

**CHURCH LEADERSHIP
WITHIN THE SOUTH KOREAN CONTEXT**

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**Dissertation presented for the Degree of Doctor of Theology
at the University of Stellenbosch**

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March 2002

DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

A handwritten signature in black ink, appearing to read 'Kang', written in a cursive style.

Signature: Gil-Soo Kang

Date: November 16, 2001

ABSTRACT

It is generally said that modern Korean church leadership has gradually lost its vitality. Since the 1960s, many Korean church leaders have implemented secularised, church-centred, and authoritarian leadership. However, without noticing these fundamental problems, the leaders have identified the crisis with membership stagnation or decline. Such an inadequate or even wrong diagnosis of leadership realities has led to a wrong way of addressing the problem. The Korean church has focused on the development of a methodology for numerical church growth to remedy this membership decline.

This study thus aims to construct a contextual yet biblical leadership theology by which the Korean church can evaluate the realities of its leadership appropriately. This aim can be achieved by means of the methodology that is employed in contemporary practical theology.

Chapter 2 provides a general understanding of the context in which Korean church leaders have provided leadership by discussing Korean church history from the perspective of the role that dominant leadership images have played. The result demonstrates that a sound theology of church leadership needs to be constructed for the Korean church.

Chapter 3 reviews the trends in contemporary practical theology from which the methodology employed by this study is derived. The chapter also surveys the historical development of leadership theories in social science from which theoretical support can be obtained for the critical analysis of Korean church leadership.

Chapter 4 develops a systematic theological theory (base theory) for two concepts that play an integral role in this study. PTA (practical theological anthropology) and PTE (practical theological ecclesiology) function as theological foundations for this study.

The four-phased methodology that this study employs starts with an analysis of the contextual situation. Chapter 5, as the descriptive phase, gives a statistical analysis of the realities of leadership in the Korean church by using several reports of surveys from reliable research organizations.

Chapter 6, as the hermeneutic phase, presents an interpretive endeavour of the empirical results from Chapter 5. Because of the inadequacy of mono-dimensional interpretation, this study attempts to interpret the results of the analysis multi-dimensionally: religio-culturally, socio-politically and economically, and theologically.

Chapter 7, as the normative phase, demonstrates some theological principles that the current Korean church should develop in order to cope with the present leadership crisis and to choose the right direction for its future. These theological principles can be derived from the statistical analysis and its interpretation in the light of PTA and PTE. The principles are: spirituality, vision, and love.

Chapter 8, as the strategic phase, proposes a model of leadership for the Korean church, namely, servant leadership. This model can integrate and reflect the three principles (spirituality, vision, and love) demonstrated in Chapter 7. The Korean church will be on the right path if the principles of a servant approach characterise leadership in the church.

OPSOMMING

Daar word in die algemeen gesê dat die hedendaagse Koreaanse kerkleierskap sy lewenskrag geleidelik verloor het. Sedert die 1960s het baie Koreaanse kerkleiers sekulêre leierskap, kerkgesentreerde leierskap en outoritêre leierskap geïmplementeer. Sonder om kennis te neem van hierdie basiese probleme, het die leiers egter hul leierskapskrisis toegeskryf aan die stagnasie of afname in lidmaatskap. Dit was 'n ontoereikende of selfs verkeerde diagnose van die probleem. Die Koreaanse kerk het deurgaans gefokus op die ontwikkeling van 'n metodologie vir getallegroei in die kerk om die lidmaatskapsafname te probeer regstel.

Hierdie navorsing beoog dus om 'n kontekstuele teologiese teorie te ontwikkel waardeur die Koreaanse kerk die realiteite van sy leierskap toepaslik kan evalueer. Hierdie doel kan bereik word deur middel van die metodologie wat in praktiese teologie gebruik word.

Hoofstuk 2 bevat 'n beskrywing van die konteks waarin Koreaanse kerkleiers leiding geneem het. Dit beskryf die Koreaanse kerkgeskiedenis vanaf die perspektief van leierskap. Die resultaat demonstreer die noodsaak van 'n kontekstuele teologiese teorie vir kerkleierskap in die Koreaanse kerk.

Hoofstuk 3 verskaf 'n oorsig van standpunte in hedendaagse praktiese teologie waaruit die metodologie, wat in hierdie navorsing toegepas is, voortvloei. Dié hoofstuk bied ook 'n oorsig oor die historiese ontwikkeling van leierskapsteorieë in die sosiale wetenskap wat teoretiese ondersteuning kan bied vir die voorstelle wat die studie maak.

Hoofstuk 4 ontwikkel 'n basisteorie vir twee sleutel konsepte in die studie. 'n PTA (prakties-teologiese antropologie) en 'n PTE (prakties-teologiese ekklesiologie) funksioneer as teologiese basis vir hierdie navorsing.

Die vier-fase metodologie wat deur hierdie studie geïmplementeer word, begin met 'n analise van die konteks. Hoofstuk 5, as die beskrywende fase, verskaf 'n statistiese analise van die realiteite van die leierskap in die Koreaanse kerk deur verskeie verslae of oorsigte te gebruik afkomstig van betroubare navorsingsorganisasies.

Hoofstuk 6, as die hermeneutiese fase, bied 'n poging om die empiriese resultate van Hoofstuk 5 te vertolk. As gevolg van die ontoereikendheid van eendimensionale interpretasie, poog hierdie studie om die resultate van die analise multi-dimensioneel te vertolk: godsdienstkultureel, sosio-polities en ekonomies, en teologies.

Hoofstuk 7, as die normatiewe fase, demonstreer sommige teologiese beginsels wat die huidige Koreaanse kerk moet ontwikkel om die huidige leierskapskrisis die hoof te bied en die regte rigting vir die toekoms te kies. Hierdie teologiese beginsels kan afgelei word van die statistiese analise en die interpretasie daarvan in die lig van 'n PTA en 'n PTE. Die beginsels is: spiritualiteit, visie en liefde.

Hoofstuk 8, as die strategiese fase, stel 'n model van leierskap vir die Koreaanse kerk voor, naamlik diensknegleierskap. Hierdie model kan die drie beginsels integreer en reflekteer (spiritualiteit, visie en liefde) wat in Hoofstuk 7 voorgestel is. Die Koreaanse kerk is op die regte pad as die beginsels van 'n dienskneg benadering leierskap in die kerk kenmerk.

ACKNOWLEDGEMENTS

First of all, I cannot help confessing that this study could be completed only by the grace and guidance of God, who has been the Alpha and Omega of this study and of my life. During my time of study in South Africa, God helped me in various ways through many people who deserve my deep appreciation.

I would like to express my sincere thanks to my promoter, Prof H Jurgens Hendriks. While I was struggling with my research, he guided and encouraged me with patience. His incisive comments played a decisive role in the achievement of my dissertation. I also want to thank my external examiner, Prof Mark R Mullins (Meiji Gakuin University, Tokyo, Japan) and my internal examiner, Prof C A Kapp (Centre for Higher and Adult Education). They provided sound, detailed evaluations of my study with valuable criticism.

Spiritual encouragement was obtained at Christ Church in Somerset West. In particular, I would like to thank Rev R Smith and Mr and Mrs Benson. They always welcomed and took care of my family as close friends. The Korean Student Fellowship at the University of Stellenbosch was another channel of encouragement for me: physically, emotionally, intellectually, and spiritually. I thank all of its members for everything they shared with me.

It was Mrs Maryth Meise who spent time in correcting and polishing my English writing. I really thank her for her effort in making my dissertation readable.

Several churches in Korea also deserve my deep appreciation. Cheon Woo Church (Rev K Y Bae), Boondang Central Church (Rev J C Choi), Ye Jun Church (Rev K S Kang), and Se Ke Ro Church (Rev K T Shin) gave continuous support, financially and spiritually. In particular, there are many church members who have continuously supported and prayed for my family and me. I apologise that I am unable to express my deep thanks to each of them individually because of lack of space.

My parents, brothers and their families, brothers-in-law and their families, and relatives, who have not ceased to pray for my family with tears, are also recipients of my deep expression of appreciation.

Finally, I would like to thank my wife, Sun-Kyung, and three children, Sharon, Aaron and Sarah, for their inconspicuous but most invaluable support. They have encouraged me to concentrate on my studies even when time prevented me from dealing properly with my tasks as husband and father. In addition, I would like to offer genuine thanks to my neighbour, Mr Klaus Bartsch, for his great care of my family while I was busy studying.

Once again, I offer my heartfelt thanks to God who brought me to South Africa to study. It was a great privilege for me to study in South Africa, in particular, at the University of Stellenbosch. Here I could speculate deeply upon how to do theology as well as how to live a Christian life, all the while enjoying the indescribably beautiful surroundings created by God.

May God bless South Africa and the University of Stellenbosch!

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ABBREVIATIONS

- CAL: Called to Awaken the Laity (Discipleship Training)
CEMK: The Christian Ethics Movement in Korea
CGM: Church Growth Movement
CPCR: Council of Pastors for Church Renewal
CPD: Center for Parish Development
DMMI: Disciple Making Ministries International
GOCN: Gospel and Our Culture Network
HMJ: Han Mi Joon (A meeting for preparing the future of the Korean church)
KHC: Korean Holiness Church
KMC: Korean Methodist Church
KNCC: National Council of Churches in Korea
LBDQ: Leadership Behavior Description Questionnaire
LPC: Least Preferred Co-worker
M & T: Ministry and Theology
ML: Mega-oriented Leadership
NCC: National Council of Churches
PCKG: Presbyterian Church in Korea (Gae-heok)
PCKH: Presbyterian Church in Korea (Hap-dong)
PCKK: Presbyterian Church in Korea (Ko-shin)
PCKT: Presbyterian Church in Korea (Tong-hap)
PCROK: Presbyterian Church in the Republic of Korea (Ki-jang)
PTA: Practical Theological Anthropology
PTCS: The Project Team for Congregational Studies
PTE: Practical Theological Ecclesiology
RKGC : The Robert K. Greenleaf Center for Servant-Leadership
SCC: SaRang Community Church (Sa-rang-eui Church)
SL: Secular blessing-bestowing Leadership
SLT: Situational Leadership Theory
YFGC: Yoido Full Gospel Church
YMCA: Young Men's Christian Association
YWCA: Young Women's Christian Association

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CHAPTER 1

INTRODUCTION

1.1 PROBLEM

Leadership is currently experiencing a worldwide crisis. Extensive theoretical research on leadership is taking place. Korean society is no exception. Politics, the economy, education, culture – every part of Korean society – seems to have suffered the ill consequences of a lack of principle-focused leadership. There seems no leader or leadership system to rescue the Korean people from chaos and to give them new direction.

Is there then any hope for the Korean church? The answer to this question is also doubtful. From the 1960s, the Korean church has been accumulating criticism from society against itself and is finally faced with widespread distrustfulness. The light of the world seems to be flickering out and salt of the world, to be completely losing its saltiness. It seems that no leadership can redeem such a crisis. At the root of this serious leadership crisis there have been several problematic modes of leadership. In this study, three fundamental problems and two problems of response in Korean church leadership will be pointed out.

1.1.1 Secularised Leadership

The first fundamental problem of Korean church leadership is secularised leadership. Secularised leadership (cf. section 1.4 for its definition for this study) in the Korean church does not mean an extensive denial of God in its ministry. Although God's name is always invoked at the beginning of all its ministries, nevertheless, only secular methods are used to accomplish the ministries. For some time, the Korean church has been focusing on size, that is, numerical growth that constitutes success according to secular values. In these terms, despite its short history (only about 120 years), the Korean church has attained so-called success, extraordinary numerical growth. It is not surprising that the rapid growth of the Korean church has been reported in various Christian magazines and journals and has attracted great attention among Christians around the world, particularly those who are

involved in church growth studies (Ro & Nelson 1995:5). The Korean church has enjoyed this trend and hastened to accomplish even more visible success. For instance, the simple reality of secularised leadership can be discovered in the varieties of seminars held in the Korean church.

Recently, the Korean church has entered a period of excessive seminars. Numerous seminars are advertised in Christian mass media such as newspapers, magazines, and the like. Almost all seminars are for pastors and leaders. M S Han (1991:41) listed the titles of some seminars as follows: 'Seminar on Doubling Propagation', 'Seminar on Research for Church Growth', 'Seminar on Crossway Bible Study', 'Seminar on Expository Preaching', 'Seminar on the Memorising of the Bible for Pastors', 'Precept Seminar', 'Special Seminar on Eschatology', 'Discipleship Seminar for Leaders', 'Seminar on Revival Theology', 'Seminar on the Care of New Believers', 'New Life Propagation Seminar', 'Church Growth Seminar', 'Seminar on Church Renewal and Growth', 'Seminar on Nationwide Pastors', 'Seminar on Ministry Plan for Pastors', 'Seminar on Spiritual Development of Pastors' Wives' and so forth.

The problem is not the number of seminars, – it is good news that so many seminars are held for church leaders – but the size of the seminars, that is, the number of participants. According to the statistical reports on seminars, participants at each seminar number at least several hundreds or even several thousands (ibid).

'Seminar', which originally comes from 'seminarium' in Latin, expresses the gathering together of one teacher and several learners for creative and special research (:40). In other words, the purpose of a seminar is to produce creative research through serious and vigorous discussion and presentation based on the intimate interrelationship among the participants. For this purpose, the number of participants at a seminar should average about ten.

Despite its departure from this ideal, a huge seminar can still somehow achieve this purpose. Thus, it is not the huge size of the seminar that is the problem. The fundamental problem here lies in the values of the host organizations that want to hold these huge seminars. These values can be discovered by asking why such huge seminars are held by Korean Protestants and why the host organizations want to hold them.

One of the main reasons is “successism (success-orientation)”. The hosts, no matter whether individuals or organizations, are influenced by “successism”. They regard success as the most important thing in lives and, because the criterion of success in materialistic thinking is size, the slogan of materialism, ‘the bigger is the better’, is applied to the seminars in exactly the same way. Therefore, their main focus is to bring together as many people as possible to their seminars to make them bigger. Another reason for the phenomenon of huge seminars is marketability. The bigger the seminar, the more profitable it is. In a word, according to the marketing principle, the hosts focus on producing seminars that are marketable rather than spiritually valuable.

Accordingly, the hosts have to make their advertisements dazzling enough to attract people’s attention. The language of the advertisement is so plausible that it creates in the readers an illusion that all their problems can be solved by attending that seminar. Listing famous pastors on the board of the host organization is another way to attract people. People then not only recognize the importance of that seminar but also trust its quality. As a result, the same names reappear frequently in different host organization boards for different seminars. A full-page press advertisement¹ can also be a way of showing off that a seminar is very important and will be a spectacular event. Offering a certificate of completion is another element that attracts people because most people like to obtain a certificate irrespective of its origin.

Similarly, the attendants who are influenced by materialism are also deeply involved in producing these huge seminars. Such people tend to look for well-advertised seminars that are sure to attract a huge attendance and that have a list of famous speakers because they imagine that they will obtain more from large seminars than from small ones. Such people look for seminars at which lecturers offer some methodologies through which the lecturers themselves have achieved success in their ministries. Those who are eager to succeed in their own ministries are keen to learn what these lecturers teach because they are convinced that they will also succeed by using those same methodologies. Without considering aspects such as their calling, ability, aptitude and ministerial circumstances, the attendees tend to copy the

¹ In the case of *Kidok Shinmun* (Protestant Weekly Newspaper), black and white costs more than 1,000,000 won (US\$ 773.7) and colour costs maximally about 5,000,000 won (US\$ 3868.5) for a full-page advertisement.

successful model that the lecturers offer. Many pastors and leaders attend this seminar and that to improve their success. In a word, the above-mentioned pathology, disclosed in this era of excessive seminars, is caused by the secular values, influenced by materialism, of both the hosts and attendants.

Secularised leadership can also be found in many other areas. Many church leaders have desperately tried to bring people into the churches, to increase offerings, to build new and bigger church buildings, retreat buildings, education buildings and mission buildings and to buy movable and immovable property because those things reputedly prove their success in ministry.

Such phenomena coincide with C J Ro's definition of materialism: "the attitude that considers the thing revealed externally and the thing measured statistically as the most important thing and to willingly aggrandize them" (1995a:127, my translation).

1.1.2 Church-Centred Leadership

The second fundamental problem of Korean church leadership is church-centred leadership. The Korean church that has indulged in the sweet temptation of materialism, "successism" and numeralism could not avoid putting all its energies into evangelism and maintenance. N H Yang, a professor at Ko-shin Seminary, one of the most conservative seminaries in Korea, sharply criticised all evangelical churches in Korea that have been engrossed in an evangelism based only on an extreme dichotomy by which the unique mission of the church is only to win souls and not to take an interest in social issues (1998:27). In his dissertation, N H Yang (1993:1-3) pointed out that the Korean church, which prides itself on being 'Reformed', 'Calvinistic', 'orthodox' and 'conservative', is contradicting itself by overlooking one of the two essential characteristics of the Reformed tradition and theology, namely, consistent concern for the larger community in which it lives, despite its astonishing achievement in evangelism, which is the other essential characteristic.

Outlay details of the annual budget of the Korean church will show how much church leaders concentrate on the inner work of the church. Most of the offerings that the Korean church collects every Sunday are used for church running expenses: pastors' salaries, staff salaries,

building maintenance costs, vehicle upkeep costs, program or project support costs and so forth. On the contrary, only a small portion of the budget is allotted for social service or charity (Lee, W K 1995:19). Statistical proof of this will be presented in Chapter 5, 'Descriptive Phase'.

In the Korean church, the liberal denominations moved to the extreme left while the conservative ones remained to the right. The two groups stand at opposing sides, criticizing each other.² The liberal group, from the 1960s, has participated positively in every political issue using theological support. These liberal theologians created a political and radical theology for political purposes, called 'Min-jung theology' through the influence of 'Liberation theology' from Latin America. It is beyond the scope of this study to deal with liberal theology or the liberal group.

The problem to be discussed in this study is this: Though the extreme expression of the liberal group affected the social indifference of the conservative group, ironically, this liberalism increased the conservative tendency to concentrate on spiritual, individual issues, evangelism and the inner work of the church, causing the conservatives to warn against and fear the extreme left stance of the liberal group.

1.1.3 Authoritarian Leadership

The third and final fundamental problem of Korean church leadership is authoritarian leadership. Carroll, in his book entitled *As one with authority*, emphasized that to exercise authority should involve "influencing, directing, coordinating, or otherwise guiding the thought and behavior of persons and groups in ways that they consider legitimate" (1991:14). He defined authority as "the right to exercise leadership in a particular group or institution based upon a combination of qualities, characteristics, or expertise that the leader has or that followers believe their leader has" (ibid). Within the Christian tradition, according to Carroll,

² For a more detailed account of the background of theological polarity in the Korean church and solution, see W K Lee's article entitled 'Theological approach for overcoming bipolarity: From a religio-sociological perspective' (*Christian Thought*, 1989).

“clergy have authority through ordination to proclaim the Word of God, to administer the sacraments, to exercise pastoral care and oversight, and to equip the laity for ministry” (ibid).

In contrast, authoritarianism emerges when clergy assume their right over congregations merely because they are ordained people. Those who uphold authoritarianism, as Carroll says, may exercise authority in a hierarchical, top-down, authoritarian fashion that keeps the congregation dependent and submissive (:37; cf. Kim, Y T 1973; Han, W S 1977; Chang, I J 1977; Park, S K 1980).

Richards and Hoeldtke comment on the authority granted to church leaders as follows: “God gives human leaders authority. But it is a unique authority. It does not rest on power in any way. Most importantly, it does not imply a right to control the behavior of others. The authority of Christian leaders is an authority granted to build up brothers and sisters so they will be able to live out the will, not of men, but of God” (1980:136).

According to those definitions of authority and authoritarianism, Korean church leadership seems to have been related chiefly to authoritarianism rather than to authority for the last few decades. B H Son (1988:137-146), critical of Korean church leadership, pointed out that authoritarianism was one of the most significant and corrupt aspects of the Korean church and described its consequences as follows (my translation):

a) Uncritical, uncreative, uninvolved congregation

Authoritarianism does not accept the critical opinions and challenges of others. Only one person’s opinion can have control over a congregation. Accordingly, church members lose their vitality, and creativeness. No outstanding people appear under authoritarianism.

b) External order

There is no true order and true obedience under authoritarianism. It demolishes true internal order and enfeebles the congregation.

c) Disrespect for authority itself

When people begin to disregard those who use authoritarianism, the authority that the Bible itself approves may also be neglected.

d) Shamanic leaders

People do not respect shamans but fear being cursed by them. Those who use authoritarianism gradually become shamanic leaders who have power to frighten people instead of authority like Jesus Christ to serve people.

Son's concern about these authoritarian phenomena of Korean church leadership has been widely shared by many other scholars and practitioners. (Hyun, Y H 1971; Joo, J Y 1977; Choi, J S 1991; Won, H T 1992; Kim, J D 1995; Han, S H 1997; Kang, S M 1997; Eun, J K 1997).

Recently, one of the side-effects of authoritarianism has risen openly to the surface and is shunned by not only Christians but also all the Korean people: the hereditary status of the title of senior pastor. Some pastors of so-called mega-churches have already transmitted the title of senior pastor to their sons and some are preparing to do so. This would be no problem if that title were regarded as symbol of suffering, sacrifice or the narrow way. Unfortunately, the problem is that almost all people, including Christians, believe that passing on of that title is just like that of a business. Although the intensity of criticism from both the Christian community and society at large is gradually increasing, this tendency of inheriting the title seems to be continuing for the time being because the absolute authority that those pastors have is strong enough for them to disregard this critical atmosphere.

