁶ Yet, language is also the first part of the immigrant culture to diminish and young immigrants are unable to maintain their parents' language for conversation after they have been Americanized.¹⁷ For this reason, the immigrant churches must provide Sunday school classes for children in English. This is a reality with Grace Church. Grace Church provided English speaking worship for children's ministry starting from grades K to 5th. Additionally, the middle school and high school worship services are also in English.

As the second-generation Korean Americans became more Americanized, they tend to identify themselves not just as Koreans, but Korean Americans. Of the 59 respondents from the Grace Church survey, 6 individuals or 10 percent responded as "Korean"; 50 individuals or 85 percent as "Korean American"; and 3 individuals or 5 percent as Christians. Although there was an option for other instead of Korean or Korean American, other ethnic members of Grace Church identified themselves as Christians rather than European or Chinese. Based on the survey, 56 percent of the respondents spoke Korean fluently and 75 percent of them understood the spoken Korean without too much difficulty. Many Grace Church members elected to worship in the EM service and not in the KM even though they spoke English well likely due to their comfort level in

¹⁵ Pyong Gap Min, "Introduction," in *Second Generation: Ethnic Identity among Asian Americans*, ed. Pyong Gap Min (Walnut Creek, CA: Altamira Press, 2002), 6.

¹⁶ Ibid.

¹⁷ Ibid.

the American culture.

In order for a church to be effective and efficient, it must have a church governing body with godly people. The governing body of the KM for Grace Church is made up of twelve elders who make up a session of the elders. Out of ten EM pastors, elders, and deacons, all of them who were interviewed stated that having a bilingual governing body would help the EM coexisting with the KM. However, it has yet to become a reality.

Based on the characteristics of the immigrant churches and understanding the makeup of the churches in its church governing body and the self-identity of the church members' ethnicity could play an essential role in whether a church can coexist between the KM and the EM members. A common language to communicate effectively and efficiently within a church is essential for any church, but more critical for those churches dealing with language and cultural barriers due to their ethnicity. Establishing commonality through language by setting up a joint bilingual governing body should provide a better environment for the second-generation Korean Americans to coexist with the first-generation Koreans.

Leadership Comparison

Only a spiritual leader can truly lead a church based on God's revelation. A spiritual leader must abide in Christ and depend on him to glorify him. There are four stumbling blocks against healthy growth for the leader: 1) Confucian-based perspectives; 2) false humility; 3) face-saving approaches; and 4) inability to resolve conflict.¹⁸ Confucius believed that when the relationships between people are healthy in that each person understood his or her role in the relationship, then society would be able to function properly and benefit because they would treat each other with

¹⁸ Helen Lee, "Healthy Leaders, Healthy Households 1: Challenges and Models," in *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, ed. Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: IVP Books, 2006), 61.

respect and courtesy.¹⁹ Although the teachings of Confucius and the Confucian-based perspectives seem dated and ancient, they still played an important role in the development of Koreans.

Unfortunately, a Confucian-based model of leadership runs counter to the teaching of the Bible.²⁰

Besides the Confucian-based perspectives, false humility is another stumbling block against healthy growth. False humility comes from a person who knows deep within himself or herself that he or she is competent and able to handle an assignment but decline to avoid embarrassment. At times, false humility prevents people from making the best decision based on the facts at hand.

Another stumbling block is saving-face approaches. Although it may appear to be stereotyping Asians, Asian Americans want to avoid being shamed and their behavior of wanting to avoid shame is deeply rooted into the identity of Asians and Asian Americans.²¹ Due to face saving culture, church leaders must be sensitive to their members' need to avoid shame, which may mean fewer members willing to share their testimonies.

Inability to resolve conflict is another stumbling block against healthy growth. Besides saving-face approach, Asians tend to view conflict in a negative light; therefore, many Asian American churches may not have had many opportunities to practice healthy conflict resolution in personal life or in a church setting.²² Typically, when there are disagreements in a church, most people are told to deal with them instead of providing ways to resolve them. Because a conflict is not resolved well at all in Korean immigrant churches, they tend to split rather than work through the issues. A leader needs to be able to resolve conflicts.

¹⁹ Will Langford, "Confucianism," in *The Popular Encyclopedia of Apologetics*, ed. Ed Hindson and Ergun Caner (Eugene, OR: Harvest House, 2008), 153.

²⁰ Lee, "Healthy Leaders, Healthy Households 1," 62.

²¹ Ibid.

²² Ibid., 66-67.

Immigrant Korean pastors and second-generation Korean American pastors have different leadership styles. First-generation Korean pastors are sacrificial, dedicated, and sacrificial to the point of being workaholics. Their pastors “can-do” attitude is contagious, but they may lack planning and organizational skills. For the second generation, influenced by Western ideals of egalitarianism and autonomy, there is a tendency to reject the Confucianism-based perspective of the first-generation’s emphasis on hierarchical authority. However, for the second-generation pastors, they lack the boldness of the first-generation Korean pastors and tend to rely too much on the facts, rather than letting faith lead its course.²³ They need to embrace that faith supersedes reason and spiritual fervor overcomes analysis.²⁴

Another difference between the KM and the EM pastors is their method of communication. The first-generation Korean pastors communicate implicitly, but second-generation Korean Americans communicate explicitly, which causes some misunderstanding between them. This method of communication is cultural and becomes a stumbling block to the second-generation Korean American pastors. If the first-generation Korean pastors want to communicate with second-generation Korean Americans, they need to know what the other person is saying without the other person having to say it, bringing in shame to the other person.²⁵

Unfortunately, this method of communication explains some of the miscommunication within the staff at Grace Church. Because the Grace Church senior pastor communicates implicitly, many second-generation EM pastors do not catch the subtlety of the issue. The

²³ Danny Han, *Hope of Reconciliation: Connecting First and Second-Generation Pastors* (Los Angeles, CA: JAMA Publishing, 2013), 84.

²⁴ Ibid.

²⁵ Ibid., 87.

misunderstanding becomes more predominant since not all of the EM pastors are Korean speakers.

Biblical Model of Healthy Leadership

There are various leadership characteristics of the immigrant Korean pastors and the second-generation Korean American pastors. In describing leadership, Collins points out the criticality of a Level 5 leadership embodied in not large personalities but rather quiet, humble, gracious, modest, shy with blend of personal humility, and professional will.²⁶ Dickson focuses on humility aspect of leadership and how humility in a leader aspires others to perform their best for the organization.²⁷ In his book, *Everyone Communicates Few Connect*, Maxwell highlights without effective communication, people cannot succeed in life, but with good communication and leadership, the communicators can connect with the listeners. He defines connecting as “the ability to identify with people and relate to them in a way that increases your influence with them.”²⁸ Both Collins and Dickson emphasized humility as part of the Level 5 leadership while Maxwell emphasized the importance of communication to connect with the others. Key leadership character for spiritual leaders is not too different from the secular business world.

The characteristics of spiritual leaders must uphold the character of Christ. In Christ, the lifestyle of servanthood and humility are displayed. Christ was an effective communicator. A Christian leader is someone who is influenced by God’s vision and motivates others to follow God’s plan.²⁹ One of the key responsibilities of the spiritual leader is to make sure he is able communicate the vision that God is giving him regarding his or her church and to project that

²⁶ James Collins, *Good to Great: Why Some Companies Make the Leap ... and Others Don't* (New York, NY: HarperCollins Publishers Inc., 2001), 12-13.

²⁷ John Dickson, *Humilitas* (Grand Rapids, MI: Zondervan, 2011), 154-155.

²⁸ John Maxwell, *Everyone Communicates Few Connect* (Nashville, TN: Thomas Nelson, 2010), 3.

²⁹ David Early, and Rod Dempsey, *Disciple Making Is...How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2013), 28.

vision to his staff and congregation.³⁰ Christian leaders can motivate others through prayers and by encouraging others through the Word of God.³¹ Spiritual leaders will need to persuade or motivate others to follow God's vision through solid character as well as empowering others to grow spiritually and develop to reach their full potential.³² With focus on God's vision and work, pastoral leaders can maintain healthy spiritual leadership to display harmony in their churches.

Looking at the characteristics of the KM and EM pastors, if they can be more spiritual and biblical through the examples of Christ, harmony could be achieved with work. By focusing on the spiritual formation to discipleship, both the KM and the EM pastors can enhance their commitment to the Scripture and rely on God for guidance and leadership. Only spiritual pastors can hear what God has to say and follow his will for them and their churches. Furthermore, they must be purpose-driven for God's mission. Also, both generations of pastors must be character-driven leaders pursuing Christ's life of sacrifice and humility by making following choices: 1) be willing to let go of the perks and privileges of leadership; 2) learn to empty oneself; 3) lead by being a servant; 4) lead through humble obedience; and 5) be willing to wait for exaltation.³³ If both the KM and the EM pastors can truly prioritize their pastoral goal by embracing the identity of Christ, seeking to lead using moral authority, leading as a shepherd and a servant, and leading with God-reliant heart, they will glorify Christ as a leader of the church, but also the atmosphere will enhance harmony to enable the EM pastors to coexist with the KM pastors.³⁴

³⁰ Early and Dempsey, *Disciple Making Is*, 75.

³¹ *Ibid.*

³² *Ibid.*, 195-196.

³³ Joseph Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), 118-126.

³⁴ *Ibid.*, 168.

Church Transformational Model

This section outlines Goette's church transformation of an immigrant Korean church as it transitions to a second-generation Korean American church addressing the situations and the problems between KM and EM as well as look at the potential strategy to provide harmony where KM and EM can coexist interdependently. Goette highlights a first-generation immigrant Korean church transformation into a bilingual second-generation Korean American church through the six transformational steps: the establishment of the immigrant church to establishments of children's ministry, youth ministry, English department, EM, and emergence of English-speaking church; however, the transformational process takes time. In the transformational process, the KM will encounter crisis as they transition into different stages of the transformation.³⁵

Stage one of transformation is the establishment of the immigrant church. As both the adults and the children communicate in their native language, there are no issues. But as an immigrant Korean church grows, it is faced with its first crisis, a need to fulfill English speaking Sunday leadership.³⁶ This crisis can be resolved through two ways: 1) outsource the requirement, or 2) utilize the Sunday school of the church from which they are renting facilities.³⁷ Through this temporary arrangement, it will resolve the first crisis due to limited children.³⁸

Stage two of the transformation is when an immigrant church has a children's ministry in English. The immigrant church faces the second crisis: a requirement for part-time trained

³⁵ Robert Goette, "The Transformation of a First-Generation Church into a Bilingual Second-Generation Church," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, ed. Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 125.

³⁶ *Ibid.*, 129.

³⁷ *Ibid.*

³⁸ *Ibid.*

leadership when the children become older and attend junior and high school.³⁹ Although it will be a financial burden to the church, hiring a part-time youth pastor who speaks English and has understanding of both American and Korean culture will help.

Immigrant church transitions to a stage three with a requirement for youth ministry in English.⁴⁰ During this stage, a decision will be made by a church, whether to have the young people attend the main Korean service while providing a simultaneous translation or provide a separate youth worship service in English for them.⁴¹ Since it is difficult to hold young people's attention through the headphone via translation, most churches pursue having a separate worship service in English.⁴² During this stage, a church will face the third crisis associated with language and culture. During this time, the immigrant growing church needs to seek an EM pastor to attract the older second-generation Korean Americans.⁴³

An immigrant church transitions from the third to the fourth stage when it needs to set a formal English department due to the additional growth of the second-generation Korean Americans. The EM coexisting interdependently with the KM has benefits to the immigrant church, such as financial support, facilities, stability during difficult times, the children's program is usually in place, family connection and ties can be maintained, opportunities to minister to children, some spiritual guidance and wisdom, role models for second generation concerning loyalty to church, and respect for ministers, wider prayer base, and a Korean-Christian spiritual legacy can more easily be transferred to the next generation.⁴⁴ In this stage, the creation of an adult

³⁹ Goette, "The Transformation of a First-Generation Church," 129.

⁴⁰ Ibid.

⁴¹ Ibid., 130.

⁴² Ibid.

⁴³ Ibid., 131.

⁴⁴ Ibid., 132.