1.1.4 Problems of Response

Does the Korean church recognize the fundamental problems of leadership mentioned above? It seems not. Indeed, it may look away from them deliberately because otherwise it would have to undergo radical self-surgery. Though almost every Korean Christian agrees that the Korean church is faced with a leadership crisis, remedial action deviates far from a central solution. The leadership crisis that most church leaders think of is one related to numerical stagnation or decline. This wrong evaluation of the leadership crisis results from the strong influence of Church Growth theology from the United States, which has infiltrated the Korean church.

Many scholars who study church growth have paid great attention to the rapid growth of the Korean church and have studied why and how it happened. When a Korean Methodist pastor, Sun-Do Kim, translated and published Peter Wagner's original book entitled *Leading your church to growth* into Korean, Wagner, one of the leading scholars of Church Growth theology in the United States, was asked to write an author's foreword for Korean readers. He wrote as follows (1993:5):

The growth of the Korean church is a well-known story all over the world. We, nowadays, can hardly find another country that opened itself so widely to the activity of the Gospel and the Holy Spirit as Korea. ... One of the main reasons I discovered is that pastors played a central part. Korean pastors are strong leaders. They are loved and respected by their church members. They train laypersons for the ministry. ... God blesses churches in Korea because the type of church leadership in Korea is biblical (my translation).

According to Wagner's analysis of the rapid growth of the Korean church, strong leadership emerges as the biggest factor in numerical growth. He thus ranked this factor first among the seven vital signs of a healthy church that he listed in his book, *Your church can grow* (1984a:34,35). Critically speaking, Wagner seems to believe that, as long as numerical growth occurs, no matter what the leadership style is, it should be regarded as biblical and justified. Along with this trend, studies on church leadership that have been briskly advanced by other scholars of Church Growth Schools in America, have related it to numerical growth. Accordingly, without noticing that American scholars have erred seriously in degrading church leadership study as merely a tool for numerical church growth (cf. Mead 1993), the Korean church has been satisfied with its leadership owing to Wagner's wrong evaluation.

Therefore, it can be said that it was not until the membership trends of the Korean church stagnated or even declined from the late 1980s that the Korean church recognized it was faced with a serious leadership crisis (cf. Gwak 2000). In fact, though a leadership crisis existed in the Korean church from long before, it could not surface because of its eminent numerical growth. In other words, the Korean church not only tolerated distorted leadership under the cloak of this outstanding numerical growth but even justified any pathological forms of leadership as long as it could grow numerically as well. In the long run, it was the membership crisis of the Korean church that evoked its recognition of the leadership crisis. The membership crisis was identified with the leadership crisis and vice versa.

This wrong, or at least inadequate, evaluation made the Korean church turn to a preposterous direction for a solution. It has focused on developing the ability of leaders so that they can initiate some new means of ensuring numerical growth.

Thus, on the one hand, many Christian publishers have started to issue American leadership books that can offer quick-fix solution such as leadership skills, styles and programmes for

church growth. On the other hand, mega-churches have visited American churches that are newly experiencing explosive numerical growth and have employed the latter's methodologies to break their own numerical stagnation or decline. A number of small churches have also started to copy the mega-churches' leadership styles, skills, programmes and leaders' personalities and to apply them to their own contexts of ministry that are not the same as the mega-churches. The further the Korean church advances along this way of overcoming its leadership crisis, the more seriously its leadership will encounter difficulties. It is still walking in a maze created by its growth-oriented attitude. In a word, it has two problems of response concerning the leadership crisis: inadequate diagnosis and an inadequate remedial method.

1.2 PURPOSE

The purpose of this study is, practically, to propose a way to help the Korean church to resolve its leadership crisis properly and, academically, to propose a desirable method for the development of valuable leadership studies, by building a sound leadership theology for the Korean church.

Practically and academically, the leadership of the Korean church needs to be examined in full measure rather than partially because there has, up till now, been little endeavour for a proper, extensive, integrated and long-range study of Korean church leadership. In addition, the crisis of Korean church leadership has reached such a climax that it can hardly be cured by any partial remedy. Therefore, this study aims to draw the big picture of Korean church leadership. However, this study does not guarantee that it will provide every single solution for the problems facing Korean church leadership.

To accomplish both practical and academic purposes, or to build a sound leadership theology for the Korean church, there must be, firstly, an adequate and thorough diagnosis of the reality of the leadership crisis of the Korean church. Secondly, this study must include the whole process: developing a practical theological anthropology (PTA) and a practical theological ecclesiology (PTE) as base theories for church leadership theology; statistical analysis and multi-dimensional interpretation of Korean church leadership; finding some theological principles for the Korean church based upon statistical analysis and multi-dimensional

interpretation in the light of PTA and PTE; and proposing a model of leadership suitable for the Korean church based upon proposed theological principles.

Specifically, this study can accomplish its purpose by undertaking following research tasks.

1. What kinds of leadership images have been manifested in the course of the history of the Korean church since its first acceptance of Christianity? While investigating leadership images, is it possible to examine when and why the fundamental problems proposed in this study occurred and in what kinds of images they are expressed?
2. What kind of methodology is employed in contemporary practical theology? Is that methodology valid enough to be used for a church leadership study?
3. How have secular leadership theories been developed in the sphere of social science? Does research of secular leadership theories proffer something helpful for creating a direction in the study of church leadership?
4. What is a base theory in practical theology? Does a base theory need to be constructed for the study of every sub-division of practical theology? What kind of base theories should be employed for the study of church leadership? Could anthropology and ecclesiology be re-illuminated by a practical theological perspective?
5. Can the fundamental problems proposed in this study be proven to be true by the social scientific method? How strongly are these problems supported by statistical researches?
6. Do outcomes analysed by the social scientific method need to be reinterpreted? If yes, which is more effective for a proper interpretation, mono- or multi-dimensional interpretation? What kinds of lenses can be useful for interpretation?
7. Can some theological principles for Korean church leadership be extracted from analysis and interpretation, on the basis of PTA and PTE? What are they?
8. Is there a model that can integrate and reflect those selected theological principles? If there is, what notable model of leadership for the Korean church could there be at present?

1.3 HYPOTHESIS

This study will begin with several hypotheses:

1. A historical survey of the Korean church will lead to the discovery of some leadership images that have played significant roles in a certain period and continuously beyond that period, and that will bring a general understanding of the background of Korean church leadership. It will also reveal where, when and why dominant fundamental problems proposed in this study have occurred and will require development of a sound leadership theology for the Korean church in the twenty-first century.

2. A sound leadership theology for the Korean church will be developed by the application of the methodology that is chiefly being employed in contemporary practical theology. In this methodology, theology is developed by means of an interdisciplinary approach, using insights adapted constructively and critically from social science. Consequently, it is assumed that a historical review of the development of leadership theories in social science will provide some insights for creating a direction for church leadership studies.

3. Because leadership itself involves the individual and the group simultaneously, both anthropology and ecclesiology should be formulated from a practical theological perspective. One needs PTA and PTE as base theories for the construction of a sound leadership theology for the Korean church.

4. Statistical research on Korean church leadership will contribute to revealing the realities of Korean church leadership as objectively as possible. Moreover, those realities will be authenticated by multi-dimensional interpretations.

5. Those analysed and interpreted realities of Korean church leadership will logically require the formulation of theological principles for Korean church leadership on the basis of PTA and PTE.

6. These selected theological principles will focus on and lead to a model of leadership for the Korean church.

1.4 DELIMITATION AND TERMINOLOGY

First of all, this study should be understood within the situation of South Korea. When the term, “the Korean church”, is mentioned in this study, it refers to the South Korean church except for the explanation of the historical background in Chapter 2. Because Korea was divided into two in 1953, North Korea and South Korea, the term, “the Korean church” that appears in the description of the historical background before that time must include both North and South geographically.

Moreover, though the term, “the Korean church”, virtually implies churches that belong to conservative circles in this study, it will be used as representing the churches across all the denominations in Korea. There are two reasons why the church can be generalized as a whole.

First of all, the conservative circles constitute the majority of all the Korean churches. According to Gwak (2000:8), the Korean church can be broadly classified in four groups according to their theological tendency: conservative evangelicals, moderate evangelicals, liberal Protestants, and other Christians. Conservative evangelicals include conservative Presbyterian churches, conservative Methodist churches, Baptist churches and Pentecostals. According to membership statistics in 1995, membership of PCROK, which belongs to the liberal camp, was only 334,685 persons and this is less than 5% of the whole Protestant membership (:126).³

Secondly, though the leadership problems argued in this study are predominantly found in conservative circles, somehow, they are undeniably revealed in liberal circles as well.

The term, “secularisation”, has been broadly discussed not only in the area of social science but also in theology (Rhee 1995:2). It is beyond the scope of this study to examine it.⁴ For

³ The Presbyterian conservative churches themselves comprise about two thirds of all Korean churches in membership (Yang 1993:1).

⁴ For a more detailed account of this subject, see Rhee’s dissertation entitled *Secularization and sanctification: A study of Karl Barth’s doctrine of sanctification and its contextual application to the Korean Church* (Vrije Universiteit. Amsterdam: VU University Press, 1995).

this study, however, the Christian meaning of secularisation will be briefly introduced and defined. Rhee summarized Rietveld's study of the Christian understanding of secularisation in three aspects as follows (:7):⁵

First, he distinguished secularization from de-christianization. In itself, secularization is a matter of a relationship with God, rather than the Church or Christianity itself. ... Secondly, he understood that "the subject of secularization is the life of men in their world, as it functions in all connections with the heart as its center." Man and his spirit are secularized, because they are separated from God. ... Thirdly, he connected secularization with demonization, i.e., submission to the powers of this world. Because there is no "neutral area" between the Kingdom of God and the dominion of Satan, secularization is "the way to demonization," even though we may not directly identify them..

Accordingly, Rietveld defined secularisation as "the emancipation of the world from the triune God, in an attempt to exist sovereign by itself" (Rhee :7). On the basis of Rietveld's definition, Rhee distinguished the secularisation of the Korean church into two different areas: political secularisation – Confucianism, imperialism, Shintoism, communism, Christian government, military dictatorship and nationalism; and moral secularisation – materialism, quantitativism (preoccupation with membership figures), separatism and libertinism (:254-281). When the term, "secularised leadership" is used for this study, it will be limited to the area of moral secularisation of the Korean church. It thus includes successism, numeralism, ostentation, megatism, free competition, marketing theory, commercialism, mammonism, expansionism, separatism, quantitativism, materialism and the like. Such terms should be comprehensively understood in the term "secularised leadership" whenever they are used in this study.

When charismatic leadership is explained as one of the images of Korean church leadership in this study, the meaning of 'charisma' is limited to two images: one emphasizing God's gifts including healing, speaking in tongues, prophecy and the like; and the other having absolute power over church members.

⁵ For a more detailed account, see Boudewijn Rietveld's dissertation entitled *Saecularisatie als Probleem der Theologische Ethiek: Inzonderheid in Verband met Gedachten van Dietrich Bonhoeffer en Friedrich Gogarten* (VU diss, 's-Gravenhage, 1957)

The researcher uses masculine linguistic forms throughout this study in a generalised sense, rather than inclusive language such as 'he or she', 'his or her' and so forth. The purpose of this is to avoid cumbersomeness only and no sexual discrimination is implied.

1.5 METHODOLOGY AND STRUCTURE

On a macro-level, this study will employ the methodology of contemporary practical theology, which will control the entire direction of this study. This methodology usually contains four phases as follows:

Descriptive phase: This phase deals with analysing the context in which we live.

Hermeneutic phase: This phase deals with interpreting the results of analysis.

Normative phase: This phase deals with proposing theological principles.

Strategic phase: This phase deals with creating a desirable model on the lines indicated by the theological principles.

On a micro-level, each chapter has its own methodology, following the macro-methodology of this study. Chapter 1, as forerunner to the 9 chapters of this study and as Introduction, will comprise problem, purpose, hypothesis, delimitation and terminology, and methodology and structure of the study.

In Chapter 2, a historical survey of leadership in the Korean church will be conducted. In terms of surveying leadership images found in the history of the Korean church, two methods can be adopted. One method is an inductive survey, which discovers certain leadership images through chronological research of a Korean church history. The other method is a deductive survey, which traces assumed leadership images through the whole history of the Korean church. However, it is the inductive survey that will play a preliminary role in this study, by means of which, six leadership images that have appeared strongly in a certain period or continuously across several periods, will be selected. This study will thus focus on reinvestigating those six selected leadership images across history in a deductive way. Accordingly, the whole history of the Korean church will not be described chronologically but reconstructed by highlighting those images.

Two items will be reviewed in Chapter 3: practical theology and leadership theories. To review current trends in practical theology will include looking into: several paradigms that have occurred along with the development of practical theology, the academic status of practical theology, and the methodology in practical theology. To review leadership theories will include looking into the historical development of leadership theories in social science, and the interrelationship between the direction of the historical development of leadership theories and theological reflection.

Chapter 4 will deal with PTA and PTE, which this study is adopting as base theories. By PTA and PTE are meant that anthropology and ecclesiology are re-illuminated by the practical theological perspective. PTA and PTE will provide the theological foundation for constructing a leadership theology for the Korean church.

Chapter 5, as descriptive phase, will use different statistical analyses of the realities of Korean church leadership. Some institutions have researched and reported the realities of Korean church leadership in terms of several themes. On the basis of these research findings and reports, this study will rearrange some of them related to the fundamental problems argued by this study in order to show whether the findings will prove the arguments.

In Chapter 6, the results of the discussion of the statistical data carried out in Chapter 5 will be interpreted through multi-dimensional lenses such as religio-cultural, socio-political and economic, and theological, for the wider and deeper understanding of the realities of Korean church leadership.

Chapter 7, as normative phase, will deal with some theological principles of Korean church leadership. The principles will be extracted from the statistical analysis and multi-dimensional explanations and verified by the perspective of PTA and PTE.

Chapter 8, as strategic phase, will introduce a desirable model of leadership for the Korean church. This model will integrate and reflect the functions of the theological principles introduced in Chapter 7.

Chapter 9 will form the conclusion to this study.

CHAPTER 2

HISTORICAL SURVEY TO DISCERN LEADERSHIP IMAGES IN THE KOREAN CHURCH

2.1 INTRODUCTION

In order to accomplish the practical purpose of this study, which is to propose a way to help the Korean church to resolve its leadership crisis properly by constructing a sound theology of leadership for the Korean church, it is necessary to firstly look into the history of the Korean church in which such leadership has been implemented. However, the aim of this chapter is not to simply depict the full history of the Korean church chronologically but to understand the historical background to several notable leadership images discernible in the history of the Korean church. Such a contextual understanding will enable us to capture the merits and demerits of these leadership images in the Korean church; to find the chief period of occurrence of fundamental problems in Korean church leadership proposed in section 1.1; and to anticipate and direct the future of leadership in the Korean church.

There are two possible ways to survey the leadership images in the history of the Korean church. One is the inductive survey, by which certain leadership images can be found through a chronological exploration of Korean church history, and the other is the deductive survey, which traces assumed leadership images through the whole history of the Korean church. Both methods will be employed for this study.

In the preliminary work, the researcher surveyed the history of the Korean church and found certain leadership images. The result of this inductive survey showed that a particular leadership image had appeared strongly in a certain period or continuously across periods. Based on this result, in this chapter, six focal leadership images will be selected and reinvestigated deductively across eras of the history. The leadership images discovered by the inductive survey are as follows: a martyr, a revivalist, a patriot, a reformer, a charismatic, and an equipper.

All leadership images here will be traced and explained on the basis of the history of the Korean Protestant church, except one image, a martyr. Tracing the image of a martyr will include the history of the Korean Catholic church because this church had a major history of martyrdom. This history will reveal the social and political situation of Korea at the time, which in turn will assist in understanding the germination of the Korean Protestant church.

2.2 AN IMAGE OF A MARTYR

2.2.1 The Beginning of the Korean Catholic Church

The image of a martyr is originally found in the history of the Korean Catholic church, which predates the history of the Korean Protestant church. The Korean Catholic church celebrated its bicentenary in 1984 and announced that it would regard its starting point as 1784 when Seung-Hoon Lee was baptised in Beijing, China. In fact, the original contact with Catholicism can be traced as far back as the late sixteenth century when the Spanish Jesuit, Father Gregorious de Cespedes, arrived in Korea at the request of Konishi Yukinaga, one of the Japanese generals of an invasion force and an ardent Catholic, to provide spiritual support to the Japanese soldiers who had invaded Korea (Yi, M Y 1998:28-32).

However, practical close contact with Catholicism was started through the Korean envoys who annually visited the Imperial Palace in Beijing, China, where Jesuits had already been working since Matteo Ricci (1552-1610), a Jesuit priest, had introduced Catholicism to China and established a church in Beijing under the late Ming dynasty in 1600 (Lee, G S 1988:16). Through these Korean envoys who were interested in Western learning and religion, Catholic books were introduced to Korea and especially welcomed and studied by the Nam-in party, one of the schools engaged in the political quarrels of those days. As a result, the movement of Sil-hak (Practical Learning) was inspired and a new school of learning called So-hak (the study of Western religion and knowledge) came into being (Choi, S W 1984:5). So-hak scholars became dedicated to Catholicism and took the initiative in the 1770s in establishing an organization so that they could carry out most of the functions of the church by themselves. However, the reason why the Korean Catholic church regards its starting point as 1784 is that Seung-Hoon Lee, who was the first Catholic to be baptised by an ordained priest,

and his colleagues, Byuk Lee and Il-Shin Kwon established the Korean Catholic church by themselves in 1784 without any aid from foreign missionaries (Cho, K 1984:14; The Institute of Korean Church History Studies 1989:73-76).

From that time, the history of Korean Catholicism became the history of persecution for the next 100 years.

The first persecution occurred in 1785. Seung-Hoon Lee and other Catholics were arrested while holding a religious meeting and Beom-Woo Kim, whose house had been offered as a meeting place, was beheaded. He thus became the first martyr in Korean Catholic history.

In the *Shin-hae persecution* of 1791, Chi-Choong Yoon and Sang-Yun Kwon were executed owing to their refusal to observe the rites of ancestor worship called Che-sa, and their behaviour concerning the burial of their ancestral tablets.⁶ The Annals of King Cheong-jo record the incident as follows: “[t]hey were charged for ‘the uttermost wicked crime’ and denounced as ‘barbarous’, ‘beastly’, ‘murderous’, ‘regicidal’, and ‘heterodox’”.⁷ In 1795, In-Gil Choi, Yu-Il Yoon and Hwang Chi who brought Father Wen-Mou Chou from China, died as martyrs to protect Father Chou.

Nationwide persecution by the government occurred in 1801, called the *Shin-yu persecution*. Father Chou was killed at the time. Though he could have escaped to China, he chose to die a martyr to reduce the persecution of his congregation. Many other church leaders also followed Father Chou’s example. However, greater persecution followed because a letter written by Sa-Young Hwang, who was one of the Catholic leaders, was handed over to the government. In this letter that was apparently intended to be sent to China to seek help, Hwang denounced the Cho-sun dynasty’s political system and requested an armed attack. In this persecution, about two to three hundred Catholics were killed and over a thousand arrested and exiled (Lee, G S 1988:20).

⁶ For a more detailed account of the relationship between Catholicism and Confucianism concerning ancestral rites, see Father Ch’oe’s article entitled ‘The abolition of ancestral rites and tablets by Catholicism in the Choson Dynasty and the basic meaning of Confucian ancestral rites’ (*Korea Journal* 1984:41-52).

⁷ Quoted by Lee, G S (1988:19).

There were partial persecutions in 1815 and in 1827. The *Cheong-hae persecution* of 1827 was confined mostly to Chun-ra-do province whereas the *Ul-hae persecution* of 1815 was mostly confined to the southern Kyung-sang-do province. Hundreds of Catholics were massacred in both persecutions (Kim, A E 1995:36).

Along with a shift of power from a regent conciliatory toward the Catholics to an anti-Catholic party, another large-scale persecution of Catholics called the *Ki-hae persecution* occurred in 1839. At this time, three of the twelve foreign missionaries staying in Korea – Bishop Laurent Marie Joseph Imbert, Father Pierre Philibert Maubant and Father Jacques-Honore Chastan – surrendered themselves to the government officials and were beheaded together with Jin-Kil You, Ha-sang Cheong and Shin-Cheol Cho who were playing a leading part in the establishment of Catholicism in Korea. This persecution claimed about 200 lives and occasioned an international crisis resulting from the martyrdom of French missionaries (Choi, S W 1984:8).

The *Byung-oh persecution* that occurred in 1846 started with the arrest of Father Dae-Geon Kim who studied in Macao and was the first Korean ordained to the priesthood. He and other Catholic leaders who tried to bring in foreign missionaries were arrested and killed. The first Korean priest, Father Kim (1821-1846), was only 25 years old when he died (Kim, Y J 1992:56-57).