English department/congregation will bring all the challenges of a new church. With a new English department, there will be a need for a full-time English-speaking associate pastor.⁴⁵

In this stage, the fourth crisis is decision-making. As English-speaking department thrives, the EM pastor desires a significant input to the decision-making process related to its budget, programs, and leadership selection.⁴⁶ The KM leadership resolves this crisis by providing opportunities for the EM to select its own elders and deacons.⁴⁷

Stage five of the transition involves an immigration church having an adult English congregation. Usually the EM pastor serves under the KM pastor.⁴⁸ It is likely that with the growth of the EM in numbers and influence, there would be an increase in tension between the KM and EM pastors.⁴⁹ The aim of the church would be to maintain harmony between the two congregations despite having language and cultural barriers between the older immigrant Korean members and younger EM members.⁵⁰ Harmony could be maintained if the older first-generation Koreans can give respect and treat younger English congregation members as equals. The crisis associated with this stage is power and focus struggle or shift. As a larger number of EM members grow, the focus of the church could shift from the KM to the EM, creating a power crisis.⁵¹ During this church power shift, the immigrant Korean leadership will attempt to maintain the decision-making process, likely due to their need for personal significance.⁵²

A church would transition to the final stage if it was successfully able to address the power

⁴⁵ Goette, "The Transformation of a First-Generation Church," 133.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid., 135.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Ibid.

struggle and shift in the focus from the KM to the EM congregation with the major decision-making process being the responsibility of the EM.⁵³ During this stage, a former immigrant Korean church has transformed into a second-generation Korean American church, resulting in a predominately English-speaking church with a Korean-speaking department.⁵⁴ In a role reversal, at this time the EM will primarily service the KM.

This whole transition process from an immigrant Korean church to a full-up EM congregation with a minor Korean-speaking department or ministry suppose to take anywhere from twenty-five to forty years for an average immigrant church.⁵⁵ It is important to note that all transformations are not equal: some churches will choose not to proceed beyond a certain stage; others will jump two stages forward and step back a stage several times, and while newly planted or established churches will skip the first few stages and begin at one of the later stages.⁵⁶

KM Leadership Oversight

As previously noted under Goette's fourth stage of church transformation, even with the formation of an English ministry or having a separate department of the immigrant church, the EM leadership decision-making process remains with the KM, despite having a lead English-speaking pastor that is separate from the Korean-speaking congregation.⁵⁷ Although the EM members enjoy a degree of autonomy over its own governance, the final decisions and over-all control of the English ministry still remains within the senior Korean pastor.⁵⁸ Most EM members would argue

⁵³ Goette, "The Transformation of a First-Generation Church," 135.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 35.

⁵⁸ Ibid.

that maintaining ties with a Korean immigrant church would handicap the outreach potential and grow evangelistic complacency with the partnership.⁵⁹

Therefore, it is critical for a KM centric church to provide ample resources for a sustaining English-speaking congregation so that the Korean Americans can remain tied to their ethnic background. The main reason why second-generation Korean Americans prefer to attend a Korean church is because they feel more comfortable fellowshiping and worshipping alongside the individuals with the same ethnic background.

With a full-time EM pastor, a full-time assistant EM pastor, a separate part-time children, youth, and college pastors, the Grace Church English department grew in numbers. Due to EM department being under the KM congregation especially with the budget decision-making process, certain outreach programs encompassing other ethnic groups may be limited. As long as the vision and the mission of the EM remain the same with the KM, there would be no problems for the English department staying under the umbrella of the KM congregation. However, as the English department thrives and has a potential for a rapid growth in numbers beyond the KM congregation, the immigrant church must discover ways to maintain coexistence between the EM and the KM.

In order to be successful under the KM leadership, the EM pastors must recognize they are not in charge and they will not be in charge. Their vision and goals must be in stride with the KM overarching goal and vision. If the EM pastors understand that they have a supporting role, they will be successful and will be able to serve underneath the KM leadership. The problem and the crisis arise when the EM congregation grows and needing a voice with some form of decision making power.

⁵⁹ Kim, *A Faith of Our Own*, 36.

EM Coexists With KM Leadership

For those EM pastors and members who desire ethnic fellowship and want to maintain Korean identity, it can be done. They tend to gravitate towards other Korean Americans who view themselves as Korean Americans with similar life experiences and interests. Both the KM and the EM may consider their relationship interdependent due to their cooperation in serving as Sunday school teachers. From K to 12th grade Korean American students are taught in English. Due to their speaking ability, the most of the teachers' positions are filled by the second-generation Korean Americans from the EM, complemented by well versed English speakers from the first-generation Koreans from the KM. Ecklund's study on the Korean Americans participating in the second-generation Korean American church is very consistent with this researcher's observation on Grace Church. This is not to say that there is no tension between the KM and the EM. As previously mentioned in chapter three, there are generational gap and different cultural perspectives such as the methods of communication, ways to relate to people, organizational set-up, control versus empowerment between the KM and the EM members. Due to misunderstanding associated with the cultural background, it is a major factor in causing the crisis between the KM and the EM members.

During the survey and the interviews, Grace Church members also emphasized that cultural barrier could be a factor in coexistence. However, as the EM congregation grows and functions under its governing body, there may be an opportunity to coexist together by providing a joint bilingual governing body that will support the KM and the EM. But it does not mean it will be easy. Both congregations would benefit since the congregations will be able to take an advantage of the resources that both provide. The KM will be the primary provider and servers for the weekly post-service luncheon, while the EM can support the children and youth ministry through the

provision of the English-speaking Sunday school teachers and mentors.

Some EM members have grown up in the KM, and have strong relational and emotional ties with the KM members. Some of the EM members are related to KM members and ministry. If they separate the EM from the KM, the relational and emotional disconnection may bring guilt and shame toward their mother church. Through a peaceful interdependent coexistence, the EM members can avoid challenges and maintain harmony and mutual relationship with the KM rather than complete separation; they want to maintain mutual beneficial relationship between the KM and the EM.⁶⁰ Many believe that through a joint bilingual governing body, two congregations can maintain harmony.

EM Separated and Away from KM Leadership

Although there may be a desire to maintain harmony by coexisting between the KM and the EM, it becomes an obstacle too great to overcome. Some of the reasons for separations are 1) conflicts between senior pastor and church leaders due to miscommunication; 2) cultural and generation differences causing different ministry philosophies; 3) EM lacking empowerment; 4) different vision; and 5) lack of cooperation and community effort from the immigrant church leadership.⁶¹

Another reason why second-generation Korean Americans would pursue a separate church away from its immigrant church is due to their desire to have their own church identity beyond the Korean ethnic church. They feel that too much Korean culture-centered influence would be an obstacle in the mission for multicultural or other ethnic groups.⁶² Second-generation Korean

⁶⁰ Jacob Young, *Korean, Asian, or American?: The Identity, Ethnicity and Autobiography of Second-Generation Korean American Christians* (Lanham, MD: University Press of America, 2012), 31.

⁶¹ Joseph Y. Choi and W. Jae Lee, *Hiring an English Ministry Pastor & Beyond: In an Asian American Church Context* (Columbia, MD: InJ Publishing House 2011), 19.

⁶² Young, *Korean, Asian, or American?*, 27.

Americans' vision is beyond the immigrant Koreans and they want to reach out to others without ethnic boundary. They may feel that strong attachment to ethnicity is spiritually unhealthy and an obstacle to church vision of reaching a multiethnic, multicultural, and multiracial church.⁶³

Hence, it will struggle with a major identity dilemma. On one side, the second-generation Korean Americans desire and have multicultural church vision, but on the other side, they cannot help but embrace Korean American identity. It will be difficult for the EM congregation to escape Koreanness. The second-generation Korean American church will be tied to Korean American ethnicity and may not be able to cultivate an environment to bring in other ethnic groups. It will also be difficult to reach and evangelize others who are not like them. Without shedding its ethnic identity, it will be a challenge to pursue a multiethnic and multicultural church beyond its own ethnic boundary.

Future Church Development

Based on the surveys and the interviews of Grace Church EM members, utilizing a joint bilingual governing body will give opportunities for the EM to coexist with the KM. However, a bilingual governing body is just an instrument or a tool. Without a spiritual pastor leading a church, no change will occur. The KM congregation will transform into a fully EM-led congregation within twenty-five years to forty years as Goette eluded, but it will take a spiritual leader, mostly likely one with a bilingual language ability who can ethnically identify with the congregation that he or she is about to lead. Although a further study would help in determining whether immigrant churches or its pastors have a strategic plan to lead their churches with a vision, it was beyond the scope of this study. Therefore, a bilingual spiritual leader with a vision incorporated in a strategic

⁶³ Young, *Korean, Asian, or American?*, 90.

plan can use the bilingual governing body to ensure the EM and the KM congregations can coexist interdependently and harmoniously. Eventually, through transformation, a second-generation Korean American congregation will become a majority, while the immigrant Koreans will be a minority group in the same church, assuming they maintain coexistence instead of separating.

By developing the joint bilingual body, any ethnic first-generation church beyond ethnic Korean immigrants could hope to transform their church into a second-generation's church by utilizing a bilingual governing body. The effectiveness of a joint bilingual governing body can be more obvious if the ethnic group's language is totally different from English.

Also, applying this concept to a newly planted church would enable harmony in a church. This researcher is in the process of planting a church in Maryland with another pastor. Already, a bilingual bylaw has been drafted, and a joint bilingual governing body is expected to be stood up when Christ Mission Church opens. The Christ Mission Church worship service will include the KM congregation followed by a separate EM congregation. This researcher senses that the EM and the KM congregation can coexist harmoniously because both pastors will be co-pastors and they are both bilingual. Additionally, they will be utilizing a common strategic plan for the EM and the KM.

Conclusion

This chapter summarized the key points from the each section. The first section reviewed the history of the early immigrant Korean churches in the United States. The second section addressed the problems between EM and KM. The third section identified a church transformation model and strategy to provide harmony where EM and KM can coexist. The research method included interviewing and surveying the members of English Ministry in an immigrant church located in the Washington D.C. area. The EM coexisting with the KM identified issues associated

in a typical Korean immigrant church. Based on the studies, the EM had a tendency to stay under the authority of the Korean Ministry leadership, coexist independently with a separate administration, or depart to set up a separate church as the EM evolved.

As Goette's transformation church model outlined, the key to a smooth transformation within Korean American churches is the first-generation KM leadership. By understanding the church transformation process, the first-generation Korean church leadership including pastors, elders, and deacons will anticipate future crises and respond to them strategically.⁶⁴ The first-generation of leaders, if they decide to choose, have the ability to empower the future generation of EM leaders and the opportunity to mentor them by making cultural concessions in order to effectively minister to Americanized Korean Americans.⁶⁵

This research showed that based on the case of study of Grace Church, a majority of its members believe that by having a bilingual governing body for the EM and KM, there is a better communication tool set up to coexist interdependently. By maintaining the Korean uniqueness of its church, the second-generation EM can embrace their Korean culture and maintain Korean American cohesion with strong connection and experience, which should minimize dealing with miscommunication, cultural and generation differences producing bicultural ministry philosophies, control, and different vision.⁶⁶ A KM and EM members and its leadership can coexist, but it takes work. Another member of Grace Church highlighted the importance of having a bilingual governing body this way: "A joint bilingual church governing body makes sense only if both the KM and EM share the common mission goals and results." The survey respondent highlighted the importance of vision, mission, and goals.

⁶⁴ Goette, "The Transformation of a First-Generation Church," 139.

⁶⁵ Ibid.

⁶⁶ Choi and Lee, *Hiring an English Minister Pastor & Beyond*, 19.

All churches need a strategic plan with a common vision, mission, and goals. Only through an effective bilingual governing body can true spiritual leadership efficiently carry out God's revelation for their church. By having a bilingual governing body, it will minimize the crises for the EM congregation to separate from the KM congregation. Both the KM and the EM would have a better relationship through a joint bilingual governing body. A joint bilingual governing body is not a panacea and the church members need to work to have harmonious relationship. For first-generation Koreans and second-generation Korean Americans, a church is a pertinent part of their faithful lives and in order to maintain harmony; the immigrant Korean people and the next generation of Korean Americans must transcend cultures and generational issues; otherwise, it will become insignificant.⁶⁷ Through a joint bilingual governing body, a church consisting of the EM and KM congregation will be able communicate more effectively and coexist harmoniously for God's mission. For Koreans and Korean Americans, a joint bilingual governing body will function as a tool to execute God's vision as they attempt to coexist together in perfect harmony to do God's work.

⁶⁷ Simon C Kim, *Memory and Honor: Cultural and Generational Ministry with Korean American Communities* (Collegeville, MN: Liturgical Press, 2010), 84.