The most severe and the longest persecution, called *Byung-in persecution*, occurred in 1866 and lasted till 1873 when a leading figure in this persecution, Dae-won-kun the Prince Regent, was overthrown. At the time, the Korean government was in peril, threatened by foreign countries such as France, Russia and the United States. Faced with such a political crisis, Dae-won-kun, as part of a policy of seclusion, killed a number of Catholics including 9 French missionaries who were regarded as agents of foreign countries. Over 8,000 Catholics were killed in this persecution, representing almost half of the total number of believers at the time (Lee, G S 1988:22-23; The Institute of Korean Church History Studies 1989:115-121).

S W Choi (1984:7) summarised the causes of such persecutions as follows:

First, Catholics believed in the absolute authority of God, placing Him above the king and parents. So Catholicism was a big challenge to the despotic power of the king. As a

result, the government branded Christianity as an evil learning which tells people to ignore parents before God, and punished Catholics as offenders of the basic rules of morality.

Second, Confucianism was then enjoying the status of state religion, and as such, was self-righteous. Accordingly, those who did not follow Confucian morals were persecuted as heretics.

Third, in the Choson dynasty government, the principle of the separation of religion and politics was not observed. Instead, political order was mingled with religious order to the extent that the state and Confucianism were in union to persecute Catholicism.

Fourth, the confusion of politics with religion was indirectly related to political quarrels and nepotism, and rival factions or forces were punished in the name of religious persecution.

Fifth, the Catholic campaign to receive foreign priests and promote freedom of belief was considered a challenge to the doctrine of excluding foreigners for national isolation, and accordingly Catholics were punished as traitors.

In a word, the first 100 years of the history of the Korean Catholic church were covered through multi-level conflicts – political, cultural and religious – between the Korean government, the intellectuals and the people. Among 20 French missionaries of the Society of Foreign Mission of Paris who lived in Korea after 1836, three were beheaded in the *Ki-hae persecution* of 1839, five died of illness, nine were martyred in the *Byung-in persecution* of 1866 and only three survived – Fidel, Feron and Calais. Including Father Chou and Kim, many inspired leaders devoted to Catholicism died martyrs to keep and spread their faith. The number of all the Catholics who were massacred over about 100 years was more than 10,000.

2.2.2 The Beginning of the Korean Protestant Church

The image of a martyr is also discovered in the history of the Korean Protestant church. It was in 1884 that the Protestant church was founded in Korea, when the Board of Foreign Missions of the Northern Presbyterian Church in the United States appointed as the first Protestant missionaries to Korea: Dr. Horace N. Allen, who was staying in China at the time, Dr. John H. Heron and Rev. Horace G. Underwood. In addition, the Society of Foreign Missions of the Northern Methodist Episcopal Church in the United States appointed Dr. and Mrs. W.B. Scranton, Dr. Scranton's mother, Mrs. Mary Scranton, and the Rev. and Mrs. Henry Appenzeller as its first missionaries to Korea.

Even before 1884, several parts of the Bible had already been introduced and disseminated in Korea in various ways like Catholicism. Dr. Karl A. F. Gutzlaff (1803-1851), a German missionary, came to Korea as a businessman in 1832 and distributed booklets of parts of the Gospel to village people and offered two Chinese Bibles to the king (Kim, Y J 1992:60). An American missionary, Rev. Robert Jermain Thomas (1840-1866), came to Korea on the American merchant ship, the 'General Sherman' in 1866 but was caught and killed by Korean soldiers. Before he died, he gave the Bible to the very same soldiers. Thomas was the first martyr of the Protestant mission in Korea (:61-62).

Two Scottish missionaries in Manchuria, John Ross and John McIntyre, who was Ross' brother-in-law, became interested in undertaking a mission to Korea. In 1874, Ross and McIntyre visited Ko-ryu-moon, where Chinese and Koreans held a combined public market four times a year, and met Eung-Chan Lee there. Taking this opportunity, these missionaries were able to learn Korean and translate the Bible into Korean. For this Bible translation, some Korean men were deeply involved with the missionaries – Eung-Chan Lee, Hong-Joon Baek, Sung-Ha Lee, Jin-Ki Kim, Sang-Ryoon Seo and Chung-Song Kim. The first four were baptised in Manchuria by the missionaries in 1876, then Seo in 1879 and Kim in 1883. Through their cooperating work, the Gospels of Luke and John were published in 1882, the Gospels of Matthew and Mark in 1884, the Epistles of Romans, 2 Corinthians, Galatians, and Ephesians in 1885, and lastly the whole of the New Testament was published in 1887. Whenever the Korean Christians came back to Korea, they secretly brought translated and published Korean Bibles and distributed them to the populace. As a result, small Christian communities were formed in Jip-an-hyun by Chung-Song Kim, in Eui-joo by Sung-Ha Lee and Hong-Joon Baek, and in Song-chun-ri (called So-rae nowadays) by Sang-Ryoon Seo. Therefore, around 1884, there were over 100 believers and local churches established by Koreans themselves. Hong-Joon Baek died a martyr in prison in 1895 on a charge of violation of national law (Park, Y K 1995:18-20, 26-27).

Soo-Jung Lee is another man whom the Korean Protestant church mentions for his contribution to evangelising before 1884. After being baptised in Japan in 1883, he translated the Gospel of Luke into Korean and appealed to believers in Japan and America on behalf of

the Korean mission. He wrote a statement of petition for the Korean mission entitled ‘Rijutei⁸ to the Christians of America, Greeting’ in the American Journal named *The International Review of the World* in 1884 (:20-24). After being summoned by the Korean government, Lee was killed in 1896 (:24; Kim, Y J 1992:66).

Using these pioneers as a stepping-stone, the mission of the Korean Protestant church began in earnest from 1884. Dr. Allen came from China to Korea in 1884 as a medical missionary and built Kwang-hye-won in Seoul in 1885, the first modern hospital in Korea. In 1885, Underwood and Apenzeller came from the United States to Korea as the first ordained missionaries. They had decided to become missionaries to Korea in 1883, and after reading Lee’s statement of petition for Korean mission (see above) in 1884, they were fully inspired. Dr. John H. Heron, Dr. and Mrs. W.B. Scranton and Dr. Scranton’s mother, Mrs. Mary Scranton, also arrived in Korea in 1885 (Park, Y K 1995:28-29).

From that time on, quite a few mission organizations from many countries started to come to Korea – the Presbyterian Church of Victoria in Australia in 1889, Canadian Baptists in 1889, Church of England in 1890, Southern Presbyterian Church in the United States in 1892, Canadian Presbyterian in 1893, Southern Methodist Episcopal Church in the United States in 1896, the Orthodox Church in Russia and Plymouth Brethren in 1898, Seventh Day Adventists in 1904, the Oriental Missionary Society of Holiness in 1907 and the Salvation Army in 1908 (Park, Y K 1995:30; Kim, Y J 1992:68-71).

Though general hostility toward foreigners and their teachings still remained in Korea owing to Catholic arrogance after the Korean government opened the door to foreign countries, the Protestant missionaries were able to win public confidence through their medical assistance and schooling. In addition, they evangelised the populace through indirect methods such as promoting the spread of the Bible and Christian pamphlets, rather than direct evangelising.⁹

⁸ This alludes to Soo-Jung Lee.

⁹ For a fully detailed account of Bible and Christian pamphlet translation in Korea, see Yi, M Y & Oak, S D *The history of Korean Bible Society I: Organization, Growth and Suffering* (Seoul: Korean Bible Society, 1993), and Yi, M Y, Oak, S D & Ryu, D Y *The history of Korean Bible Society II: Translation, Distribution and Selling Business* (Seoul: Korean Bible Society, 1994).

Even though there were occasional persecutions of Protestant Christians in 1888 and 1894, these subsided before long (The Institute of Korean Church History Studies 1989:247-253). In a word, unlike Catholicism, Protestantism was able to settle down in its first stage of evangelising in Korea without great difficulties.

2.2.3 The Japanese Colonial Period (1910-1945)

It was in the period of Japanese colonisation (1910-1945) that the Korean Protestant church suffered great persecution. Before and after Dae-won-kun's stepping out and opening the door to foreign countries, the Korean government was in a chaotic state politically, economically, socially and religiously – there was factionalism in the royal court, the growing presence of the Western powers, awful poverty in the countryside, rampant corruption among government officials, rebellions in many parts of Korea, and a spiritual vacuum in traditional religions such as Buddhism, Confucianism and Shamanism (Kim, A E 1995:38). In particular, the increase in Japanese economic and political strength in Korea led to a painfully unforgettable period in the history of Korea. Starting with the Treaty of Kang-hwa in 1876, the Japanese concluded the Protectorate Treaty in 1905, and the Chung-mi Treaty in 1907 and finally annexed Korea in 1910. This had been planned long before and the only delay was deciding on the timing. From that time on, resistance to the Japanese aggression in Korea took many forms (Lee, K B 1984:268-315).

In a social atmosphere such as this of resistance against Japanese colonial rule, the Protestant church and leaders played a central role in cultivating national consciousness through the Western methods of education, the press, Bible teaching and so forth. It was thus indispensable for Japanese political achievement that Japanese rulers should put a damper on the spirit of Protestantism.

The first persecution of Protestantism in Korea by the Japanese occurred in 1912. To eliminate Korean patriots, the Japanese rulers, using a trumped-up charge of attempted murder of the Japanese governor, Terauchi Masatake, arrested about 700 leaders. Among them, 123 were indicted, 92 (about 75%) of whom were Christian students, teachers and denominational leaders. Abominable, dehumanising tortures inflicted in prison were so unendurable that most of them put their signature to a false statement that the Japanese police

had already prepared. About 72 methods of torture, brutal and extreme, were applied for 35 days. However, some of the arrested, including Woo-Hoon Sun and Sung-Rin Hong, persistently rejected the false confession. Though 105 were found guilty in the first trial,¹⁰ because of international criticism, 99 of them were acquitted in the second trial and the last six were finally released in 1915 (The Institute of Korean Church History Studies 1989:308-322).

Japanese persecution of the Korean Protestant church reached its climax when the issue of Shintoism surfaced. Shintoism,¹¹ consisting of traditional religious customs originating in Japan, was developed in close relationship with political power or the Imperial household. Thus Shintoism became popularly known as the worship of the Japanese emperor as the divine descendant of Amaterasu Omikami, the sun-goddess, and its usefulness as an agency of political and military control was cultivated. Politically speaking, from the early 1930s, the Japanese nationalists emphasized Shintoism more seriously for the purpose of mental solidarity and unity to win the war against the Chinese mainland and the continent because they realized that they needed not only an army but also a faith to win the war. To bind the whole empire into a loyal and dutiful force for the Asian conquest, Japan attempted to impose this faith on all of its people including the Koreans. Accordingly, the Japanese government in 1935 ordered all educational establishments, including Christian schools, to participate in Shinto shrine worship.¹² Shinto shrines were instituted in every town, and schools were ordered to enforce students' participation at Shinto shrine worship (Kim, A E 1995:43-45; The Institute of Korean Church History Studies 1990:285-294).

However, another reason why the Japanese promoted Shintoism in Korea was to eradicate the spirit of nationalism in the Korean people and to govern Korea solely by their own authority

¹⁰ Because of this number, the event is called the '105 Incident' or 'The Korean Conspiracy Case'.

¹¹ For a more detailed account of Shintoism, see chapter 4 (pp. 82-141) in N S Kim's dissertation entitled *The impact of Japanese colonial rule (1910-1945) upon the witness and growth of the Korean Presbyterian Church* (Stellenbosch University, 2000).

¹² Since 1898, the Bill concerning the Law of Religion proposing that government should control religions for national peace, was continuously presented in the Japanese Diet and was at last passed in 1939 (The Institute of Korean Church History Studies 1990:277-279).

in everything by persecuting and enfeebling the Korean Protestant church. In fact, the Japanese rulers at first promoted a revival of the Korean traditional religions, Buddhism and Confucianism, to weaken Christianity. When this plan failed, the Japanese rulers started to use a more direct method called 'Shin-sa-cham-bae' (shrine worship)¹³ to destroy Protestantism in Korea (Min, K B 1993:478-479).

Therefore, though the Japanese government regarded Shin-sa-cham-bae as a patriotic ritual on the surface, it became a theological stumbling block to the Korean Protestant church. For the church, to worship at Shinto shrines was to break the first of the Ten Commandments of the Bible. Because many Korean Protestant church leaders, in particular, stood firm on the point that to keep the law of God was much more important than to keep the law of man, the issue of Shin-sa-cham-bae, disguised as a simple ritual to express loyalty to the Japanese Empire,¹⁴ brought about severe persecution of the Korean Protestant church and its leaders.

As a result, by means of a decision of the Mission Boards, many Protestant schools that rejected worshipping at the Shinto shrines were closed. Missionaries were exiled from Korea and prominent pastors and church leaders were arrested. However, the persistent trickery, persuasion, threats and even torture of the Japanese caused believers, individually and denominationally, to compromise or yield their faith, one by one – Catholics, Methodists, Church of England, Seventh Day Adventists, Holiness Church, the Salvation Army and so forth. It was the Presbyterian Church and its leaders that continued to reject Shin-sa-cham-bae and stood firm in their faith until the pseudo-legal approval of Shin-sa-cham-bae was passed by the 27th General Assembly of the Presbyterian Church in 1938 through Japanese police coercion. Through the public approval of Shin-sa-cham-bae by the Presbyterian Church, Protestantism in Korea at the denominational level yielded totally to Japanese pressure (The Institute of Korean Church History Studies 1990:294-301).

However, some prominent church leaders took the initiative and the 'Shin-sa-cham-bae Rejection Movement' came into being. This Movement spread in two ways. One was the

¹³ For statistical information on this, see S H Han's essay (1991).

¹⁴ K S Lee (1991:9-12) proved that Shintoism was a religion.

'Petition Movement' for the withdrawal of coercive Shin-sa-cham-bae and the other was the 'Stimulation Movement' for the rejection of Shin-sa-cham-bae itself (The Institute of Korean Church History Studies 1990:331).

It was an elder, Kwan-Joon Park (1875-1945) who most positively inspired the Petition Movement. When his several petitions and warnings were rejected by Ugaki Kazunari, the Governor-General of Korea, Park, with Ei-Sook Ahn,¹⁵ went to Japan in 1939 to warn the Japanese Diet of the wrongfulness of coercive Shin-sa-cham-bae. During the 74th session of the Japanese Imperial Diet, they took seats in the gallery on the day that the Religious Bodies Law was to be passed. During the opening declaration of the Diet, Park threw down a warning letter he had already prepared for the president of the Diet and shouted, "This is the great message of Jehovah God." Park and Ahn were audacious leaders of the Korean church. They were imprisoned during the general arrest in 1940 (The Institute of Korean Church History Studies 1990:331-333; Kim, N S 2000:154-156).

The 'Stimulation Movement' for the rejection of Shin-sa-cham-bae was spread rapidly through the nation by several pastors, leaders and churches. A pastor, Sang-Dong Han (1901-1976)¹⁶ was the central figure among them. Forced to resign from Moon-chang Church in the Southern area, Han encouraged believers and churches and spread this movement at the organizational level with a few missionaries and other prominent Korean leaders such as Nam-Sun Joo, Chul-Do Hwang, In-Jae Lee and Joo-Won Lee. They proposed several general principles for action as follows (The Institute of Korean Church History Studies 1990:334; Kim, N S 2000:158-167; Kim, Y S 1991:37-41):

Disband present Presbyteries.

Do not be baptised by any pastor who has worshipped at Shinto shrines.

Do not attend the churches that allow Shin-sa-cham-bae.

¹⁵ Miss. Ahn studied in Japan at a woman's college. While teaching at a girl's school in Pyung-Yang in Korea, she was forced to resign from the school because of her rejection of Shin-sa-cham-bae.

¹⁶ For a more detailed account of pastor Han, see H K Kim's dissertation entitled *Han Sangdong and reformed spirituality in the Korean Presbyterian Church* (Stellenbosch University, 1998).

Do not donate any offering or tithe to churches that allow Shin-sa-cham-bae.
Organise a new Presbytery with believers who are uncompromising towards Shintoism.
Provide mutual encouragement and support among uncompromising believers.
Continue to hold worship and prayer meetings at private homes.
Muster true believers of the same mind.

Han travelled ceaselessly through almost all the Southern areas to spread and organise the Rejection Movement because he believed that God had initiated this Movement. Finally he was arrested and, while imprisoned, endured unbearable tortures. In spite of such brutal torture, Han stood firm in his faith by confessing to himself “Compared to Jesus’ sufferings on the Cross, how could I not endure these tortures?” There were no tortures that could make him apostatise from his single-hearted faith towards God (Kim, N S 2000:158-167).

Meanwhile, there was another central leader in the Northern area, pastor Ki-Chul Joo (1897-1944), who attracted great attention from many people, whether believers or non-believers. Unlike Han, Joo rejected Shin-sa-cham-bae personally and individually. According to S K Lee’s evaluation (1997:77), pastor Joo did not accept the ‘Shin-sa-cham-bae Rejection Movement’. Instead, he insisted that Shin-sa-cham-bae should be thoroughly rejected on an individual basis because he was concerned about the nature of an organisational movement, which would forfeit its original ideology and purpose along with the passing of time. In spite of his personal resistance to Shin-sa-cham-bae, many people were encouraged and influenced by him because of his absolute loyalty to the Lord Jesus Christ. These included San-jeong-hyun Church members he served and leaders who were involved in both the organised ‘Movements’ mentioned above. In his sermon in San-jeong-hyun Church, right after being released from his third imprisonment in 1940, as his last words he preached on the theme of ‘My five prayer requests’ as follows (Kim, C N 1991:157-166):

1. Let me overcome the power of death.
2. Let me endure long suffering in prison, which would be more difficult than death.
3. Please take care of my aged mother, weak wife and little children.
4. Let me live and die for righteousness.
5. I commit my soul to the Lord.

Because of his great influence on church leaders, believers and even non-believers, the Japanese police tortured him more severely than any other dissenters, resulting in his martyrdom in prison in 1944 after 7 years of imprisonment. The spirit of resistance that he in particular showed exercised a great effect not only at the time but nowadays as well. As he himself said, his martyrdom could not possibly have been performed by his own courage but only by God's endless love in that he sent His only begotten Son to die for unworthy sinners, and by Jesus' unfathomable love in that he suffered on the Cross to redeem us and by Joo's own passionate love in that he was ready to die for the Lord based on God's love (Min, K B 1997:45-46). S K Chung, a practical theologian, analysed Joo's 25 sermons and summarised his thought as follows: God-centred (God's sovereignty), before the face of God (Coram Deo), victory of God's grace (Sola Gratia) and ardent desire for martyrdom (1986:281-294).

In conclusion, under Japanese pressure to enforce Shin-sa-cham-bae, about 2,000 church leaders and believers were imprisoned, 70 of whom for a long term, about 200 churches were closed, and about 50 prominent church leaders were martyred in prison (The Institute of Korean Church History Studies 1990:337-338; Kim, Y J 1992:216).

2.2.4 The Period of the Korean War (1950-1953)

The image of a martyr was continuously repeated in the period of the Korean War (1950-1953). As soon as Korea was liberated from thirty-six years of tyrannical Japanese imperialism on August 15, 1945, the U.S. and Soviet armies of occupation appeared on the scene. The line that divided the U.S. and Soviet zones of occupation was drawn at the 38th parallel of north latitude: U.S. democracy in the south and Soviet communism in the north – the division of the Korean nation. As with the Japanese authorities, the communist government in the north came to see the churches as a threat to its rule, resulting in the execution of many church leaders just before and during the outbreak of the Korean War, which had started with the invasion by the North Korean armies on Sunday, 25 June 1950 (Kim, A E 1995:45; Lee, K B 1984:373-381; Reeve 1963:33).

During the war, the communists also persecuted Korean Christianity. According to the *Korean Christian Newspaper* on 25 June 1952, 541 Presbyterian churches, 239 Methodist churches, 106 Holiness churches were demolished and 177 Presbyterian pastors, 44 Methodist

pastors, 11 Holiness pastors, 6 Anglican pastors were kidnapped to the North or killed. However, these statistics can show only a small part of the suffering that the Korean church endured (Min, K B 1993:526). According to A E Kim's evaluation (1995:46), for the Korean churches, the Korean War proved to be the most appalling sequence of events and outweighed the persecutions suffered by the Catholics during the nineteenth century.

In conclusion, the image of a martyr in Korean church leadership has a long history from the beginning of the Korean church till the end of the Korean War.

2.3 AN IMAGE OF A REVIVALIST

Another main image that appears in the history of the Korean church is the image of a revivalist. Since the time when some missionaries experienced the presence of the Holy Spirit while gathering together to study the Bible and to pray at Won-san in 1903, similar phenomena occurred intermittently in several meetings until 1907, when the Great Revival in the Korean church was at last initiated at the annual Bible conference, held in the Chang-dae-hyun Church at Pyung-yang.¹⁷ The powerful work of the Holy Spirit appeared from the first day of that conference on January 6, 1907, at a dawn prayer meeting led by pastor Sun-Joo Kil (1869-1935).¹⁸ When a missionary, Blair, preached in the evening of the 12th and another missionary, Lee, prayed on the 14th, all attendants were overwhelmed by the Holy Spirit who had filled the whole conference. This atmosphere of a 'Great Revival Movement' was transferred to the Christian schools, to the churches nationwide, and even to China. Revivalists went everywhere holding conferences and similar experiences occurred (The Institute of Korean Church History Studies 1989:268-273). This image of a revivalist in

¹⁷ For more detailed accounts of the Great Revival Movement in the Korean church, see Y K Park's book entitled *The Great Revivalism in Korea: Its history, character, and impact 1901-1910* (Seoul: The Word of Life, 2000) and S H Kim's dissertation entitled *A study of the Biblical concepts of revival and the Pyeng Yang Revival of 1907* (ThD thesis at International Theological Seminary, 1997).

¹⁸ In fact, Kil was an elder and a candidate at the time. He was ordained as the first graduate of Pyung-yang Seminary with 6 other graduates in the first Presbytery of the Korean church in 1907.

Korean church leadership can be considered in two stages: first stage, emphasis on prayer and Bible study, and second stage, emphasis on mystic, eschatological faith.

2.3.1 The First Stage (1900-1920): An Emphasis on Prayer and Bible Study

The first and most important feature in the 'Great Revival Movement' was an emphasis on prayer and Bible study. Without exception, the revivalists in the first stage held meetings for prayer and Bible study. Because the mission of the Korean church was initiated by the Bible itself, the attachment of the Korean believers to Bible study was unique. Believers gathered together to study the Bible at conferences wherever they were held, regardless of distance. Inspired by the Bible study, believers endeavoured to pray together from dawn to night. The dawn prayer meeting, starting at 4:30 or 5:00, initiated by Sun-Joo Kil, became a way of life for the Korean church right up till the present. The Korean believers' ardour of prayer was striking enough to astonish missionaries. According to missionary Davis' record, "Korean believers prayed crying for the presence of the Holy Spirit, climbing the mountain after evening meeting and prostrating themselves on the iced ground"¹⁹ Such an emphasis on prayer and Bible study resulted in repentance of sin, moral renewal and ardent evangelisation.

2.3.1.1 Repentance of Sin and Moral Renewal

Believers, who experienced the presence and power of the Holy Spirit through ardent prayer and Bible study, repented of their sins. In the first conference of the 'Great Revival' held at Chang-dae-hyun Church in Pyung-yang, great repentance of sin issued from the attendants. While prayer was continued along with Graham Lee's lead, "A Spirit of heaviness and sorrow came down upon the audience. Over on one side some began to weep, and in moments the whole congregation was weeping. Man after man would arise, confess his sin, break down and weep, and then throw himself to the floor, beat with his fists in perfect agony of conviction."²⁰ In the prayer-time at the close of the public meeting on the final day of that

¹⁹ Quoted by The Institute of Korean Church History Studies 1989:275

²⁰ Quoted by Kim, N S (2000:22).

conference, some believers, including pastor Kil, started to publicly, genuinely, and in detail confess their sins, even greatly shameful sins such as murder, adultery, jealousy, lust and theft. It was a general phenomenon that appeared not only in that conference but also in the other conferences held before and after that conference (Kim, N S 2000:22; The Institute of Korean Church History Studies 1989:271).

This confession of the innermost sins of the believers was transferred to an external action of repentance and to an emphasis on moral renewal. Believers' repentance did not stop at the level of confession within churches, rather it went further to the level of practical action in their lives, finding people on whom they had inflicted financial and physical injury in order to apologise and make amends. Along with their true repentance, they tried to apply the Word of God to their own practical lives. In fact, at this stage, there had been many immoral people among church members because they had entered the church not with a religious spirit but for other purposes. However, by means of the 'Great Revival Movement', the Korean church could enhance its morality, maintain its purity and embody its piety (The Institute of Korean Church History Studies 1989:274).

2.3.1.2 Ardent Evangelisation

Believers, who experienced the presence and power of the Holy Spirit through enthusiastic prayer and Bible study, not only repented of their sins and renewed their moral life but also endeavoured to win souls. According to Underwood's investigation,²¹ the rate of increase in membership in 1907 was 267.84%, compared with 1905, which was an unimaginable growth: the number of churches increased from 321 to 642, the number of communicants from 9,761 to 18,964 and the number of communicant candidates from 30,136 to 99,300 (Min, K B 1993:281).

Under the influence of the 'Great Revival', a mass evangelisation movement on a national scale occurred in 1909-1910 called the 'Million Movement'. With the decision of Presbytery, some revivalists including some missionary-revivalists such as Chapman, Alexander and

²¹ Underwood, H G 1908. *The call of Korea*. New York: Fleming H. Revell. Pp. 146-148.

Davis held conferences for the success of this Movement, and provincial tours of groups for propagation took place all over the country under the bold watchword, 'One Million Souls for Christ'. Because of lack of financial support for this mass evangelisation, revivalists used a special method of propagation called 'day-offering', that is, they asked believers to participate in this Movement one or two days per week instead of offering money. As a result, more than 100,000 days were offered nationwide and spent entirely in personal evangelisation during the period of this Movement. Even though this Movement did not realise its goal, it raised the spirit of interdenominational unity and brought about large-scale participation by lay-believers (The Institute of Korean Church History Studies 1989:276-282).

In conclusion, though some historians evaluate the 'Great Revival Movement' as the result of the Koreans' religious disposition, some evaluate this Movement as a socio-psychological phenomenon in which people looked for a spiritual alternative to circumstances of great despair. Some critics assert that the missionaries, through this Movement, caused the Korean church to be indifferent to the political issues of the day. But there is no doubt that 'the Great Revival Movement' was the irresistible spiritual movement that the Holy Spirit worked independently through the revivalists, resulting in true repentance of sins, moral renewal and passionate evangelisation (Kim, Y J 1992:117-118).

2.3.2 The Second Stage (1921-1940): An Emphasis on Eschatological Faith

In the 1920s, several negative phenomena became evident in the Korean church: conflict among denominations, criticism from the liberal camp and from socialists, conflict between missionaries and Korean church leaders, and a struggle for hegemony. While the Korean church was losing its vitality, another revival movement arose through some revivalists. The feature of the revival movement of the second stage is that it was led by the individual activity of revivalists, in comparison with the first stage that was led by the collective activity of revivalists. Among many, Sun-Joo Kil, Ik-Doo Kim and Yong-Do Lee were prominent revivalists at the time and each of them coloured the revival movement with his own particular style: "heaven-oriented", "healing-accompanied", and "mystical".

2.3.2.1 Heaven-Oriented Revival Movement

Pastor Sun-Joo Kil was the prime mover of the 'Great Revival' that arose at Pyung-yang in 1907. Resigning from the Chang-dae-hyun Church at Pyung-yang in 1927, he worked in earnest as a revivalist and led revival conferences all over the country and in Manchuria. In his 35 years of public life, he preached 13,360 times and at the time of his death was booked to address 35 revival conferences. He died preaching at the last dawn meeting of a revival conference held by Pyung-suh Presbytery on November 25 1935 (Park, Y K 1995:65).

Kil formulated an eschatology after reading Revelations 700 times, when he was imprisoned as one of the representatives of the March First Movement in 1919 (see section 2.4.2.1). During his whole life, he read the Bible extensively and repeatedly, concentrating on the Book of Revelations. According to his conviction that true peace and justice should come from above, that is, Jesus' second coming, his preaching in the 1920s and 1930s focused on the end of the world and the Second Advent of Christ. While preaching about the end of the world at An-dong in 1929, he was arrested by the Japanese police and imprisoned for 20 days. When social chaos and riots were raging in the 1930s, his emphasis on the end of this world was at its peak. He encouraged many Korean people to have hope amidst the suffering caused by the Japanese government by emphasizing a heaven-oriented faith. Though he emphasized this heaven-oriented faith, his eschatological theology bequeathed to the Korean church not a seclusive life but rather an incarnational life (Park, Y K 1995:59-66; The Institute of Korean Church History Studies 1990:189; Min, K B 1993:394-398).

2.3.2.2 Healing-Accompanied Revival Movement

It was Ik-Doo Kim (1874-1950) who carried on the revival history of the Korean church following Sun-Joo Kil. Since he converted to Christianity in 1900, Kim read the New Testament 100 times within 2 years and experienced the presence of the Holy Spirit. Because healing miracles occurred whenever and wherever Kim led a revival conference, the pastor, Tack-Kwon Im published a book in 1921 investigating all kinds of miracle events and people who were cured through Kim's revival conferences (Min, K B 1993:399). On the basis of Im's book, Hwang-hae Presbytery proposed to the General Assembly in 1923 an amendment

of the text of the Presbytery Constitution that “[p]ower to activate miracles has ceased nowadays” (ibid).

Though this proposal was rejected at the General Assembly in 1924, Kim continued to lead healing-accompanied revival conferences and approached people shunned by society: the poor, the ill and the uneducated. Because of this, he was criticized by some intellectuals in the churches and socialists and some anti-religionists who would hinder his conferences (Min, K B 1993:398-401; The Institute of Korean Church History Studies 1990:187-188).

2.3.2.3 Mystical Revival Movement

It was Yong-Do Lee (1901-1933) who emphasized transcendental faith, mystic piety, and mystical union with the suffering Christ. Experiencing spiritual rebirth in 1929, he started to travel all over the country to lead revival conferences. He focused on repentance and renewal, at the same time criticizing the negative phenomena of established churches. In addition, he emphasized the mystical union with the suffering Christ: Christ’s love toward the believer and the believer’s love toward Christ. The political, economic, and theological crises of that period naturally led people to seek mystical rapture, internal security, and hope beyond this world. Therefore, poor, hopeless, and isolated lower-class people especially welcomed Lee’s mystical type of leadership. Such leadership, at that time, functioned as a counterpart to the leadership of formal churches and challenged the doctrinaire faith of their believers.

However, because of his excessive emphasis on mystical union with the suffering Christ, Lee went astray in identifying himself with the suffering Christ. Moreover, he contacted some extreme mystics such as Joon-Myung Han and Myung-Hwa Yoo who acted as spirit mediums. As a result, he was declared a heretic at Pyung-yang Presbytery in 1933 (Min, K B 1993:434-444; The Institute of Korean Church History Studies 1990:189-192; Park, Y K 1995:73-85).

Historically, some mystics gave rise to public criticism socially and religiously by identifying themselves with Jesus Christ: Myung-Hwa Yoo acting as a spirit medium in the 1920s; Kuk-Joo Hwang declaring himself to be Christ in the 1930s; the Olive Tree (Rev 11:4) and Righteousness of the East (Isa 41:2) of Tae-Sun Park; and Sun-Myung Moon declaring himself to be Jesus. Other eschatologists also raised a scandal socially and religiously by

prophesying a definite time for the Second coming of Jesus Christ: November 25 1951 of Jae-Myung Lee, October 28 1992 of Jang-Rim Lee, and 2023 of Enoch Han (Kim, Y J 1994:242-245).

An emphasis on eschatological faith definitely flourished in the second stage of the revivalists, resulting from the theological stance of the early missionaries in Korea, who preferred a doctrine of premillenniumism. There is no doubt that the Korean people were encouraged and comforted through the eschatological faith emphasized by most revivalists. However, such eschatological faith was so often misused that, in the history of the Korean church, it produced some heretical believers who indulged in distorted eschatology.

In conclusion, the image of a revivalist flourished again in the 1960s after the Korean War. It will be treated in a later section under the title of *An image of a charismatic*.

2.4 AN IMAGE OF A PATRIOT

The image of a patriot in Korean church leadership appears strongly during the Japanese colonial period. Hong called the image of a patriot a 'Sun-bi', the literal meaning of which in Korean would be 'a scholar' but the implied meaning here is 'a patriot' or 'a nationalist' (Myung 1997:64). Many Christian leaders were so influenced by the spirit of Sun-bi that they stood at the forefront of independence movements during the Japanese colonial period. A senior pastor of Sang-dong Methodist Church, Duck-Ki Chun, who established the anti-Japan organization, 'Shin-min-hoe', with Chang-Ho Ahn in 1907, offered his quarters to patriots for holding discussions on the future of Korea. Other similar organizations were founded by Christian leaders (Kim, Y J 1992:158).

2.4.1 In the 105 Incident

In addition, many church leaders evoked the Korean people's national consciousness. The '105 Incident', described earlier under the image of a martyr (see section 2.2.3), became a test case. Though it was a terrible incident for the Korean church and its leaders, the Korean people realised that they were the defenders of Korea's national aspirations (Kim, A E

1995:42). However, it was the March First Movement that decisively proved that the Korean church was imbued with nationalism and played a central role in the independence of Korea.

2.4.2 In the Independence Movements

In fact, the March First Movement of 1919 and following independence movements would be regarded as nationwide demonstrations in which all the Korean people – including Koreans overseas – participated. According to the evaluation of secular historian K B Lee (1984:340), in terms of the doctrine of the self-determination of nations put forward by the American President, Woodrow Wilson, the Korean nationalist movement was transformed from a movement that hitherto had trusted in the activities of exiles and of clandestine organizations, or had placed its faith in educational activities or religious movements, to a full-scale, nationwide effort to regain Korea's lost independence.

2.4.2.1 The March First Movement of 1919

The March First Movement was coordinated through the various religious organizations, Chun-do-gyo (Religion of the Heavenly Way), Christianity and Buddhism, and the central figures were those who signed the Korean Declaration of Independence as representatives of the whole Korean people – those thirty-three men led by Byung-Hui Son for Chun-do-gyo, Sung-Hun Yi for Christianity and Yong-Un Han for Buddhism. On March 1, 1919, two days before the funeral rites for the former king, Ko-jong, 29 representatives (4 were in the countryside at the time) met at the Tae-hwa-gwan restaurant in Seoul, formally promulgated a Declaration of Independence and proclaimed that Korea had now become an independent nation. Simultaneously, students gathered in Pagoda Park in Seoul to hear the Declaration read aloud, after which they marched through the streets in peaceful procession, shouting, "Tong-nip-man-se! (Long live Korean independence!)". Starting with the March First Movement, demonstrations for the independence of Korea spread throughout the country and even Manchuria, the Russian Maritime Territory, and other overseas areas and continued for almost half a year with more than 1,500 separate gatherings and more than two million participants (Lee, K B 1984:340-344).

In spite of the peaceful demonstrations of the Korean people, the Japanese police checked their advance with military force. The unarmed and non-violent demonstrators were met with a hail of bullets, while with equal violence the Japanese set fire to schools, churches, and private dwellings as well. The reports issued by the Japanese authorities themselves record 46,948 demonstrators arrested, 7,509 killed, and 15,961 injured, while as many as 715 houses were destroyed or burned, along with 47 churches and two schools. But in reality the true numbers in all these categories far exceeded those officially reported (Lee, K B 1984:344).

2.4.2.2 The Function of the Korean Church in the Independence Movements

It was the Korean church that played the central role in these nationwide demonstrations. First of all, this can be proved by analysing statistics. Almost half of the representatives (16/33) of the Korean people who signed the Declaration of Independence for the Independence Movement raised on 1 March 1919 in Seoul, were Christian leaders.²² Among 311 regions in which the identity of the leading group was openly revealed early in the March First Movement, 78 regions were led by Christian leaders, 66 by Chun-do-gyo leaders, and 42 by leaders from both groups. Moreover, statistics of the Japanese police concerning the arrested up till the end of 1919 show how deeply Christianity was involved in the independence movements.

Table 1: The number of the arrested according to religion

Religion	The number of the arrested	%
Chun-do-gyo	2,297 (125)	11.8
Buddhism	220 (120)	1.1
Confucianism	346	1.8
Christianity	3,428 (244)	17.6
Other religions	21	0.1
Non-religious	9,304	47.7
Anonymous	3,907	20.0
Total	19,523	100.1

() = the number of religious leaders

²² The others were 15 from Chun-do-gyo and 2 from Buddhism.

As shown in Table 1, the percentage of the arrested who were Christians is 17.6%, which means that, among the other religions, Christianity was the largest group involved in the independence movements. The number of Christian leaders is almost twice as many as that of Chun-do-gyo or Buddhism. If it is taken into account that Christians, at the time, were only 1.5% of the whole population, then these statistics of Christianity's involvement in the independence movements is remarkable (The Institute of Korean Church History Studies 1990:35-40).

Secondly, it was mainly in church buildings that demonstrators gathered together to read the Declaration of Independence and from which they started marching peacefully into the street. All over the country, almost all pastors opened their church buildings as meeting places for demonstrators.

Thirdly, Christianity played a major role not only in the preparatory stage of the movements but also in the middle of the movements: effective organizing, rapid expansion by a nationwide system of connections and the promotion of the spirit of non-violence. In addition, more than half of the contents of the Korean hymnbook at that period were related to patriotism.

2.5 AN IMAGE OF A SOCIAL REFORMER

After the March First Movement failed, there were, on the one hand, revivalists who encouraged people to have an eschatological faith to cope with their miserable reality, and, on the other hand, there were social reformers who tried to evoke people's consciousness through social enlightenment. While the former believed that the world of peace and justice could be established by God's total intervention only, the latter believed in God's intervention but through people. Therefore, the former were inclined to vertical spiritual activities such as worship, Bible study and prayer whereas the latter to horizontal spiritual activities such as social participation, the enlightenment movement and so forth. Social reformers were mainly intellectuals, an elite group in the Korean church at the time. One of the decisive reasons that formulated the social consciousness of Christian leaders was the International Missionary Council held in Jerusalem in 1928, at which 6 Korean Christian leaders, including 2 foreign missionaries, participated. There they learnt that Christian faith should be related to life.

Remarkable activities that they promoted at the time were the agricultural movement, the temperance movement, and social work.

2.5.1 Agricultural Movement

The devastation of Korean farm villages, which resulted from the Japanese policy of exploitation of the national economy, motivated Christian leaders to initiate an agricultural movement in which youth organizations such as the YMCA (Young Men's Christian Association)²³ and the YWCA (Young Women's Christian Association) and church organizations were involved.

The YMCA and the YWCA, with the purpose of enhancement of mind, culture and economy, promoted several activities: the eradication of illiteracy, enlightenment lectures, cultivating agricultural leaders, developing farm culture, organizing cooperative associations, developing agricultural skills, farm counselling, farm support and so forth. In particular, they focused on cultivating farm leaders and developed a three-month curriculum (YMCA) and two-month curriculum (YWCA) for training village leaders.

At the Presbyterian General Assembly in 1928, a department of agriculture was newly established under the structure of the Assembly that promoted several initiatives: inviting a professional agriculturalist, publishing a farmers' magazine, establishing a model village and founding an agricultural school. The next year, new initiatives were promoted: village propagation, farm hygiene, farm education, farm school morals and a farm association movement.

An agricultural movement like this of a Christian organization was different in its approach to reality from one of socialism or communism because the ultimate purpose that the Christian organization pursued was mission, the expansion of God's kingdom in this world (The Institute of Korean Church History Studies 1990:222-231).

²³ For a more detailed account of the YMCA's agricultural activity, see K S Chang's thesis (1995).

2.5.2 Temperance Movement

After the March First Movement, the Japanese government turned its policy from a police system into an enlightened administration or civilization policy to conciliate the Korean people. This new policy was actually fraudulent and deceptive. Accordingly, the Japanese government tried to transplant decadent aspects of Japanese culture such as alcohol, tobacco, opium and licensed prostitutes into Korea. Against this Japanese cultural and mental onslaught, the Korean church launched an anti-decadence drive called the 'Temperance Movement'. In the 1920s, owing to women missionaries' participation in the temperance movement, some Korean Christian women leaders, who mainly belonged to the Methodist Church, organized the Korean Woman's Christian Temperance Union and held temperance seminars on a national scale resulting in 52 branches and 3,217 members in 1928. They promoted abstinence not only through temperance seminars but also through anti-alcohol street demonstration. In 1923, a committee to abolish licensed prostitution was organized by Christian leaders. At the 17th Presbyterian General Assembly in 1926, a motion was passed to support the work of a committee to abolish licensed prostitution. In 1932, the Cho-sun Christian Temperance Union was organized by the Korean Christian men leaders who mainly belonged to the Presbyterian Church. They continued to urge the governor-general of Korea to enact a law prohibiting minors from drinking and smoking and at last this law was enacted in 1938. This law retains its legal force today (The Institute of Korean Church History Studies 1990:231-236).

2.5.3 Social Work

The Korean church also promoted social welfare services in several other areas in addition to the temperance movement. The Salvation Army was the leading group for social welfare services. In particular, in its relief service to the poor and orphans, the Salvation Army not only donated relief supplies but also granted such people the opportunity of an industrial education to become self-reliant. The Salvation Army Girl's Home and The Salvation Army Boy's Home functioned both as orphanages and as industrial educational bodies. It operated a lodging house for street people in winter time and a relief service for flood victims in summer time. The woman's mission board of the Korean Methodist Church organized the Social Centre and promoted several welfare services for children and women. Besides these, many

Christian leaders were devoted to various social welfare services: orphanages, crèches, old age homes, eradication of tuberculosis movement, relief service for lepers and adapting the Braille system to Korean, and schooling for the blind. According to Japanese government statistics for 1936, the following were established: 10 orphanages, 2 medical organizations for children, 1 school for the poor, 1 special school for the blind, 1 public employment agency, 1 relief organization for the poor, 18 clinics for the poor, and 4 old age homes. Except for 6 organizations of the Catholics and 1 of Japanese Christians, there were 31 organizations operated by Protestants (The Institute of Korean Church History Studies 1990:237-241).

Since the recovery from the war during the 1950s, the Korean church has been deeply involved in social work in the 1960s. Church organizations became more active in undertaking various social services, providing material aids and spiritual guidance to the poor and the underprivileged because almost all relief supplies from foreign countries and foreign relief organizations were delivered to the Korean people through church organizations (Kim, A E 1995:47).