APPENDIX A

Perfect Harmony: Korean-American EM Congregation Coexisting Interdependently With the First-Generation Korean Congregation Survey Questions

1. What position do you hold at your church? Choose one answer.
 - a. Pastor
 - b. Elder
 - c. Deacon
 - d. Member
 - e. Regular attendee but not a member
 - f. Former member

2. How long have you been attending your current church?
 - a. 1-2 years
 - b. 3-5 years
 - c. 5-10 years
 - d. 10-15 years
 - e. 15 years +

3. What do you consider yourself ethnically?
 - a. Korean
 - b. Korean American
 - c. American
 - d. Other (please specify in the comment section)

4. Do you speak Korean fluently?
 - a. No
 - b. Yes

5. Do you understand spoken Korean without too much difficulty?
 - a. No (less than 50%)
 - b. Yes (equal or more than 50%)

6. How frequently do you attend KM service in addition to EM service?
 - a. Never
 - b. Less than once a month
 - c. Once a month
 - d. Twice a month
 - e. Greater than twice a month

7. Is there transparency in all actions taken by the church governing body in the EM even if the EM has a separate governing body from the KM?
 - a. No
 - b. Yes

8. Is there transparency in all actions taken by the church governing body in the KM as far as you are aware?
 - a. No
 - b. Yes

9. Have you attended any of the EM or KM church members' meetings?
 - a. No
 - b. Yes

10. Which statement best describes your EM status in relations to the KM?
 - a. EM is under KM (EM is dependent on KM)
 - b. EM coexists with KM (interdependent)
 - c. EM is independent from KM (financial independency); administration functions are separate
 - d. EM is independent from KM (total separation)
 - e. Other (please specify in the comment section)

11. Do you think having a joint bilingual church governing body (represented by both EM and KM leadership, including pastors) with required translator for meetings will help EM and KM coexist interdependently (stay together as one church) assuming all other factors being equal?
 - a. No
 - b. Yes

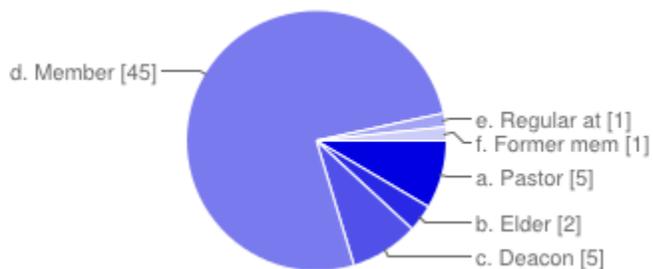
12. Based on your answer to question 11, how do you see your EM congregation transitioning five years from now?
 - a. EM stays under KM (EM dependent on KM)
 - b. EM coexists with KM (interdependent)
 - c. EM is independent from KM (financial independent only); administration functions are separate
 - d. EM is totally independent from KM (total separation)
 - e. Other (please specify in the comment section)

13. As an EM member, what do you want or hope for EM within the next five years?
 - a. EM stays under KM (EM dependent on KM)
 - b. EM coexists with KM (interdependent)
 - c. EM is independent from KM (financial independent only); administration functions are separate
 - d. EM is totally independent from KM (total separation)
 - e. Other (please specify in the comment section)

14. Do you have anything else to comment/recommend in reference to the bilingual church governing body?

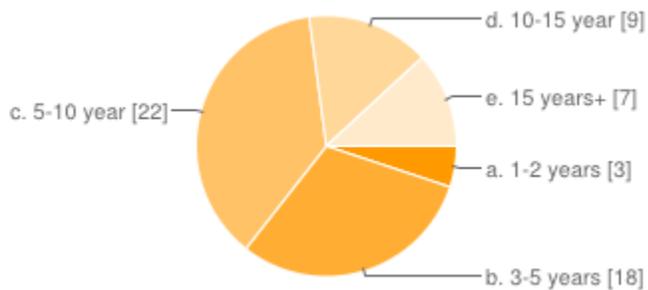
APPENDIX B

1. What position do you hold at your church? Choose one answer.



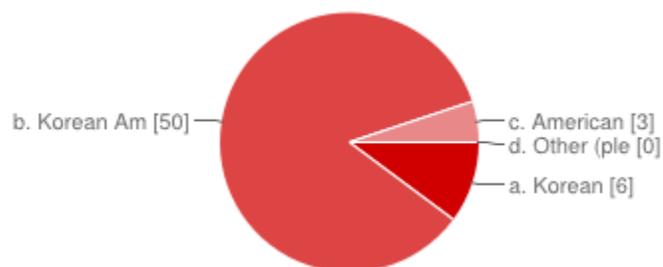
a. Pastor	5	8.2%
b. Elder	2	3.3%
c. Deacon	5	8.2%
d. Member	45	73.8%
e. Regular attendee but not a member	1	1.6%
f. Former member	1	1.6%

2. How long have you been attending your current church?



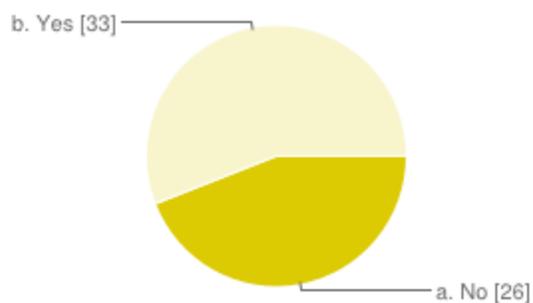
a. 1-2 years	3	5%
b. 3-5 years	18	31%
c. 5-10 years	22	37%
d. 10-15 years	9	15%
e. 15 years+	7	12%

3. What do you consider yourself ethnically?



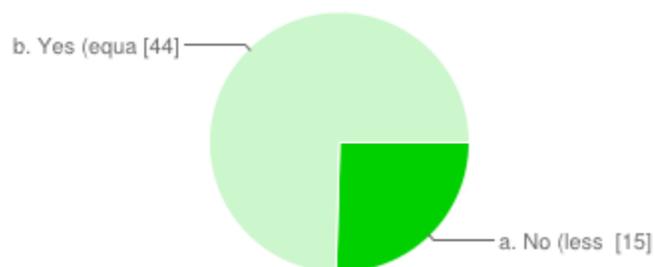
a. Korean	6	10%
b. Korean American	50	85%
c. American	3	5%
d. Other (please specify in the comment section)	0	0%

4. Do you speak Korean fluently?



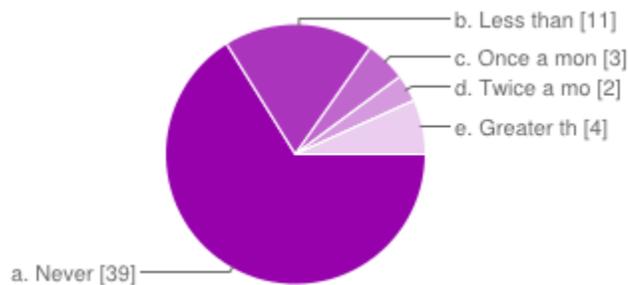
a. No	26	44%
b. Yes	33	56%

5. Do you understand spoken Korean without too much difficulty?



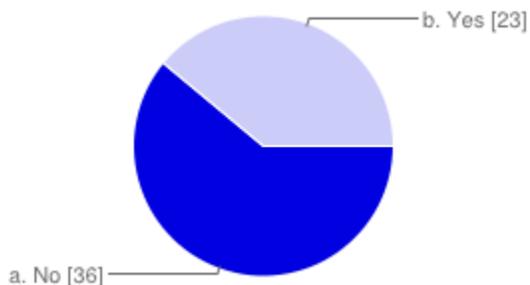
a. No (less than 50%)	15	25%
b. Yes (equal or more than 50%)	44	75%

6. How frequently do you attend KM service in addition to EM service?



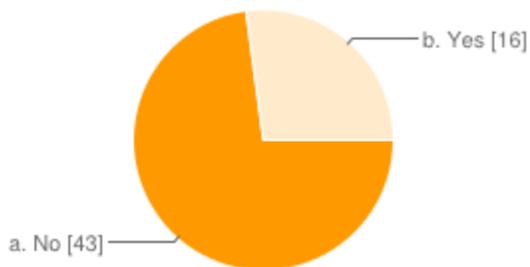
a. Never	39	66%
b. Less than once a month	11	19%
c. Once a month	3	5%
d. Twice a month	2	3%
e. Greater than twice a month	4	7%

7. Is there transparency in all actions taken by the church governing body in the EM even if the EM has a separate governing body from the KM?



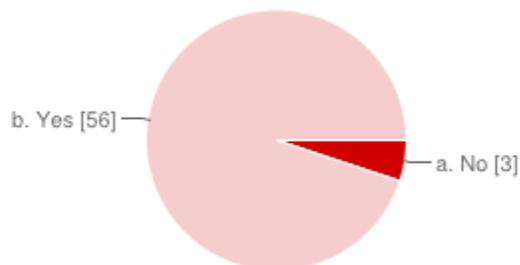
a. No	36	61%
b. Yes	23	39%

8. Is there transparency in all actions taken by the church governing body in the KM as far as you are aware?



a. No	43	73%
b. Yes	16	27%

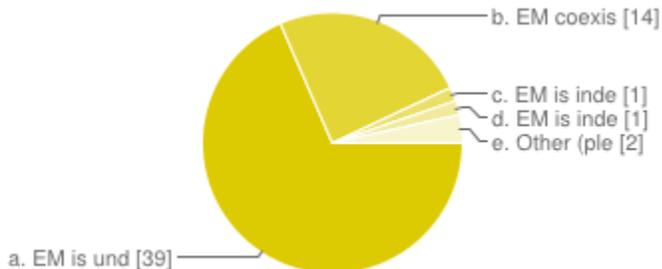
9. Have you attended any of the EM or KM church members' meetings?



a. No **3** 5%

b. Yes **56** 95%

10. Which statement best describes your EM status in relations to the KM?



a. EM is under KM (EM is dependent on KM) **39** 66%

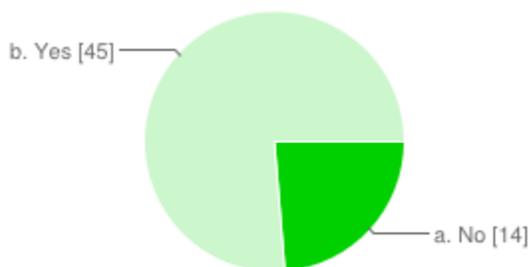
b. EM coexists with KM (interdependent) **14** 24%

c. EM is independent from KM (financial independency); administration functions are separate **1** 2%

d. EM is independent from KM (total separation) **1** 2%

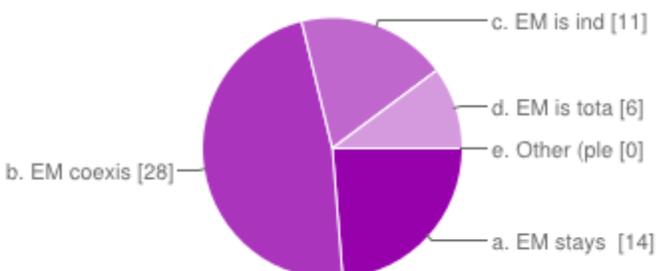
e. Other (please specify in the comment section) **2** 3%

11. Do you think having a joint bilingual church governing body (represented by both EM and KM leadership, including pastors) with required translator for meetings will help EM and KM coexist interdependently (stay together as one church) assuming all other factors being equal?