2.6 AN IMAGE OF A CHARISMATIC

Since the Korean War, there have existed two distinguished images of leadership in the history of Korean church growth: one was the image of a charismatic and the other the image of an equipper (Lee, J P 1999:39). This section will deal with the former image while the latter will be scrutinized in the following section.

Yong-Gi Cho, serving the Yoido Full Gospel Church (YFGC), a Pentecostal denomination called the Assemblies of God, at Yo-i-do in Seoul, was and is a foremost pastor in the image of a charismatic. Starting with a little tent roofed church in the poor section of the city in 1958, he won 600 church members within three years. In 1961, he decided to build the largest church in Korea. By 1964, when his church had 2,400 members, he himself was suffering major physical problems. Resulting from his great effort in ministry, rushing around from early morning until late in the evening, he suffered from chronic fatigue.²⁴ However, he

²⁴ When he was young, he suffered from tuberculosis that, according to contemporary Korean medical opinion,

thought God could bless his members only through him and undertook responsibility for all kinds of ministries, considering himself a “specially chosen vessel of God”. Eventually, he collapsed while interpreting an American evangelist in the pulpit one Sunday evening and was taken to hospital by ambulance. There, he asked to be taken home without receiving any medical procedure, expecting the Lord to perform a miracle because he felt humiliated that he was severely ill, he the pastor who prayed for the sick and the sick became well. During continuous reading of the parts of the Bible concerning healing and praying for healing, he could hear the very distinct voice of God saying that his healing would take ten years. Relying solely on God’s promise, he endured indescribable suffering to the extent that he thought he would rather die than suffer from the illness (Cho, Y G with Hostetler 1981:1-12).

Using the opportunity of his illness, he started to involve lay leaders in the ministry of the church by creating a number of home cell groups whose leaders were women, a new method in the Korean traditional churches. This method, at first, faced several problems: men’s refusal of women’s authority to teach the Bible, to lay hands on them for healing and to perform baptism,²⁵ lack of discipline, inviting outside speakers without permission which caused theological discord, financial business among members, uncontrolled attendance, misappropriation of the collection, and the betrayal of some leaders who removed their cell group members and started their own churches. However, he experienced gradual numerical growth of the YFGC by solving all these problems one by one and finally completed the huge new building at Yo-i-do in Seoul in 1973 toward the end of the ten years of God’s promise to heal him (:13-47).

In 1981 when he wrote the book entitled *Successful home cell groups*, the YFGC had already become the largest single congregation of Christians in the world numbering more than 150,000 people (:50). Moreover, the YFGC encompassed about 325,000 church members who gathered during seven Sunday worship services in any given week in 1983 (Cho & Hurston 1983:270), about 625,000 in 1990 (George 1992:52), and about 700,000 in 1995

was considered fatal. Even though he was miraculously healed of it on being converted from Buddhism, he must have been in poor physical condition, which resulted in chronic fatigue from his unceasing ministries.

²⁵ In the Confucian Korean society, women have been treated as subordinate beings to men.

(Compilation committee of 40th anniversary Yoido Full Gospel Church, 1998), an unprecedented number in the history of Christianity. According to Cho (1981; 1983), it was the principle of the home cell group that made the incredible numerical growth of the YFGC possible. He introduced nine growth-inducing elements, among many others, in the home cell unit system: close fellowship, ready access to an informed pastoral staff, systematic Bible study in the home, faith that is active and contemporary in the community as well as in the church, prayer specific to the needs of the people, opportunity for the laity to be directly involved in evangelism, the creation of a spiritual climate, the mobilization of woman power, and reinforcement of the types of giving already practised in the church (Cho & Hurston 1995:124-129).

However, the home cell unit principle was not the only reason the YFGC could grow rapidly.²⁶ Indeed, it was not a new principle that Cho had first discovered in Korea. Some other traditional churches had already been operating cell groups.²⁷ Therefore, more fundamentally speaking, behind such unbelievable growth was another element, Cho's charismatic leadership.

In the early stage of his ministry, Cho thought that the pastor alone was responsible for doing everything, from preaching to home visitation, from counselling to baptising and from marrying to burying. Overwork resulting from this attitude caused his collapse from exhaustion. As mentioned above, he thought God could bless his members only through him, considering himself a "specially chosen vessel of God". This proves that he had a charismatic image of his leadership. Even though he emphasized that he delegated his ministry and authority to lay leaders after he had discovered the principle of the home cell group from the Bible on his sickbed, the organizational structure that he established in the YFGC showed that he still had a strong charismatic image of leadership.

²⁶ Y G Cho introduced other factors by which the YFGC could grow enormously in his other books such as *Prayer: Key to revival* (Cape Town: Struik Christian Books, 1993 [1984]) and *More than numbers* with Manzano, R W (U.K: Bridge Publishing, 1984 [1983]).

²⁷ For instance, one of the largest churches in Korea at the time, Chung-hyeon Presbyterian Church, had 16 cell groups in 1955, long before pastor Cho discovered that principle on his sickbed in 1964 (Kim, C I 1983:254).

He combined some of the fourteen districts into which Seoul had been divided at the time to form eight new church districts. Each district was broken down into seven to twelve sections, each section containing 25 to 95 home cell units that comprised 10-15 households in each unit. And then, a district head was appointed over the membership of each district, a section leader over each section and a home cell unit leader and an assistant leader over each home cell unit. The district heads and the section leaders were all ordained or licensed ministers and home cell unit leaders and assistant leaders were chosen from lay people, deacons or deaconesses. In this organizational structure, it was a pastor Cho who took the whole responsibility at the top of the pyramid system. He officially confirmed the home cell unit leaders' appointment by giving them a cell unit leader's certificate (Cho & Hurston 1995:121-124). In a word, it was by his charismatic leadership that he led the YFGC through the organizational pyramid system.

His charismatic leadership is also supported by elements of the charismatic movement such as speaking in tongues, prophecy, and the healing ministry. When he planned to found an international mission centre for church growth named *Church Growth International* in the 1980s to accelerate numerical church growth and to promote the spread of the secret of the YFGC's growth, he expressed himself as follows (Cho, Y G with Hostetler 1981:102-103):

The 1960s were an era of healings that helped to spread the renewal of the churches. The 1970s were the era of the charismatic movement. Now it's time for church growth. Healings and charismatic renewal will do no good for the church unless they contribute to the growth of the church. In fact, all the gifts of the Holy Spirit are given to build up the body of Christ, and that does not mean only spiritual encouragement; it includes physical growth as well.

This indicates that the charismatic movement's inclusion of healing ministry was already well advanced for church growth since the early stage of Cho's ministry. Indeed, there was and is special time to pray for the sick during each service on any given Sunday and especially during the night prayer meeting every Friday. Moreover, his charismatic character appears in preaching as well. According to his own word (:145-160), his goal in preaching is to help people meet Jesus Christ personally, to help people succeed in life – in spirit, soul, body and business – and to help people serve God and other people in a greater way. In a word, true believers must be good in all areas of their lives. Indeed, his theology, based on 3 John 1:2 “Dear friend, I pray that you may enjoy good health and that all may go well with you, even

as your soul is getting along well”, emphasizes that all believers should be prosperous in their spiritual life, healthy in body and rich in possessions. It is called ‘Sahm-bahk-ja (threefold) blessings’ (cf. Compilation committee of 40th anniversary Yoido Full Gospel Church 1998: 409-432). Explaining it conversely, people who have poor business and physical health are not regarded as true believers. For this reason, Cho says that it is not a Biblical principle to suffer from anything except for persecution and this is why he enthusiastically prays for the sick and the poor to be well. Naturally, church members should focus on praying for material blessings and physical health, in order to prove themselves true believers, on giving a lot of time to attending church meetings, and large amounts of offerings. As a result of this theological background, his charismatic leadership has been able to increase in power, with people flocking to the YFGC.

It is beyond the scope of this section to launch a theological debate concerning Cho’s theology and the phenomena performed in the YFGC.²⁸ Instead, this section points out that the visible example of success of the YFGC has made an enormous impact upon the Korean churches, no matter what their denomination. Without being theologically critical, numerous pastors attempted to imitate pastor Cho by taking a keen interest in the charismatic movement and by applying the healing ministry and the blessing-oriented ministry to their churches. They did indeed experience moderate success as far as the increase of membership and offerings were concerned, until the 1980s. Accordingly, charismatic leadership is still so dominant and typical nationwide in the Korean church that many pastors of medium or large churches are ministering in the image of a charismatic. In fact, it is generally said that charismatic leadership has been a driving force behind the astonishing growth of the Korean church (Myung, S H 1997:64).

Of course, the flourishing of such charismatic leadership has something to do with the socio-economic circumstances at the time; charismatic leadership in the Korean church was suited to the economic circumstances of Korean society. This conclusion will be dealt with in detail in Chapter 6 (Hermeneutic phase). There remains one last point in this section: a comparison between the image of a charismatic and the image of a revivalist. Flourishing revival

²⁸ His theological background will be examined in detail in Chapter 6: Hermeneutic Phase.

movements, mentioned in section 2.3, were again raised up from the 1960s not only at the level of masses but also at that of the local church.²⁹ Even though there were copious similarities between the image of a charismatic and the image of a revivalist, such as personal evangelism, mass crusade movements, revival conferences and healing ministry, there was one aspect that was completely different. Whereas revivalists in the 1920s and 1930s focused on eschatological faith, aspiring to heaven beyond this world, charismatic leaders since the 1960s have focused on pragmatic faith, emphasizing prosperity in this world along with the economic growth of Korean society (Lee, W K 1991:285).

2.7 AN IMAGE OF AN EQUIPPER

As mentioned in the previous section, another distinguished image of leadership in the history of Korean church growth along with the image of a charismatic is the image of an equipper, which has been dominant from the 1980s till now. Han-Hum Oak, serving the SaRang Community Church³⁰ (SCC – Presbyterian denomination) in Seoul, has been the leading pastor with such an image. Though Hong classified Oak's leadership under the image of a shepherd (Myung 1997:64-65), this was rejected by Oak himself. According to Oak's explanation (Oak 2001:167-168), the word, 'shepherding' or 'guardianship' was traditionally understood as taking care of sheep by feeding and protecting only, which made the laity weak. A trainer or an equipper was the image Oak picked for his leadership and for a discipleship training model. Since the SCC was founded in Seoul in 1978, it has become one of the mega-churches in Korea, with a current membership of about 30,000. It was the discipleship training model that Oak employed in the SCC by which he achieved great success: an equipping leadership.

²⁹ AT the level of the masses, there were the 'Billy Graham Crusade' in 1973, 'Explo '74' in 1974, 'Great Conference for Nation Evangelism' in 1977, 'Great Conference for World Evangelism' in 1980 and 'Explo '85' in 1985 (Park, Y K 1998a:116-130). AT the level of the local church, a number of revivalists were invited by local churches as conference speakers in order to stimulate church growth. Revival conferences were at the time very popular.

³⁰ When Oak founded the church in 1978, the first name was Kang-nam-eun-pyung Church. This was changed to a new name, Sa-rang-eui Church in 1981 and is still in use today. However, Oak called the Church the 'SaRang Community Church' in English in his book (2001). This study follows the English name.

There were two main pathological phenomena in the Korean church in the 1970s that Oak was forced to wrestle with and finally found solutions for. It can thus be said that the discipleship training model seemed to be initiated as a counterpart to the two existing ecclesiological pathologies: the excessive Charismatic Movement and the enervated traditional churches.

On the one hand, as mentioned in the previous section, the Charismatic Movement was one of the significant factors by which the Korean church could experience indescribable growth numerically for about three decades since the 1960s. However, the Korean church faced several severe problems, such as indifference to social responsibility and Shamanistic blessing-oriented belief, as the result of an excessive focusing on merely quantitative growth and worldly blessings based on materialism. Furthermore, the Korean church had no solution or spiritual power to cope with those problems because its qualitative growth lagged far behind its quantitative growth at the time (Park, Y K 1998c:41).

On the other hand, despite the numerical growth of the Korean church, its youth groups declined rapidly in the early 1970s. Most young adults left the church and joined student mission organizations such as Navigator, CCC, IVF, UBF, CAM, SFC, and SCA. Consequently, the youth groups of traditional churches mostly became enervated and weak. While Oak wrestled with this phenomenon, he found that gospel, training and vision no longer existed in the traditional churches: there were sound doctrines but no gospel to inspire people with vitality, many meetings but no training to nurture and equip followers with the Word of God, and diverse programmes but no vision to capture the people's imagination (Oak 2001:24).

Having become aware of such circumstances, Oak came to an incomplete conviction that discipleship training might be an alternative to both the severe pathologies that the Korean church faced. At the time, the discipleship training model was popular and successful in student mission organizations. The model used in these organizations, focused on making ordinary believers the disciples of Jesus through high-intensity training based on small group Bible study, personal fellowship, systematic training and devotional life, propagation and so forth (Lee, J P 1999:38). Oak applied this discipleship training model to the youth group of one local church in Seoul and experienced great success there for 5 years. When Oak started

to lead the youth group, it had only one remaining student. However, not three years later, this youth group became a gathering of the largest number of Christian students in Korea (Oak 2001:24).

Leaving behind this success, Oak went to the United States to study further. During his study at Calvin Seminary and Westminster Theological Seminary for three years, he discovered the theological foundation for the discipleship training model that he really wanted to have. He came to understand that at the centre of the structure of the church was apostolicity (Oak 2001:24-25).³¹ The concept of the apostolic church that Oak found out is expressed in his book as follows (Oak 2001:Cover script):

[W]e must be open to the apostolic nature of the church and apply it to the modern church. It is urgent for the church of today to equip the laity, who have the most potential for missions, so that they may become witnesses for the gospel like the disciples of the early church were. Rediscovering the Biblical theological meaning of the apostolic nature of the church is the way to solve the problem concerning the laity in the modern church. At the same time, it will become a foundation for developing our doctrine of the church.

Along with discovering the theological meaning of the apostolic nature of the church, Oak could come to a complete conviction that the discipleship training model should be an alternative for the spiritual renewal of the Korean church. Accordingly, the main and most important function of a pastor should be to awaken, train and equip lay people in order for them to be capable of carrying out evangelical mission and social responsibility simultaneously.

Such a conviction made Oak come back to Korea without any hesitation and found the SCC in 1978. There, he started his own ministry with nine people through his newly developed discipleship training model. The SCC became the first local church at which the discipleship training model operated as a whole. Despite the numerical growth of adjacent new churches through the traditional method of the revival conference, Oak focused on discipleship training

³¹ For this, Oak was greatly indebted to Hans Küng, a Catholic theologian. His idea of the apostolic nature of the church came from Küng's seminal book entitled *The Church* (New York: Image Books, 1967) (Oak 2001:69-118).

only, which seemed to bear no fruit at all for a long time. He met with a lay group at least once each week for about three hours and trained that way for over a year. As a result of his sacrificial endeavour, the members who had been acquainted with traditional belief systems started to show certain changes and bear fruit. Those who showed a distinct change of life as disciples of Jesus Christ and acquired certain qualifications, were equipped as lay leaders, to teach everything they had learnt to other lay people in the same way with the same purpose. Accordingly, the SCC had about 600 adult members in 1981. From that time, the laity movement through discipleship training started to become known in the Korean church (Oak 2001:25-26).

However, it was in 1984 that the Korean church paid deep and thorough attention to the laity movement through discipleship training. This occurred after Oak had spent an experimental six-year period in the practical field of the SCC and written a book entitled *Called to Awaken the Laity* (CAL), a manual of discipleship training in Korea. This publication has been read by many pastors, leaders and lay people and used as a guidebook by many churches, which have applied the model to their churches. Oak was obliged to revise the book in 1998 because the SCC had experienced rapid growth – more than 14,000 members that year (Oak 1999:13), and about 30,000 members in 2001 (Oak 2001:315). The revised version was translated into English and published in 2001 under the title *Healthy Christians make a healthy church: The story of how discipleship training is building one of Korea's megachurches-SaRang*.

Furthermore, Oak established 'Disciple Making Ministries International (DMMI)' in 1986 and held regular seminars, so as to help equip pastors and church planters to use the SCC's discipleship training model. About 4,000 pastors, including overseas pastors, graduated from this programme of extensive seminars.³² Of the graduates, 47% have been applying its principles in their own ministries (Park 1998c:43). Recently, DMMI also held a 'Discipleship Training Leader Convention' in 1999, not only to help graduates to plant the discipleship training model successfully in their own ministries but also to activate the existing

³² According to Park's report (1998c:42), statistics concerning denominational backgrounds of graduates of the CAL Seminar are as follows: PCKH-1251, PCKT-434, PCKK-346, PCKG-274, KMC-173, KHC-124, PCROK-116, Korean church pastors in America-289, Taiwanese pastors-80, Japanese pastors-380 and so forth (unit: person). Over 7,000 pastors have graduated from that Seminar up till now (Oak 2001: Cover script).

'Discipleship Training Movement' more effectively and collectively than before in Korea and even in the world by establishing a strong network among graduates (Oak 1999:14-15).

Lee's evaluation of the 'Discipleship Training Movement', ignited by the SCC, shows the ways it has influenced the Korean church: it corrected the materialistic myth of growth in the Korean church; it awakened the laity from their spiritual sleep; it brought growth of personality to the Korean church; and it promoted a new strategy for church growth (Lee, J P 1999:40-49).³³

In a word, the general evaluation is that the Discipleship Training Movement contributed to qualitative growth in the Korean church by paying attention to the importance of lay people in ministries, whereas the Charismatic Movement contributed to numerical growth by meeting people's needs (Myung, S H 1997:64-65).

2.8 SUMMARY AND CONCLUSION

Six remarkable leadership images that occurred in a certain period or continuously across periods in Korean church history have been scrutinized above: a martyr, a revivalist, a patriot, a social reformer, a charismatic and an equipper.

The image of a martyr was clearly shown in the history of Catholicism in Korea, especially in the first 100 years after the arrival of Catholicism in Korea in 1774, and in the history of Protestantism, especially in the Japanese colonial periods from 1910 to 1945 and during the Korean War from 1950 to 1953.

The image of a revivalist occurred first before and after the Pyung-yang Great Revival Movement of 1907, focusing on the power and presence of the Holy Spirit, Bible study,

³³ Park, Y K (1998a:241-289) evaluated the Discipleship Training Movement, which has spread nationwide across regions and denominations, summarizing 5 aspects by which the SCC has influenced the Korean church in the perspective of evangelicalism as follows: construction of evangelical ministry-philosophy, promotion of evangelical laity movement, emphasis of evangelical social service, spread of evangelical awakening conference, and participation of evangelical joint ministry.

prayer, repentance of sins and moral renewal. It also appeared in the period of Japanese colonialism, especially in the 1920s and 1930s, in which there was no hope for the Korean people, economically, politically or spiritually. The image focused on the coming Kingdom, healing and heavenly hope and mystical union with Jesus Christ. Moreover, it vigorously reoccurred from the 1960s to 1980s with the promise of earthly blessings.

The image of a patriot appeared in the period of Japanese colonialism. The patriotic life of Protestant leaders was clearly revealed in the 105 Incident (Conspiracy Trial) of 1912 and in several independence movements including the March First Movement of 1919.

The image of a social reformer occurred after the March First Movement failed. Unlike the image of a revivalist, it focused on enlightening people rendered hopeless by miserable realities, believing that God would help people to overcome their poor conditions. What was promoted at the time were the agricultural movement, the temperance movement and social work including relief service for the poor and orphans, industrial education, old age homes, crèches, medical work, relief service for lepers and so forth. This image was also salient in the 1960s with the recovery from the Korean War.

The image of a charismatic appeared prominently during the 1960s with pastor Yong-Gi Cho who has been the leading figure in the YFGC. Charismatic leadership here contains two images simultaneously: one emphasizing God's gifts including healing, speaking in tongues, prophecy and the like, and the other having absolute authority over church members.

The image of an equipper appeared in the 1980s with pastor Han-Hum Oak who has been the leading figure in the SCC. Oak was interested in a discipleship training that, at the time, was used by mission organizations only. He adapted it to the traditional church with additions and modifications. A discipleship training model began with Oak's theological foundation, ecclesiology.

The historical survey for six notable leadership images in the Korean church yielded two conclusions.

First of all, it is found that fundamental problems of Korean church leadership such as secularised leadership, church-centred leadership and authoritarian leadership, as proposed in

this study, occurred in a certain image much more prominently than in any other image: the image of a charismatic. As mentioned in section 2.6, though its foremost pastor is Yong-Gi Cho of the YFGC, most pastors belonging to conservative circles have been influenced by this image of leadership. This leadership has been supported by Cho's theological conviction called 'Sahm-bahk-ja (threefold) blessings' based on 3 John 1:2: spiritual blessing, physical blessing and materialistic blessing.

Because of the emphasis on materialistic blessing, Korean church leadership has been secularised, making believers pursue earthly prosperity such as acquiring money, status, their children's success, and power, and making church leaders focus on having a mega-church, which results in their having a marketing theory and a competitive mentality. Owing to the emphasis on spiritual blessing, understood as something to be acquired by devoting one's life to the church in terms of time and money, church-centred leadership in the Korean church has been indispensable. The personal and material resources that the Korean church possesses have almost all been used for its inner works. Because of the emphasis on physical blessing or health, sick people come to pastors to be healed by their powerful prayers. People also want pastors to pray for their materialistic blessing. They might believe that the pastors' prayer is much more effective than their own. Or they might believe that pastors are mediums who act as a bridge between God and themselves. Accordingly, pastors become authoritarian beings, able to control people's physical and material blessing.