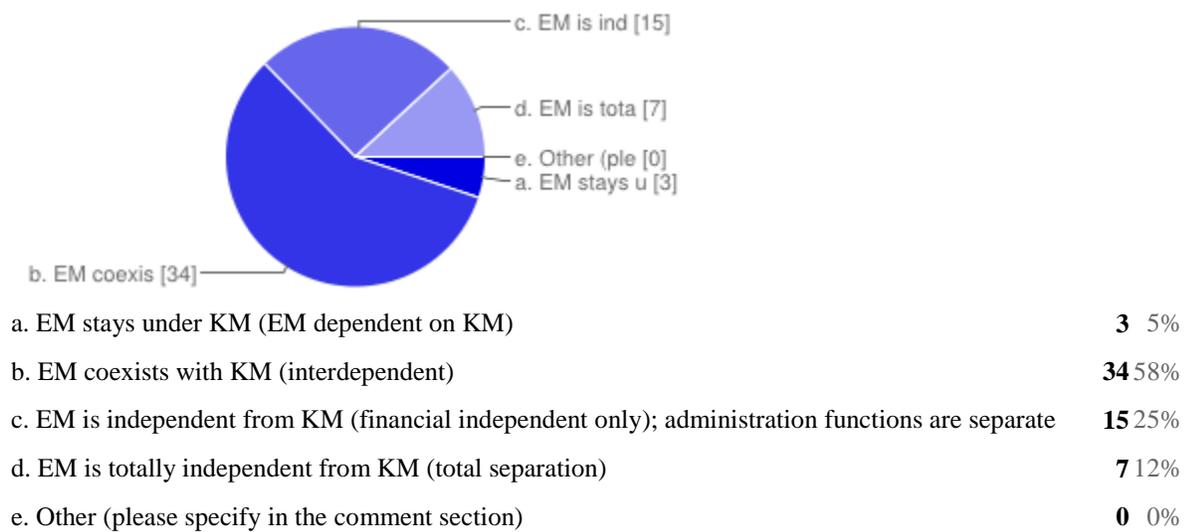
a. No 14 24%
b. Yes 45 76%

12. Based on your answer to question 11, how do you see your EM congregation transitioning five years from now?



a. EM stays under KM (EM dependent on KM) 14 24%
b. EM coexists with KM (interdependent) 28 47%
c. EM is independent from KM (financial independent only); administration functions are separate 11 19%
d. EM is totally independent from KM (total separation) 6 10%
e. Other (please specify in the comment section) 0 0%

13. As an EM member, what do you want or hope for EM within the next five years?



APPENDIX C

Perfect Harmony: Korean-American EM Congregation Coexisting Interdependently With the First-Generation Korean Congregation

Interview Questions

1. Do you currently serve as a pastor, an elder, or a deacon? If so, how long have you served at your current church?
2. Which ministry or ministries (college ministry, high school, etc) do you serve in if any?
3. What is the primary language used in the ministry that you serve?
4. What is your average Sunday worship attendance? (only for pastors)
5. What is the governing body of your church? Does that include elders or deacons or pastors? Does this governing body operate separately from the KM congregation?
6. How frequently does the governing body meet?
7. Are most of your ministry issues adequately addressed in that forum?
8. Everything being equal, do you think having a joint bilingual governing board or session will help highlighting and resolving ministry problems and issues?
9. Do you consider your EM congregation interdependent or independent or dependent with KM congregation?
10. Where do you see EM going five years from now--interdependent or independent or dependent from KM? Do you think it will be different if there was a joint bilingual church government in place?
11. Do you have anything else to add/recommend in reference to the bilingual church governing body?

BIBLIOGRAPHY

- Alba, Richard. *Ethnic Identity: Transformation of White America*. New Haven, CT: Yale University Press, 1990.
- Alumkal, Anthony. "Analyzing Race in Asian American Communities," *Sociology of Religion* 62(9): 152-167, 2008.
- _____. "Being Korean, Being Christian: Particularism and Universalism in a Second-Generation Congregation." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 181-191. University Park, PA: Pennsylvania State University Press, 2001.
- Blackaby, Henry, and Richard Blackaby. *Spiritual Leadership: Moving People to God's Agenda*. Nashville, TN: B&H Publishing Group, 2011.
- Cha, Peter. "Ethnic Identity Formation and Participation in Immigrant Churches: Second Generation Korean American Experiences." In *Korean American and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 141-156. University Park, PA: Pennsylvania State University Press, 2001.
- Cha, Peter, S. Steve Kang, and Helen Lee, eds. *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*. Downers Grove, IL: IVP Books, 2006.
- Cha, Peter, Paul Kim, and Dihan Lee. "Multigenerational Households." In *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang, and Helen Lee, 145-163. Downers Grove, IL: IVP Books, 2006.
- Cha, Peter, and Helen Lee. "Introduction: Growing Healthy Households of God." In *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang, and Helen Lee, 1-17. Downers Grove, IL: IVP Books, 2006.
- Chai, Karen J. "Beyond 'Strictness' to Distinctiveness: Generational Transition in Korean Protestant Churches." In *Korean American and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 157-180. University Park, PA: Pennsylvania State University Press, 2001.
- Cho, Sung Hwan. "Exploring Bilingual Worship and Preaching In the Bicultural Korean Context." DMIN thesis, Wesley Theological Seminary, 2014.

- Choi, Joseph Y., and W. Jae Lee. *Hiring an English Ministry Pastor & Beyond: In an Asian American Church Context*. Columbia, MD: JnJ Publishing House 2011.
- Chong, Kelly H. "What It Means to Be Christian: The Role of Religion in the Construction of Ethnic Identity and Boundary Among Second-Generation Korean American," *Sociology of Religion* 59, no. 3 (1988): 259-286.
- Collins, James C. *Good to Great: Why Some Companies Make the Leap... and Others Don't*. New York, NY: HarperCollins Publishers, 2001.
- Dickson, John. *Humilitas*. Grand Rapids, MI: Zondervan, 2011.
- Early, David, and Rod Dempsey. *Disciple Making Is...How to Live the Great Commission with Passion and Confidence*. Nashville, TN: B&H Publishing Group, 2013.
- Ecklund, Elaine Howard. *Korean American Evangelicals: New Models for Civic Life*. New York, NY: Oxford University Press, 2006.
- Goette, Robert. "The Transformation of a First-Generation Church into a Bilingual Second-Generation Church." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 125-140. University Park, PA: Pennsylvania State University Press, 2001.
- Han, Danny. *Hope of Reconciliation: Connecting First and Second-Generation Pastors*. Los Angeles, CA: JAMA Publishing, 2013.
- Hoeffel, Elizabeth, Sonya Rastogi, Myoung Ouk Kim, and Hasan Shahid. *The Asian Population: 2010*. (Project 2010 Census Briefs, March 2012), accessed February 20, 2015. <http://www.census.gov/2010census/data/2010-census-briefs.php>.
- Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids, MI: Baker Academics, 2002.
- Kang, S. Steve. "Truth-Embodying Households," *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha and S. Steve Kang, 39-57. Downers Grove, IL: IVP Books, 2006.
- Kim, Eun C. "Blended Worship Services as an Effective Tool of Reconciliation between the Korean and English Congregation in Joy Korean-American Church." DMIN thesis, Northern Baptist Theological Seminary, 2001.
- Kim, Hyun Kook Ryan. "A Strategy toward Fostering Independent Korean-American Congregations Across Generation." DMIN thesis, Fuller Theological Seminary, 2012.