In a word, while the Korean church has gradually become a powerful ghetto, such as the medieval Catholic church and Western Christian society, experiencing enormous numerical growth, with a nationwide endeavour for economic growth since the 1960s, the various leadership problems mentioned above have surfaced. Owing to this fact, therefore, the analysis and interpretation of Korean church leadership in this study will be mainly focused on pathologies that have resulted from charismatic leadership.

Secondly, it is recognized that the six leadership images discovered in the history of the Korean church were not initiated by thorough theological reflection about leadership, especially in the perspective of practical theology. Rather, it can be said that they were products of the demands of the times, especially the first four images of martyr, revivalist, patriot and social reformer. The last two images, charismatic and equipper, might have a

theological background for development as shown in sections 2.6 and 2.7. However, both images lack sound theological reflection about leadership. In the image of a charismatic, theological anthropology and ecclesiology were taught illiberally or, bluntly speaking, pervertedly. Though the image of an equipper has a sound theological background, the ecclesiology promoted by Hans Küng, a Catholic systematic theologian, still lacks the comprehensive support of a leadership theology from the perspective of practical theology.

The Korean church, enduring severe persecution, directing heavenly hope, showing patriotism, leading social reform, experiencing numerical growth, and showing theological reflection, has been led by several different leadership types until now. It is generally believed that the Korean church in the twenty-first century should construct a sound leadership theology from the practical theological perspective. The next chapter will open with an overview of trends in practical theology, including methodology and of leadership theories in social science.

CHAPTER 3

OVERVIEW OF THE TRENDS IN PRACTICAL THEOLOGY AND OF LEADERSHIP THEORIES IN SOCIAL SCIENCE

3.1 INTRODUCTION

As mentioned in Chapter 2, the Korean church is facing the need to construct a sound theology of leadership for its future. This need requires the development of a practical theological methodology. In addition, the academic purpose of this study, which is to propose a desirable method for the development of valuable leadership studies, by building a sound theology of leadership for the Korean church, also requires the development of a practical theological methodology. This chapter will, therefore, first of all, focus on reviewing current trends regarding the field of practical theology, its academic status, and its methodology.

Several paradigms, from which base theories for this study will be selected (in Chapter 4), will be introduced in the section on the field of practical theology. The methodology that will be used for this study from Chapter 5 to Chapter 8 will be introduced in the section on methodology in practical theology.

Owing to the assured academic status of practical theology, current practical theologians tend to emphasize that all the sub-disciplines of practical theology need to have a critical, interdisciplinary correlation with social science. Hence, this chapter will, secondly, focus on reviewing the historical development of leadership theories in social science, assuming that this review will produce some insights for constructing a sound leadership theology for the Korean church.

3.2 A NEW AGENDA OF PRACTICAL THEOLOGY

It is quite obvious that practical theology has emerged during the last few decades as a hotly debated issue in the field of theological studies (Ballard 1999:296). The reason for this is that theology has been seen increasingly as practical in essence (Stadelmann 1998:220-221). If it is agreed that one of the tasks of theology is to explain how the Gospel is revealed, practised and applied in the midst of the history and experiences of humankind, then this cannot be otherwise. Though the modern paradigm of practical theology has, for a long time, viewed its work as practical application, not research (Osmer 1997:47; O'Brien 1999:315), it is no longer regarded as 'applied theology' when compared with types of theoretical theology such as historical theology, biblical theology, and systematic theology.

Fowler (1995:1), a professor in the department of religious education in Emory University, summarised recent trends in practical theology as follows:

For the last two decades we have been involved in a quiet but deep-going revolution in the self-understanding and work of practical theology. ... This revolution centers in the recovery and re-emergence of practical theology as a discipline. In the United States, it has not been too long since practical theology was regarded as a basement operation in most divinity schools and theological seminaries. ... You could almost count on it: the more academically prestigious the school of theology, the greater the status difference between the so-called classical disciplines of biblical studies, church history, systematic theology, and ethics, on the one hand, and the so-called applied disciplines, on the other.

He went on to describe the European situation as follows (ibid):

And was it different in Europe? I think not. Departments of religious education were strong because of the obligation to prepare teachers of religion for the schools in your countries. Occasionally there would be departments of social sciences and theology, under the guise of the theological interpretation of culture and society. But most often the actual work of preparation of pastors and priests for ecclesial leadership was completed in more practically oriented Preacher Seminars or their equivalents. The university study of theological disciplines had little place for practical theology.

At this point, it seems fitting to look briefly into the historical background of practical theology. The concept of practical theology as an 'applied theology' was actually formed by Schleiermacher, known as the Father of Modern Theology, even though it had become

commonplace prior to him to distinguish practical theology from the theoretical disciplines as the applied part of theological studies (Farley 1983:32). In fact, Schleiermacher emphasized the importance of practical theology by saying that philosophical theology is the root, historical theology the body, and practical theology the crown when he divided theology into three parts (Burkhart 1983:43). But Burkhart, on the contrary, correctly criticized Schleiermacher's narrow thinking about practical theology as follows (:47-48):

For Schleiermacher, insofar as philosophical and historical theology have done their work properly and sufficiently, nothing seriously theoretical remains to be done. Practical theology is practical, not theoretical. In a word, he seems to have no theory for practical theology. Its tasks, which are tasks of application, are given it from philosophical and historical theology. It deals with "applied" Christianity. In his view, philosophical and historical theology can and should describe and understand the essence of Christianity and its historical actuality. Their dialectic discovers the discrepancy between what Christianity should become and what in fact it actually is. Practical theology, therefore, simply studies and indicates the appropriate rules, procedures, and methods to be used in overcoming the gap between the ideal and the actual. Its task is not hermeneutical but technological. Indeed, for Schleiermacher, practical theology is basically a "technology".

It is certain that this kind of thinking had been dominant for several hundred years in the church and seminaries until the new concept of practical theology as a discipline emerged a few decades ago. On this phenomenon, Dingemans (1996:83), a Dutch theologian, expressed the view that a paradigm shift took place, and he analysed the contents of the shift as follows:

Whereas formerly, practical theologians had first studied the Bible and the doctrine of the church in order to apply the results of their findings to the practice of the church, more recently, under the influence of social studies they have changed their approach: in recent decades practical theologians worldwide have agreed on starting their investigations in practice itself. Practical theology has become description of and reflection on the "self-understanding of a particular religious tradition." This approach moves from practice to theory, then back to practice.

What then do we need to look into in more detail? Dingemans summed up the recent debate on practical theology in terms of four principle issues: the field of this discipline, the academic status, the methodology of the discipline, and the normative background of practical theology (:83). Here this study will deal in some detail with the first three issues addressed in his article.

3.2.1 The Field of Practical Theology

D J Louw, a practical theologian and the Dean of the Theology Faculty at the University of Stellenbosch in South Africa, expressed the developments in practical theology using 7 models according to the changes over time: a personality-oriented moral model, the official model, the so-called application model, an empirical model, the praxis model, the ecclesiological model, and the hermeneutical model (1998:95-96).

Heitink characterized five different streams in the field of practical theology: normative-deductive, hermeneutical-mediating, empirical-analytical, political-critical, and pastoral-theological (1999:136-140).

Dingemans classified the field of practical theology into four paradigms: the clerical paradigm, the church paradigm, the liberation paradigm, and the individual paradigm (1996:84-87).

Although the field of practical theology is classified variously in terms of names and numbers of paradigms according to the view of each theologian, the explanations for these categories mostly overlap. Hence, this study will give a brief explanation following Dingemans' classification, which is the most simple.

3.2.1.1 The Clerical Paradigm

Practical theology has been traditionally confined within this paradigm, the focal point of which has been the ministerial education and training of the clergy. In accordance with this purpose, practical theology has been gradually subdivided into several disciplines such as Christian education, liturgics, spiritual leadership, homiletics, pastoral care, catechetics, church administration, and so on. In addition, it has employed some disciplines in the social sciences such as psychology, sociology, and communication theory as secondary disciplines in order to develop its own clerical functions in the church although these disciplines had already developed independent academic status (Dingemans 1996:84).

Here the following critical words of Farley (1983:27), concerning the relation between theology and practice, signify a paradigm shift.

If theology is related to practice simply by way of clerical leadership, it does not have an essential praxis element related to the world as such. "Theology" in other words does not refer to the self-understanding of the community of faith as it exists in relation to the *world*.

3.2.1.2 The Church Paradigm

According to the views of many theologians, the field of practical theology has been recently extended to comprehend the functions of the church as a whole. According to Stadelmann (1998:222), practical theology is "the theological theory of church practice". Emphasis has been laid on the internal functioning of congregations, on the one hand, and the external impact of the church, on the other (Dingemans 1996:84). The former assisted practical theologians in being concerned with congregational studies, the latter brought a wide understanding of mission to the world in the light of the kingdom of God. Thus Dingemans concluded that the majority of academic practical theologians seemed to consider "the functioning of the church in the perspective of the coming kingdom of God in the world" as the actual field of practical theology (:85).

If the functioning of the church is limited within the category of the clerical paradigm, then it is retrogressive and against the work and will of God, who considers the world itself as the object of salvation and the arena of activity. The practical concern of practical theology, therefore, is based on the activity of God in the world. In other words, it is the mission of the church, the characteristic of the Gospel and the task of practical theology that the church participates in God's Salvific Providence toward this world (Yum, P H 1993:243).

3.2.1.3 The Liberation Paradigm

It can be said that this paradigm derives from the church paradigm in the sense of the external impact of the church. This paradigm arose in Latin America and its unique characteristic is that it is more critical and political than the church paradigm. Latin American liberation theologians do not hesitate to understand their theology as a form of practical theology (Dingemans 1996:85). The concept of the 'church of the poor' plays an important role in this perspective (Heitink 1999:139). The emancipatory interest of knowledge offers a central place to the poor as the subject of theologising, expressing their experience and suffering (ibid). The

major theologians of this paradigm, such as Gustavo Gutierrez, Clodovis Boff, and Juan Luis Segundo, have made a strong plea for the fundamental change and liberation of society, to which practical theology should make a contribution (Dingemans :85).

Meanwhile, Dennis McCann, as one of the social activists, emphasized the importance of theological ethics in his article entitled 'Practical theology and social action'. Browning paraphrased McCann's description as follows (Browning 1983a:7):

It begins as a personal statement about his involvement in and subsequent disillusionment with a variety of social causes prominent during the 1960s. It concludes with a telling evaluation of liberation theology and the tendency of Gustavo Gutierrez and Juan Segundo to let Marxist theories of praxis dominate and exhaust Christian understandings of love and justice. In addition, the essay is about the importance of theological ethics as a genre of practical theology and the necessity of having "middle axioms" to mediate between high-level principles such as "identification with the poor" and various concrete programs in social action such as revolutionary action or development. His chapter emphasizes a point made by several authors: that theological ethics may be the paradigmatic practical theology and is destined to play in our time a vital role in renewing the other regions of practical theology.

3.2.1.4 The Individual Paradigm

Dingemans informs us that in recent years a new movement in practical theology has also emerged, moving not from the clerical and church paradigm to the whole of society, but the other way around, in the direction of individual believers (:86). He introduces some theologians who are concerned with this paradigm as follows (:86-87):

Henning Luther, who passed away too early, wrote a challenging book on the theology of the "subject". He asked for attention to the point of view of lay people (Laientheologie) who want to seek their own way in our complicated world full of confusing information. In the Netherlands Frits de Lange has tried to apply these insights within a theological project. Especially in catechetics, homiletics, and pastoral care, the point of view of the learning individual, the hearer in the pew, and the person who seeks meaning for his life are stressed by Ernst Lange (Germany), Gijsbert Dingemans (the Netherlands), and Daniel Louw (South Africa). In the Netherlands a new tendency is also forthcoming that calls for direct communication in practical theology with believers from the standpoint of semiotics.

Because of the short history of this paradigm, Dingemans also anticipates a further development of these potentially fruitful ideas in the next few years (:87).

With regard to the field of practical theology, we have viewed four principal issues. The clerical paradigm is perhaps too spiritual while the liberation paradigm is, in a sense, excessively political. Because of their polarization, both need to be modified, supplemented, and converged. Such an assessment leads to the conclusion that the contemporary main emphasis in practical theology is at least focused on the internal and external functioning of the church, which reflects the church paradigm. In order to reassert this conclusion, we can cite Howard Grimes (1977:36):

For the focus of practical theology, I turn again to the church. It is the critical reflection on what the church has done, is doing, and might do in the context of what God is doing and wants to do not only through the church but also throughout his whole creation. Without this larger dimension to the reflection process, church activity is always in danger of degenerating into a self-centered concern for the preservation of the institutional church. In short, practical theology is the critical reflection on the life and ministry of the church from the perspective of the Christian witness of faith as it relates to all of God's creation.

Although the individual paradigm, as mentioned above, has emerged as a new movement in the field of practical theology in recent years, it should enjoy far more attention as part of the development of practical theology, especially a theology of church leadership.

3.2.2 The Academic Status of Practical Theology

As long as we regard practical theology as an “applied theology”, there is no room for it to stand on its own as an academic discipline. Fowler expressed the view that the term “applied theology” is an unfortunate one that seems to suggest that practical theology amounts to taking the creative results of other sub-disciplines of theological work and merely drawing on their implications for the tasks of ministry and mission (1983:150). Fortunately, in recent decades an important shift has taken place in practical theology. Browning has ably described this shift in practical theology along with various issues (1983a:9-16). Louw (1998:90-91) offers a brief, clear summing up of Browning's assessment that will be helpful to quote in order to obtain a better understanding of the academic status of practical theology:

There is a shift away from the clerical or official paradigm, to a type of phenomenological ecclesiology. Practical theology is no longer about the internal life of the church, but rather about the public image of the church in the world.

Practical theology is less about faith content. It attains a critical function instead, which tests faith in debate with other religions and secular faith images in a pluralistic society.

Practical theology focuses on critical dialogue in an attempt to transform society.

It becomes the task of practical theology to develop ethical norms for social and individual transformation. This function is not so much about dispositional ethics which focus on virtue and personal character, but about principle ethics which are engaged in social and individual transformation. ...

A shift away from theoretical principles towards a practice-oriented theory. This integration between practice and theory is called 'a praxis-oriented approach'. Practical theology now establishes its theory by means of reflecting critically on the events in practice. 'The difference between practice and praxis is that in the latter the theory has been made self-conscious and reflected upon critically'. ...

The greater role of social sciences. Although a greater role is given to the normative function of practical theology, it still needs methods and instruments. Social sciences can help because they can indicate which approaches should be used for active intervention in practice. Hence the emphasis on an interdisciplinary approach.

Practical theology as liberation theology. In the light of Neo-Marxist models, practical theology is viewed as action focusing on political liberation. However, according to Tracy and Browning, socio-political actions should not take precedence over personal-existential and ecclesiological dimensions.

Practical theology is now universally understood as a science of action or as social science. Here Dingemans suggests distinguishing among three basic approaches in the present discipline: "empirical-analytical", "hermeneutical", and "critical-political" approaches, while also emphasising the efforts of most practical theologians to combine the three approaches (:87). We will study each of them in more detail.

3.2.2.1 Practical Theology as an Empirical-Analytical Discipline

This approach is, of course, derived from social science and widely used by many scholars of practical theology. Van der Ven (1993), and Pieterse (1994), inter alios, call it "empirical theology" whereas their term is rejected by Louw who prefers "empirical dimension in theology" (Louw 1998:87). And to those who choose to use the term "empirical theology" Louw warns of the danger of a one-sided domination of theory over practice or the domination of empirical research over theory (:87-88).

According to the latter, the purpose of practical theology is to inquire into the experiences of salvation and of evil by humans in their personal and social lives, in relation to what the church and theology offer them (Dingemans :88). Heitink is convinced that God Himself is no longer the subject of investigation in a practical theology: the focus is the human experience of God, the Christian faith (Louw :87). Of course, because there is an existential dimension in Christian faith, Christian faith is thus an empirical issue (:89). 'Empirical' refers to the existential and contextual implications of faith within the God-human interaction process (ibid). But Louw sharply points out that Christian faith is not merely an empirical phenomenon (ibid), because of its normative characteristic. In the following statement he hints that there should be another approach: "[i]t is important to note that when theology exchanges faith for empiricism, it loses its unique character as interpreter of the meaning of the Gospel" (:86).

3.2.2.2 Practical Theology as a Hermeneutical Science

As mentioned in the previous section, because the empirical approach to the discipline has its own weakness in being mainly concerned with the human experience of God and of the Christian faith, many scholars of practical theology object to this approach. Even though the term "empirical" refers to the total process of understanding and interpretation, its application can diminish the authority of the Gospel in such a way that the truth of both theology and Scripture become dependent upon the processes of understanding and interpretation. The term implies that God is reduced to a concept and metaphor that is defined in terms of existential categories and contextual factors, while revelation is equated with experience and existence. Human history itself, so to say, attains the status of revelation with normative qualities (Louw :88-89).

Dingemans also describes the weak point of the empirical approach as follows (:88-89):

Human acts are manifestations of thoughts, perceptions, interpretations, values, and assessments that lie "behind" the acts, and religion has to do with these background data, which empirical research is not able to reveal. Besides, these practical theologians think that the empirical approach does not pay sufficient attention to the historical backgrounds of churches and individual believers.

In contrast, he describes the strength of the hermeneutical approach, which he favours, as follows (:89):

The hermeneutical approach does not usually provide a “sharp” picture of the religious reality, but it provides a drawing of the history and the background of churches and church members, and it gives insight into people’s values and norms. Moreover, it is open to more traditional methods and approaches in theology and is able to build bridges between biblical explanations and interpretations of the present reality.

Louw also chooses the hermeneutical model to help practical theology retain its theological character (:81).

The hermeneutical model has a theological character when the object of practical theology is not primarily communicative faith actions, but rather understanding the meaning and significance of the covenantal encounter. The primary object of practical theology becomes the praxis of God, the ecclesial structure of the God-human interaction and the meaning of the Christian faith to human actions in the world. ... The focal point in this approach is the ministry, the development of spirituality and the transformation of people and the world.

We can easily see that Fowler (1995:4), though he especially uses the phrase, ‘hermeneutical and correlational’, concurs with Dingemans and Louw when he offers the following definition of practical theology:

Practical theology is critical and constructive reflection by communities of faith carried on consistently in the contexts of their praxis, drawing on their interpretations of normative sources from Scripture and tradition in response to their interpretations of the emergent challenges and situations they face, and leading to ongoing modifications and transformations of their practices in order to be more adequately responsive to their interpretations of the shape of God’s call to partnership.

3.2.2.3 Practical Theology as Liberation Theology

Liberation theology has affected some other aspects of theology such as ‘Black theology’ in Africa, the ‘Feminine theology’ of feminists internationally, and ‘Min-jung theology’ in South Korea. Because of the active character of liberation theologians, their theology has not been regarded as an academic discipline. But Dingemans (:90) describes their contemporary efforts as follows:

Liberation theologians in South America become more and more interested in discussions on theories of knowledge. In 1980, Boff called for a new understanding of the relation between theology and the social sciences, and comparable things have been advocated by Segundo in his ideology-critical approach. In 1994, Leonardo Boff presented a new theological approach called “eco-theology”. These “liberation theologians” try to bring “experiences of the people” into relation with the official theological discourse. And women’s studies all over the world try more or less successfully to penetrate the academic world.

3.2.2.4 Integration of Positions

The two approaches previously mentioned, namely, the “empirical”, and the “hermeneutical”, are not opposed to each other, but complementary. Louw, while maintaining the hermeneutical approach, does not ignore the importance of the empirical approach and in fact says that a pastoral hermeneutics would hardly be able to function without acknowledging the empirical dimension in theological theory (:87). Meanwhile, Van der Ven, well known as a positive advocate of the empirical approach, has also recently begun to recognize that qualitative methods are as useful and legitimate in practical theological research as are quantitative methods (Dingemans :90-91). Therefore, Dingemans’ conclusion to this section is that “coalescence of approaches” and “complementarity of methods” are the key phrases in practical theology (:91).

3.2.3 Methodology in Practical Theology

There is little doubt that the methodology to be employed is crucial for the future of practical theology. This issue has in fact been the most important one in practical theology for the last couple of decades. Actually, the debate on methodology has, for a long time, caused explicit tension between liberal and conservative theologians. At one extreme, the former have given a normative role to the social/behavioural sciences whereas, at the other extreme, the latter have used the insights of the social sciences with caution and always from a theological perspective (Grimes 1977:33).

Four different terms have been coined by Van der Ven to describe the methodology that has been used in practical theology: monodisciplinarity, multidisciplinarity, interdisciplinarity, and intradisciplinarity (1993:89-112). According to his explanation, firstly,

monodisciplinarity is the method employed by some practical theologians who consider practical theology as an applied theology and isolate it from all social science (:89-93). Secondly, other practical theologians accept multidisciplinarity in which the social scientists offer the empirical description and analysis and the theologians subsequently develop a theological reflection (:93-97). Thirdly, interdisciplinarity is the method by which there is interactive cooperation between theology and the social sciences, harmonizing bipolar viewpoints of monodisciplinarity and multidisciplinarity (97-101). But for Van der Ven, the problem still remains because religion is not considered as part of social reality in the social sciences. Therefore, he, lastly, proposes a new type of approach, namely intradisciplinarity by which theologians have to learn the skills of the social sciences themselves, based on their own questions and aims (:101-112; cf. Dingemans :91).

However, many practical theologians, such as Browning, Tracy, Fowler, Grimes, Campbell, Ogletree and others, lay emphasis on maintaining a critical correlation between theology and the social sciences in an interdisciplinary way. Browning (1983a:15) states the proper role of the social sciences in practical theology as follows:

The social sciences do not dictate norms, it seems, and only indirectly make suggestions for appropriate strategies and skills. Only when theological ethics tells us what our goals in action should be can the social sciences meaningfully tell us about what constrains and channels our actions toward reaching these goals. In fact, one way to talk about the task of practical theology is to say it has the job of both stating our ultimate goals and then expressing them in more proximate terms (along with the appropriate means of attaining them) in light of the social, cultural, and psychological factors that constrain and channel the action possibilities of the people involved.

At this point, we need to overview the considerably widespread ideas on methodology in practical theology that many practical theologians agree on. Dingemans' summary in four phases helps us to understand the contemporary trend of methodology in practical theology (:92-93).

3.2.3.1 Descriptive Phase

The starting point for practical theological research must be on the context in which faith communities live. Because of the shift from the 'theory-applied' concept to the 'practice-

oriented' concept in practical theology, there is no objection among practical theologians that the first step should be an analysis of the situation or a description of the practice itself. Of course, various methods can be employed for the analysis of the practice such as empirical, hermeneutical, or ideology-critical as introduced above. In this phase, a correlational, interdisciplinary study using the social sciences is inevitable.

3.2.3.2 Hermeneutic Phase

Data observed in the first phase should be explained through a process of critical reflection by which an interaction is established between the applicable theological perspective and the research data (Louw 1998:98) and through drafting a hypothesis that can be verified (or falsified) afterwards. Such a hypothesis will probably lead to new theories or new options (Dingemans :92).

3.2.3.3 Normative Phase

In this phase, practical theologians will try to examine the praxis itself to find the normative backgrounds of a tradition or to examine the normative ideas of people. In this way, an interpretation can be achieved of the 'vision', 'meanings', 'identity' and 'values' that constrain the actions of churches and believers (Dingemans :92).

3.2.3.4 Strategic Phase

The last phase is to make suggestions and recommendations in order to improve and transform the context in the light of possible ethical or normative issues (Louw :98).

3.2.4 Conclusion

Till now, we have elaborated on the shift that has taken place in the various fields of practical theology. In fact, practical theology has been in crisis with regard to its academic position for a long time. But the contemporary academic efforts for practical theology by many practical theologians have been effective in elevating its status as an academic discipline and moving it toward a positive future. In particular, there have been contributions in areas such as

congregational studies, redefinition of ecclesiology and anthropology, understanding the church as the subject of hermeneutic function, breaking dichotomic concepts such as text and context, church and society, and faith and reason through clarifying the meaning of the kingdom of God and so forth.

In particular, two insights become evident for this study through reviewing current trends in practical theology. One concerns a base theory, and the other a methodology.

On the one hand, with regard to a base theory, this review offers an insight for this study in the form of two base theories that could function as the theological foundation for the formation of a theology of church leadership: PTA and PTE.

As Dingemans mentioned in section 3.2.1, practical theology has been approached in terms of four main issues: clerical paradigm, church paradigm, liberation paradigm and individual paradigm. Among these, because of the biased feature of bipolarity in the clerical paradigm and liberation paradigm, the church paradigm has been highlighted by many contemporary practical theologians such as Heitink, Pieterse, Heyns, Hendriks, and Potgieter. They came to the same conclusion that a practical theological ecclesiology should serve as a base theory for practical theology (Nel 1996:137-138). However, as Dingemans was quoted in section 3.2.1.4, the individual paradigm has also emerged in recent years as a new movement in practical theology. Several influential practical theologians such as Lange, Dingemans, and Louw have been approaching subdivisions of practical theology from the perspective of the individual paradigm. This means that practical theological anthropology could be another base theory for practical theology.

On the other hand, with regard to methodology, this study will follow four phases, using the methodology that current practical theology employs: descriptive phase (Chapter 5), hermeneutic phase (Chapter 6), normative phase (Chapter 7) and strategic phase (Chapter 8). Moreover, this study will in general follow the interdisciplinary model, in which interactive cooperation between theology and social science occurs dynamically but with constructive criticism. In this sense, it is helpful to look into leadership theories in the social sciences for the formation of a sound theology of church leadership. The following sections will show the historical development of leadership theories in the social sciences, being reconstructed through the researcher's perspective.

3.3 REVIEW OF HISTORICAL DEVELOPMENT OF LEADERSHIP THEORIES IN SOCIAL SCIENCE

Leadership is a universal human phenomenon. As Smith and Krueger concluded from their research, leadership occurs universally among all people regardless of culture, race, region, or any other factor (Bass 1981:5). The concept of 'leadership' is, however, much less understood than that of a 'leader'. Burns (1978:1-5), in his seminal work, *Leadership*, pointed out the crisis of leadership as follows:

The crisis of leadership today is the mediocrity or irresponsibility of so many of the men and women in power, but leadership rarely rises to the full need for it. The fundamental crisis underlying mediocrity is intellectual. If we know all too much about our leaders, we know far too little about leadership. We fail to grasp the essence of leadership that is relevant to the modern age and hence we cannot agree even on the standards by which to measure, recruit, and reject it. Is leadership simply innovation-cultural or political? Is it essentially inspiration? Mobilization of followers? Goal setting? Goal fulfillment? Is a leader the definer of values? Satisfier of needs? If leaders require followers, who leads whom from where to where, and why? How do leaders lead followers without being wholly led by followers? Leadership is one of the most observed and least understood phenomena on earth.

In contemporary society, concern about leadership is much higher than in any other time. The importance of leadership has been more and more recognized in so many areas such as politics, economics, management, sociology, psychology, education, administration, art, religion, and so on. Bennis and Nanus (1985:20) emphasized leadership in the managerial perspective by saying that a business short on leadership has less chance of survival than one short on capital or one with a poor location. Along with such recognition of the importance of leadership, on the one hand, many leadership theorists in the area of social science have studied various leadership theories on the basis of thorough field analysis; while on the other hand, practitioners have applied those theories to their fields. Then, theorists have reanalysed the fields that applied those theories and have offered practitioners new theories that they have created from their reanalysis. Ultimately, the theory and practice of leadership have been developed together in a symbiotic relationship.

As Clinton points out (1989:4), modern leadership theory might be seen to begin in the mid-nineteenth century and has continued to develop across several eras with increased intensity

until the present time. We will thus review this historical development of leadership theories in social science on the assumption that it will yield the following insights:

- (1) We can acquire general and panoramic knowledge about leadership studies.
- (2) We can see how much and in what way church leadership has been affected by these studies.
- (3) We can obtain theoretical support upon which the study of church leadership can base its future direction.

It is however beyond the scope of this study to deal with all the different theoretical approaches to leadership in detail. Instead, they will be categorized, along with the purpose of this study, in four sections such as mono-dimensional (leader-focused) leadership theory, multi-dimensional (leader-follower-situation-focused) leadership theory, values-focused leadership theory, and spirit-focused leadership theory. Then, each category will be briefly explained. Finally, we will see whether the above-mentioned assumptions are proved valid or not.

3.3.1 Mono-Dimensional (Leader-Focused) Leadership Theory

3.3.1.1 Trait Theory

Many researchers in the first half of the twentieth century focused on the traits of leaders. They believed there were certain traits that great leaders had in common. Trait theory actually came out of the 'Great man' theory that had been dominant during the second half of the nineteenth century (Hollander 1985; Northouse 1997). According to this theory, certain people are born with distinctive traits that common people cannot possess (Northouse 1997:13). Clinton (1989:4), a director of the In-Service Program of Fuller's School of World Mission, summarized it very well as follows:

Leadership research had concentrated on "Great Men", 1841-1904. Leaders who had effected history were the focus of research during his period of time. The study of Great Man Theory assumed either that leaders were born (Hereditary Theory), that is, endowed with superior capacities which would break forth in effective leadership or that situations would force the emergence of such leaders (Social Theory).

However, the early years of the twentieth century, there arose the scientific study of leadership in which psychologists developed the means to measure individual differences (Chemers 1997:19). From that time, many researchers concentrated on the search for universal traits possessed by leaders. Under the influence of the Behavioral School of psychological thought, these researchers started to realize that leadership traits are not completely inborn but can also be acquired through learning and experience (Luthans 1989:457).

A general feature of this theory is to compare leaders with followers to see what differences exist with respect to physical characteristics, personality, and ability (Yukl 1981:67). According to this theory, traits that leaders possess can succeed despite changes of situation (Cho, S J 1997:66). Hundreds of studies on leader traits had been conducted up to the time that Stogdill's article was presented in 1948.

Stogdill (1948:35-71) showed synthetically the various characteristics that leaders could possess by surveying more than 124 trait studies that had been carried out between 1904 and 1947 and classifying the factors that had been found to be associated with leadership. These factors were: capacity (intelligence, alertness, verbal facility, originality, judgment), achievement (scholarship, knowledge, athletic accomplishments), responsibility (dependability, initiative, persistence, aggressiveness, self-confidence, desire to excel), participation (activity, sociability, cooperation, adaptability, humour), and status (socio-economic position, popularity) (:64).

In conclusion, Stogdill found that there was another significant factor, situation (mental level, status, skills, needs and interests of followers, objectives to be achieved, etc) in the leadership process (ibid). According to him, because a leader is "a person who occupies a position of responsibility in coordinating the activities of the members of the group in their task of attaining a common goal" (ibid), such situational factors cannot but operate in the leadership process as variables. He emphasized the factor of situation as follows (:64):

A person does not become a leader by virtue of the possession of some combination of traits, but the pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers. Thus, leadership must be conceived in terms of the interaction of variables which are in constant flux and change.

Due to this relational characteristic that a leader's traits should be relevant to situations in which he plays a role, a person who is a leader in one situation may not automatically be a leader in another situation (:65). In other words, a leader in one situation can be a follower in another situation (:66). For Stogdill, therefore, it was very difficult to extract some universal and distinct traits that a leader should possess from hundreds of other traits. Nevertheless, some researchers continued to try and collect common traits in leaders. Among the many traits revealed in a multitude of scholars' surveys, Northouse (1997:17) listed five traits that seemed to be commonly fundamental: intelligence, self-confidence, determination, integrity, and sociability.

In fact, Stogdill (1974) again overviewed another 163 trait studies that had been conducted between 1948 and 1970. In this study he tried to some extent to reconcile the importance of traits and that of situation. In fact, Northouse (1997:15) found a slight difference in thought between Stogdill's two studies: "[w]hile the first survey implied that leadership is determined principally by situational factors and not personality factors, the second survey argued more moderately that both personality and situational factors were determinants of leadership".

In recent years, based on a fresh analysis of much of the previous trait research, some scholars such as Lord, DeVader, and Alliger (1986) and Kirkpatrick and Locke (1991) have been resuscitating trait study (Northouse 1997:14).

3.3.1.2 Behaviour Theory

Because of Stogdill's emphasis on situation, studies on leadership turned their focus from identifying traits of leaders to studying the behaviour of a leader and leadership styles. Another reason why many researchers focused on these two aspects is that the behavioural approach, at that period of time, was applied to disciplines in social science such as psychology, sociology, and so on (Cho, S J 1997:76).³⁴

³⁴ The behavioural approach conveys the meaning that an observable object must be studied in order to make social science an authentic science because what cannot be observed visually cannot be the object of scientific study. According to this approach, a leader's traits cannot be objectively observed and the results of tests are doubtful despite being indirectly measured by psychological tests. Thus, the object of study for a leader should be the leader's external behaviour that can be objectively observed.

Whereas the trait theory emphasizes the personality characteristics of a leader, the behaviour theory emphasizes the behaviour of a leader. The behaviour theory focuses solely on what a leader does and how he acts. Researchers studying the behaviour theory determined that leadership is comprised of essentially two general kinds of behaviours: task behaviours and relationship behaviours. A central feature of the behaviour theory is that it explains how a leader combines these two kinds of behaviours to influence followers in their efforts to reach a goal (Northouse :32-33).

Two major centres, Ohio State University and the University of Michigan, contributed to developing this theory in the 1950s and 1960s. In Ohio State University, a comprehensive programme was designed to develop an instrument for the accurate measurement of the behaviour of a leader (Chemers 1997:22). Followers completed questionnaires, called the Leadership Behavior Description Questionnaire [LBDQ by Hemphill & Coons (1957), and LBDQ-XII by Stogdill (1963)] about their leaders (Northouse :33). The results of the questionnaire showed that there were two general types of behaviour in a leader: initiation of structure, and consideration (Northouse :34).

Meanwhile, the programme of research at the University of Michigan also identified two types of leadership behaviours called production-oriented and employee-oriented (Northouse :35). Between the results of the two programmes, there are similarities and dissimilarities. With regard to similarities, both divided leadership behaviour into two categories that shared a similar concept: task behaviour and relation behaviour. As Chemers (:23) explained, one focused on accomplishing the assigned task by organizing and directing the work of others, while the other attempted to maintain a positive emotional interpersonal atmosphere among the group members. With regard to dissimilarities, Ohio State University researchers viewed these two behaviours as distinct and independent, whereas the University of Michigan researchers conceptualised these two behaviours as opposite ends of a single continuum. Nevertheless, as more studies were completed, the Michigan researchers seemed to identify their concept with that of the researchers at Ohio (Northouse :34-35).

In addition to these two main research projects on leadership behaviour, Blake and Mouton (1978) tried to identify an ideal behaviour so that effective leadership could maximize concern for production and concern for people. They designed the Managerial Grid to explain

how leaders help organizations to reach their goals through two factors: concern for production and concern for people. The Managerial Grid portrays five major leadership styles: Authority-obedience (9,1), Country club management (1,9), Impoverished management (1,1), Organization man management (5,5), and Team management (9,9) (Blake & Mouton 1978:11). They signified the amount of concern using a scale of 1 to 9, with 1 indicating the minimum amount of concern, and 9 the maximum. The first number designates concern for production and the following number concern for people.

Authority-obedience (9,1) signifies efficiency in operations resulting from arranging the conditions of work in such a way that human elements interfere to a minimum degree; Country club management (1,9) signifies thoughtful attention to the needs of people for satisfying relationships, which leads to a comfortable, friendly organizational atmosphere and work tempo; Impoverished management (1,1) signifies exertion of the minimum effort that is appropriate to sustain organizational involvement to get required work done; Organization man management (5,5) signifies adequate organizational performance is possible through balancing the necessity to produce work with maintaining the morale of people at a satisfactory level; and finally Team management (9,9) signifies work accomplishment is from committed people; interdependence through a “common stake” in the organization’s purpose which leads to relationships of trust and respect.

Blake and Mouton concluded that the ‘Team management’ (9,9) leadership style is more positively recommendable than other styles for an organization’s success, productivity, and profitability (:128).

Despite its contribution to the study of leadership in turning the focus from a leader’s traits to a leader’s behavioural style as it relates to a situation, this theory still remains in the mono-dimensional (leader-focused) category for the purposes of this study because it lacks a comprehensive explanation of the situation that must function more intensely in the leadership process. This deficiency requires the study of the next section, the multi-dimensional category.

3.3.2 Multi-Dimensional (Leader, Follower and Situation-Focused) Leadership Theory

There are plenty of theories from different theorists in this category. Some scholars (Hollander 1985; Northouse 1997) deal with the theories separately while others (Hughes, Ginnett and Curphy 1996; Yukl 1981) treat them collectively under the theme of contingency theory or situational theory. Hughes, Ginnett and Curphy, in particular, divided the theories into four sub-theories such as ‘the normative decision model’, ‘the situational leadership theory’, ‘the contingency model’ and ‘the path-goal theory’. In addition, Yukl added two more theories to theirs namely, ‘multiple linkage model’, and ‘substitutes for hierarchical leadership’. Hughes, Ginnett, and Curphy (:488) explained why some theories could be amalgamated in one main theory as follows:

First, because they are theories rather than someone’s personal opinions, these four models have been the focus of a considerable amount of empirical research over the years. Second, these theories implicitly assume that leaders are able to accurately diagnose or assess key aspects of the followers and the leadership situation. Third, with the exception of the contingency model (Fiedler, 1967), leaders are assumed to be able to act in a flexible manner. In other words, leaders can and should change their behaviors as situational and follower characteristics change. Fourth, a correct match between situational and follower characteristics and leaders behaviors is assumed to have a positive effect on group or organizational outcomes. Thus, these theories maintain that leadership effectiveness is maximized when leaders correctly make their behaviors contingent on certain situational and follower characteristics.

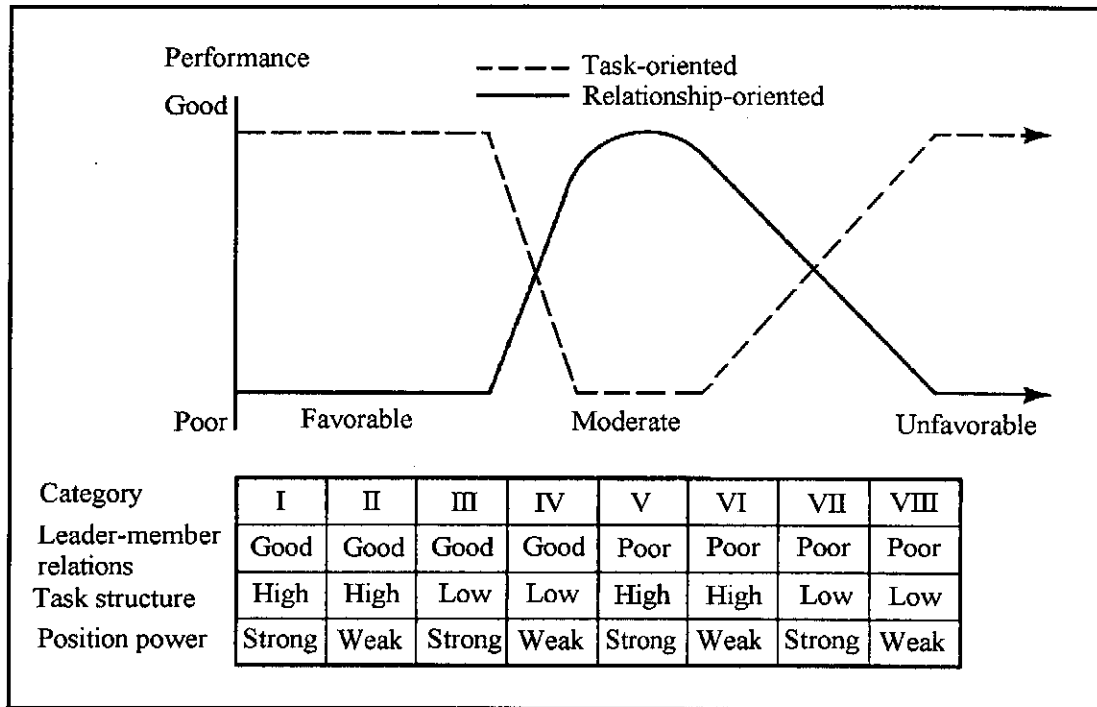
In a word, the basic premise of this theory is that different situations demand different kinds of leadership (Northouse :53). Here, only two will be introduced for the purpose of this study.

3.3.2.1 Contingency Theory

The Contingency theory has been developed mainly by Fred Fiedler, the best known and earliest advocate of this theory since 1951 (Fiedler 1972:391). It can be called a ‘leader-match’ theory, as it tries to match leaders to appropriate situations (Northouse :74). It is concerned with styles and situations and provides the framework for effectively matching the leader and the situation. Leadership styles are measured by the Least Preferred Co-worker (LPC) Scale. A low LPC score indicates a task leader whereas a high LPC score indicates a

relationship leader. The description of LPC is formed from a set of eight-point bipolar scale items modelled after the Semantic Differential. For instance, at one end is 'Friendly', and at the other end is 'Unfriendly' numbered from 8 to 1 (Fiedler 1972:391). Situational variables are leader-member relations, task structure, and position power (Northouse :75).