- Kim, Ilpyong. "A Century of Korean Immigration to the United States: 1903-2003." In *Korean-Americans: Past, Present, and Future*, edited by Ilpyong Kim, 13-37. Elizabeth, NJ: Hollym International, 2004.
- Kim, Kwang Chung, and Shin Kim. "Ethnic Roles of Korean Immigrant Churches in the United States." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 71-94. University Park, PA: Pennsylvania State University Press, 2001.
- Kim, Kwang Chung, R. Stephen Warner, and Ho-Youn Kwon. "Korean American Religion in International Perspective." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 3-24. University Park, PA: Pennsylvania State University Press, 2001.
- Kim, Sharon. *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches*. New Brunswick, NJ: Rutgers University Press, 2010.
- _____. "Replanting Sacred Places: The Emergence of Second Generation Korean American Churches." In *Religion and Spirituality in Korean America*, edited by David K. Yoo and Ruth H. Chung, 151-171, Urbana, IL: University of Illinois, 2008.
- Kim, Simon C. *Memory and Honor: Cultural and Generational Ministry with Korean American Communities*. Collegeville, MN: Liturgical Press, 2010.
- K'ung, Fu-tzu. *The Analects of Confucius*. Translated by Burton Watson. New York: Columbia University Press, 2007.
- Kwon, Okyun. "The Role of Religious Congregations in Formation of the Korean Community of the Washington D.C. Area." In *Korean-Americans: Past, Present and Future*, edited by Ilpyong Kim, 239-270. Elizabeth, NJ: Hollym International, 2004.
- Langford, Will. "Confucianism." In *The Popular Encyclopedia of Apologetics*, edited by Ed Hindson and Ergun Caner, 152-153. Eugene, OR: Harvest House, 2008.
- Lee, Helen. "Healthy Leaders, Healthy Households 1: Challenges and Models," In *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang, and Helen Lee, 58-76. Downers Grove, IL: IVP Books, 2006.
- _____. "Hospitable Households," In *Growing Healthy Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang, and Helen Lee, 122-144. Downers Grove, IL: IVP Books, 2006.
- Lee, Sang Hyun. "Liminality and Worship in the Korean American Context." In *Religion and Spirituality in Korean America*, edited by David K. Yoo and Ruth H. Chung, 100-115. Urbana, IL: University of Illinois, 2008.

- _____. "Pilgrimage and Home in the Wilderness of Marginality: Symbols and Context in Asian American Theology." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 55-69. University Park, PA: Pennsylvania State University Press, 2001.
- Maxwell, John C. *Everyone Communicates Few Connect*. Nashville, TN: Thomas Nelson, 2010.
- Min, Pyong Gap. "Introduction." In *Second Generation: Ethnic Identity among Asian Americans*, edited by Pyong Gap Min, 1-17. Walnut Creek, CA: Altamira Press, 2002.
- Min, Pyong Gap, and Joann Hong. "Ethnic Attachment among Second-Generation Korean American." In *Second Generation: Ethnic Identity among Asian Americans*, edited by Pyong Gap Min, 113-127. Walnut Creek, CA: Altamira Press, 2002.
- Min, Pyong Gap, and Rose Kim, ed. *Struggles for Ethnic Identity: Narratives by Asian American Professionals*. Walnut Creek, CA: AltraMira Press, 1999.
- O'Brien, Peter T. *The Pillar New Testament Commentary: The Letter to the Ephesians*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999.
- O'Donnell, Kevin. *Inside The World Religions: An Illustrated Guide*. Minneapolis, MN: Fortress Press, 2007.
- Oh, Myungseon. "Study on Appropriate Leadership Pattern for the Korean Church in Postmodern Era." *Journal of Asian Mission* 5, no. 1 (2003):132.
- Pak, Su Yon, Unzu Lee, Jun Ha Kim, and Myung Ji Cho. *Singing in the Lord's Song in a New Land: Korean American Practices of Faith*. Louisville, KY: Westminster John Knox Press, 2005.
- Scazzero, Peter, and Warren Bird. *The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives*. Grand Rapids, MI: Zondervan, 2010.
- Smedes, Lewis. *Shame and Grace*. Grand Rapids, MI: Zondervan, 1993.
- Spurgeon, Charles H. *Lectures to My Students*. Grand Rapids, MI: Zondervan, 1954.
- Stowell, Joseph M. *Redefining Leadership: Character-Driven Habits of Effective Leaders*. Grand Rapids, MI: Zondervan, 2014.
- Sugikawa, Nancy, and Steve Wong. "Grace-filled Households." In *Growing Asian American Churches: Ministry Insights from Groundbreaking Congregations*, edited by Peter Cha, S. Steve Kang and Helen Lee, 19-38. Downers Grove, IL: IVP Books, 2006.
- Tan, Jonathan Y. *Introducing Asian American Theologies*. Maryknoll, NY: Orbis Books, 2008.
- Wagner, Glenn E. *Escape from Church, Inc.* Grand Rapids, MI: Zondervan, 1999.

Warner R. Stephen. "The Korean Immigrant Church as Case and Model." In *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, edited by Ho-Youn Kwon, Kwang Chung Kim, and R. Stephen Warner, 25-52. University Park, PA: Pennsylvania State University Press, 2001.

Willard, Dallas. *The Spirit of the Disciplines*. San Francisco, CA: Harper Collins, 1991.

Young, Jacob Yongseok. *Korean, Asian, or American?: The Identity, Ethnicity and Autobiography of Second-Generation Korean American Christians*. Lanham, MD: University Press of America, 2012.

IRB APPROVAL

February 4, 2015

Hank Shin

IRB Approval 2085.020415: Perfect Harmony: The English Ministry Congregation Coexisting Interdependently with the First-Generation Korean Congregation

Dear Hank,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

//signed//

Fernando Garzon, Psy.D. Professor, IRB Chair Counseling
(434) 592-4054