Figure 1: Synthesis of the Fiedler Contingency model



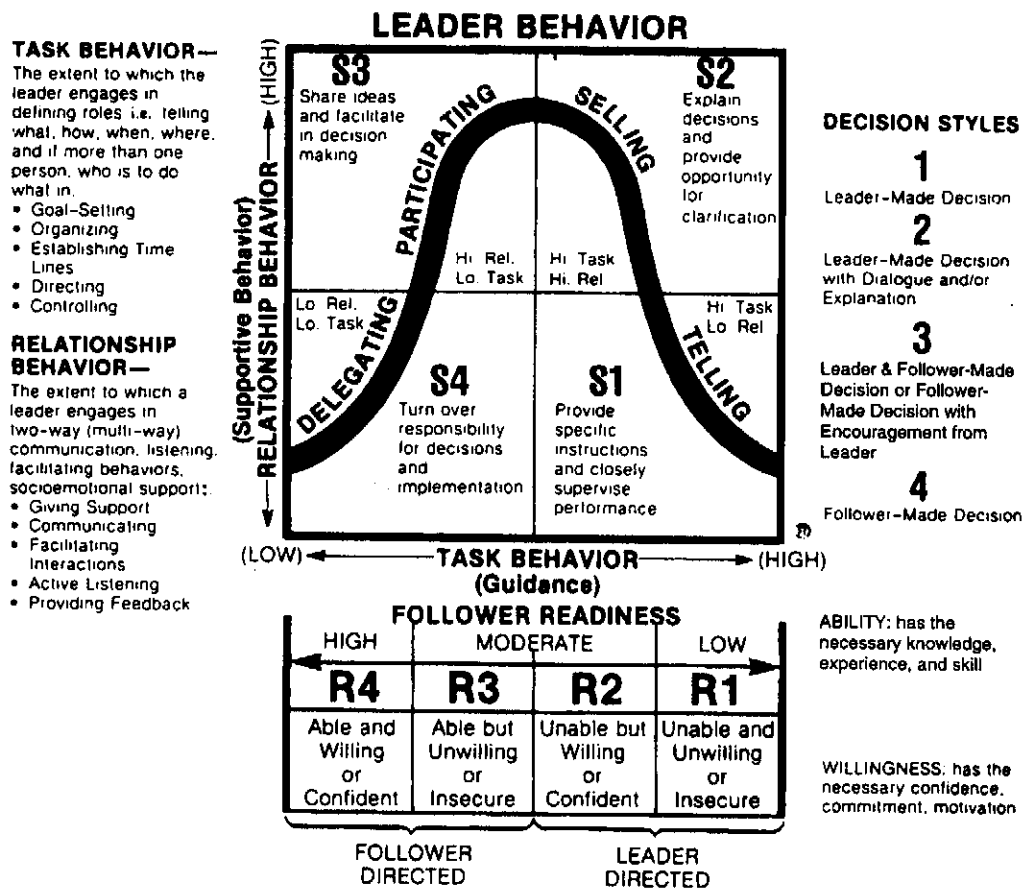
As shown in Figure 1, this model shows that eight possible combinations of these situational variables can occur (Hersey, Blanchard & Johnson 1996:124). I, II, III, VII and VIII are Low LPCs or Middle LPCs that signify a task-oriented style whereas IV, V and VI are High LPCs that show a people-oriented style. Thus, Fiedler (1967:13) concluded as follows:

The task-oriented type of leadership style is more effective in group situations which are either very favorable for the leader or which are very unfavorable for the leader. The relationship-oriented leadership style is more effective in situations which are intermediate in favorableness.

3.3.2.2 Situational Leadership Theory

This theory has been developed mainly by Hersey and Blanchard. Situational leadership theory (SLT) views a leader's behaviours towards a situation as much more flexible than Contingency theory. From this perspective, we should always keep in mind that there is no one best way to influence others (Hersey, Blanchard & Johnson 1996:207). That is, to be an effective leader requires that an individual adapt his style along with different situations (Northouse :53). Adequate leadership styles in each situation are explained by the model in Figure 2 (Hersey, Blanchard & Johnson 1996:208).

Figure 2: Expanded Situational leadership model



When a Leader Behavior is used appropriately with its corresponding level of readiness, it is termed a High Probability Match. The following are descriptors that can be useful when using Situational Leadership for specific applications:

- | | | | |
|--|--|--|--|
| <p>S1</p> <ul style="list-style-type: none"> Telling Guiding Directing Establishing | <p>S2</p> <ul style="list-style-type: none"> Selling Explaining Clarifying Persuading | <p>S3</p> <ul style="list-style-type: none"> Participating Encouraging Collaborating Committing | <p>S4</p> <ul style="list-style-type: none"> Delegating Observing Monitoring Fulfilling |
|--|--|--|--|

As shown in Figure 2, the dynamics of situational leadership are best understood by separating the model into two parts: leader behaviour and follower readiness. With regard to leader behaviour, task behaviours of a leader are high in the S1 and S2 quadrants and low in the S3 and S4 quadrants, whereas the supportive behaviours of a leader are high in the S2 and S3 quadrants and low in the S1 and S4 quadrants. In regard to follower readiness, there are four possible combinations of ability and willingness for followers on a given task: R1, R2, R3, and R4. As shown in Figure 2, R1 and R2 require a leader's direction whereas R3 and R4 call for a follower's participation.

Though Contingency theory and SLT seem to be similar in terms of dealing with situation comprehensively, there is some difference between two. Hughes, Ginnett and Curphy (1996:500-501) compared Contingency theory with SLT as follows:

In comparing the contingency model to SLT, SLT emphasizes flexibility in leader behaviors, whereas the contingency model maintains that leaders are much more consistent (and consequently less flexible) in their behavior. Situational leadership theory maintains that leaders who correctly base their behaviors on follower maturity will be more effective, whereas the contingency model suggests that leader effectiveness is primarily determined by selecting the right kind of leader for certain situations or changing the situation to fit the particular leader's style. Another way to say this is that leadership effectiveness depends on both the leader's style and the favorableness of the leadership situation. Some leaders are better than others in some situations but less effective in other situations. To understand contingency theory, therefore, we need to look first at the critical characteristics of the leader and then at the critical aspects of the situation.

Though this multi-dimensional category has contributed to revealing the flexibility of leadership in that a leader's behaviours and leadership styles have to be matched to certain compatible situations or can change along with different situations, it cannot provide all the solutions for every situation. Besides, many theorists and practitioners point out that its explanation of the match of leadership behaviours and situations is inadequate and that its models are inconsistent because they change a part of the model without proper explanation (Northouse :59-62, 79-81). On account of these limitations in this category, leadership studies since the late 1970s have tried to turn their attention to quite a new direction. The following section looks at a new category.

3.3.3 Values-Focused Leadership Theory

If, until the previous category, leadership studies were focused on the matter of 'how', this category deals with the matter of 'why'. Transformational leadership theory is one of the well-known theories focusing on philosophical values. Bryman called it 'the New Leadership' paradigm (Northouse :130). House & Shamir (1993:82-83) offer the following reason:

The earlier theories describe leader behavior in terms of leader-follower exchange relationships, providing direction and support, and reinforcement behaviors. In contrast, the new leadership paradigm emphasizes symbolic leader behavior, visionary and inspirational ability, nonverbal communication, appeal to ideological values, intellectual stimulation of followers by the leader, high leader expectations for follower performance, high leader confidence in followers, and leader concern with her or his image in the eyes of followers and other important constituents. Further, charismatic leaders theoretically transform organizations by infusing into them ideological values and moral purpose, thus inducing strong commitment rather than by affecting the cognitions or the task environment of followers, or by offering material incentives and the threat of punishment.

Why did leadership studies choose to take major consideration of the philosophical aspect of leadership when standing at the crossroads between skill-centred leadership theory and value-centred leadership theory in the late 1970s? Chemers (1997:78) points out there were two reasons why transformational leadership appeared:

In the late 1970s and the 1980s, interest in so-called "transformational" leadership was given a boost by two coalescing factors. On the scientific front, researchers were becoming frustrated with the limitations of contemporary leadership models in explaining and predicting the powerful impact that leaders seemed to have on organizations. At the same time, increased levels of business competition stimulated interest among practicing managers in ways to improve personal and organizational functioning. Popular interest made it easier for researchers to gain access to top level leaders, and the demand for the findings of the research fueled the work of both empirical researchers and armchair theoreticians.

Burns activated the importance of philosophical values in leadership by saying that leaders who did not behave ethically did not demonstrate true leadership (Hughes, Ginnett & Curphy :197).

Gardner (1990:11-22) regarded the affirming of values as one of the important tasks performed by leaders. He emphasized that each generation should rediscover the living elements in its own tradition and should adapt them to present realities, pointing out that many intellectuals over the past century had looked down on the cultivation of values as an unsophisticated and often hypocritical activity. Gardner argued that, in the relationship between a leader and values, leaders should ultimately be judged on the basis of a framework of values, not just in terms of their effectiveness (Hughes, Ginnett & Curphy :197).

To put it another way, a leader's values affect the leadership process considerably. England and Lee (1974:411), in identifying the relationship between managerial values and managerial success, described 7 different ways in which personal value systems influence the leadership process as follows:

1. Personal value systems influence a manager's perception of situations and problems he faces.
2. Personal value systems influence a manager's decisions and solutions to problems.
3. Personal value systems influence the way in which a manager looks at other individuals and groups of individuals; thus they influence interpersonal relationships.
4. Personal value systems influence the perception of individual and organizational success as well as their achievement.
5. Personal value systems set the limits for the determination of what is and what is not ethical behaviour by a manager.
6. Personal value systems influence the extent to which a manager accepts or resists organizational pressures and goals.
7. Personal value systems may contribute to managerial performance, some may be irrelevant, and some may be antithetical to achievement efforts.

This significance of values is fairly well expressed in transformational leadership theory. Transformational leadership can also be termed visionary leadership (Bennis & Nanus 1985), or charismatic leadership (House 1976), as Northouse states that it is a process that subsumes charismatic and visionary leadership (Northouse :130).

Bennis & Nanus (1985) showed that transformational leadership and visionary leadership could be interchangeable. They emphasized their indebtedness to Burns for the use of the term, “transformational leadership”, in their book as follows (:3):

The new leader, which is what this book is about, is one who commits people to action, who converts followers into agents of change. We refer to this as “transformative leadership” and will return to this concept throughout.

At the same time, Bennis & Nanus expressed leadership as what gives an organization its vision and its ability to translate that vision into reality (:20). For them, vision is the essential component of leadership in coping with an uncertain and unsettling future and in transforming individuals and organization (:18).

With regard to the term, “charisma”, Bass (1990a:199) explains that charisma is the most general and important component of the larger concept of transformational leadership. The origin of the term can be traced to a concept of Weber (1924 original version/1947 English translation). In his seminal work, *The theory of social and economic organization*, Weber classified three different types of authority, namely, authority based on traditional grounds, authority based on rational grounds, and authority based on charismatic grounds (Weber 1947:328-329). Weber’s definition of charisma is well-known: a special personality characteristic that gives a person superhuman or exceptional powers and is reserved for a few, is of divine origin, and results in the person being treated as a leader (Northouse :132). For Weber, the charismatic leader is obeyed not by democratic consent but because of the moral authority with which he is endowed (Bass 1990a:186).

Meanwhile, Burns (1978:4) distinguished transformational leadership from transactional leadership. He pointed out that the relations of most leaders and followers were transactional rather than transformational. Northouse (:131) differentiated between the two as follows:

Transactional leadership refers to the bulk of leadership models, which focus on the exchanges that occur between leaders and their followers. ... In contrast to transactional leadership, transformational leadership refers to the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower.

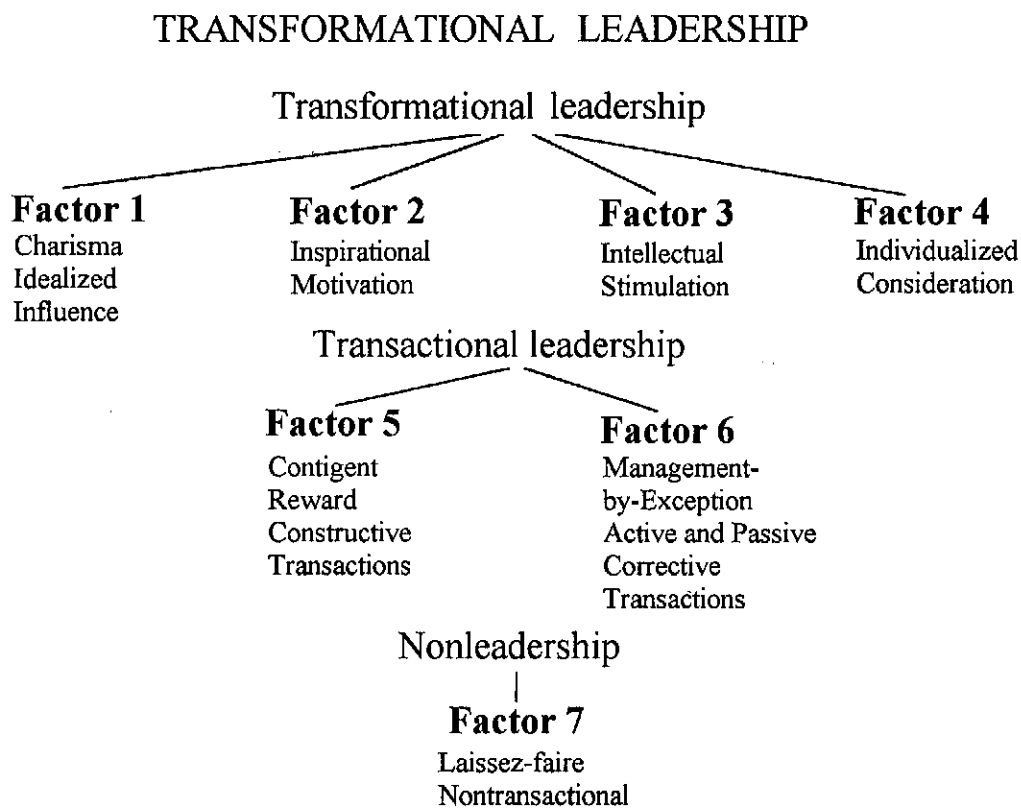
Bass (1990b:22) compared in condensed form some characteristics between the two types of leadership. The comparisons are set out in Table 2:

Table 2: Transactional leaders and transformational leaders

Transactional leaders	Transformational leaders
<ul style="list-style-type: none"> - Contingent reward: Contracts exchange of rewards for effort, promises rewards for good performance, recognizes accomplishments. - Management by exception (active): Watches and searches for deviations from rules and standards, takes corrective action. - Management by exception (passive): Intervenes only if standards are not met. - Laissez faire: Abdicates responsibilities, avoids making decisions. 	<ul style="list-style-type: none"> - Charisma: Provides vision and sense of mission, instills pride, gains respect and trust. - Inspiration: Communicates high expectations, uses symbols to focus efforts, expresses important purposes in simple ways. - Intellectual stimulation: Promotes intelligence, rationality, and careful problem solving. - Individual consideration: Gives personal attention, treats each employee individually, coaches, advises.

Northouse (:134-139) and Chemers (1997:85-89) explained all the characteristics of transformational and transactional leadership that Bass had identified in detail. Northouse (:135) in particular, elucidated Bass' model more clearly in a figure as follows:

Figure 3: A model of transformational and transactional leadership: Leadership factors from nonleadership to transformational leadership



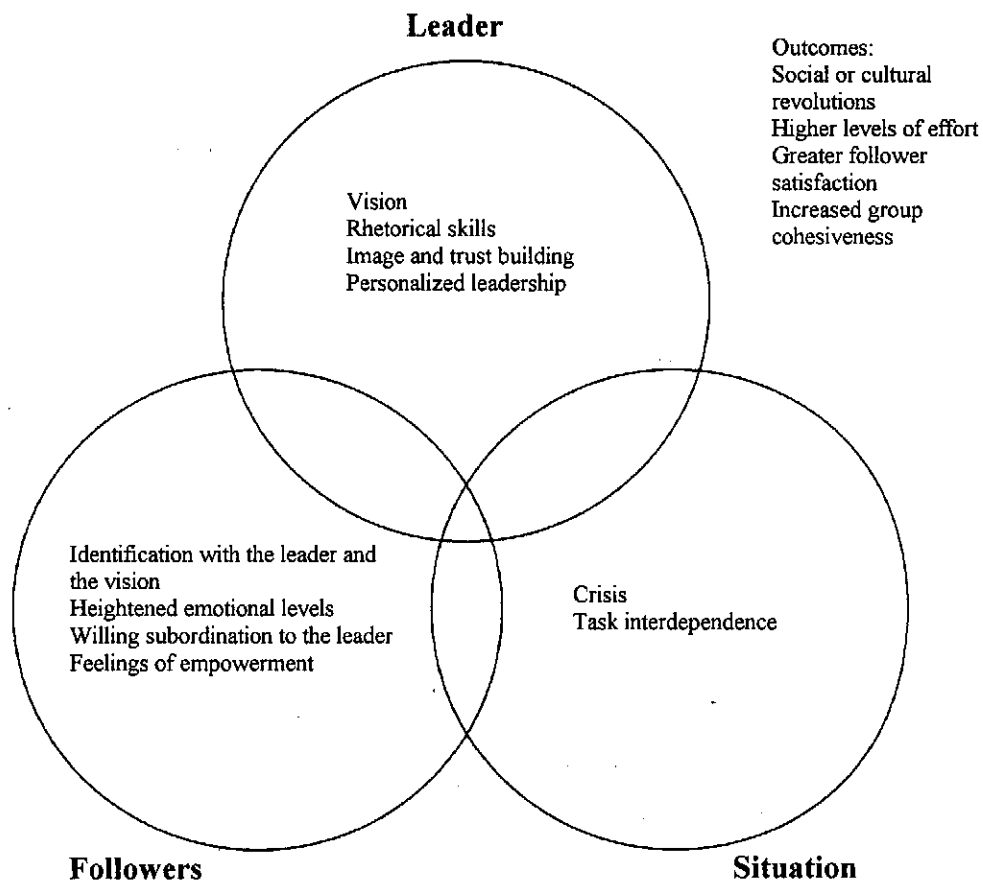
During the 1980s, many of the characteristics of transformational leadership have been elaborated by a number of researchers, including Bennis and Nanus (1985), Bass (1985), Nadler and Tushman (1989), Tichy and Devanna (1986), Kouzes and Posner (1987), Conger (1989), and others. Hersey, Blanchard and Johnson (1996:522) classified those characteristics according to the researchers as set out in Table 3.

Table 3: Characteristics of transformational leadership

Bennis & Nanus (1985)	Bass (1985)	Nadler and Tushman (1989)	Tichy & Devanna (1986)	Kouzes & Posner (1987)	Conger (1989)
Attention through vision	Charisma Inspiration	Envisioning Energizing	Recognizing the need for revitalization	Challenging the process	Detecting unexploited opportunities and deficiencies in the present situation
Meaning through communication	Intellectual stimulation	Enabling Structuring	Creating a new vision	Inspiring a shared vision	
Trust through positioning	Individualized consideration	Controlling Rewarding	Institutionalizing change	Enabling others to act	Communicating the vision
Deployment of self				Modeling the way Encouraging the heart	Building trust Demonstrating the means to achieve the vision

Hughes, Ginnett and Curphy (:283-295) explained these characteristics from the point of view of leader, follower, and situation respectively. Figure 4 is helpful in seeing what they are.

Figure 4: Factors pertaining to charismatic leadership and the interactional framework



In a word, “[t]ransformational leaders are recognized as change agents who are good role models, who can create and articulate a clear vision for an organization, who empower followers to achieve at higher standards, who act in ways that make others want to trust them, and who give meaning to organizational life” (Northouse 1997:157).

Meanwhile, rediscovering philosophical values is not only a matter of the individual but of the organization as well. Those who recognize that, operate effectively across organizational or jurisdictional boundaries and address issues so that the common good³⁵ can be achieved (Bryson & Crosby 1992:xiii). Gardner (1990:97) agrees with Bryson and Crosby by saying

³⁵ There are various terms for the values or purposes held jointly by the group: the “common good”, the “common weal”, the “public interest”, and so on (Gardner 1990:97).

that pluralism that reflects no commitments whatever to the common good is pluralism gone berserk. Northouse (:131) is also concerned with the adaptation of transformational leadership at the level of organization as follows:

In the organizational world, an example of transformational leadership would be a manager who attempts to change his or her company's corporate values to reflect a more human standard of fairness and justice. In the process, both the manager and followers may emerge with a stronger and higher set of moral values.

In the context of globalisation, meaning that the whole world is becoming one community or a global neighbourhood (Hughes, Ginnett, & Curphy :540), the passion of the leader and followers toward the common good can advance across society and beyond the nation.

But, as Gardner (1990:97) has already pointed out, it is indeed very difficult to determine in a particular situation what the common good actually is. Values can be various along with different social circumstances such as different time, different place, different event, different culture, and the like. Massey emphasizes that personal value systems are formulated by diverse inputs including technology, religion, parents, peers, education, and the media (Hughes, Ginnett & Curphy :198). In a word, people have their own values in their own situations. Hughes, Ginnett and Curphy (:199) also agree with some authors such as Maccoby (1983), and Massey (1979) that there are significant differences of values not only among individuals within any generational group, but between groups as well. According to those authors, such differently formulated value systems result in much of the misunderstanding between older leaders and younger followers or vice versa and bring about tension and conflict during the leadership process (Hughes, Ginnett, & Curphy :199).

One further point: it is possible to assume that there can be significant risks for organizations when a leader uses his charismatic nature for his own purpose or for destructive purposes, in which case a leader's values may be formulated by some abnormal inputs (Howell & Avolio 1992:43-44; cf. Hong, Y G 2000).

Such criticism on this category leads to an awareness of a more fundamental issue than values, that is, spirit. Spirit-focused leadership is the topic of the following section.

3.3.4 Spirit-Focused Leadership Theory

Bowman (1997:239-240) introduces some authors whose books on leadership have been widely read in the 1990s.³⁶ In particular, she regards these books as popular approaches to leadership and distinguishes these approaches from the other theories by summarising their characteristics as follows:

First, most of these authors are writing primarily for a general or leadership-practitioner audience, rather than a strictly academic one (Heifetz is perhaps an exception). ... [S]ome of the popular authors include a religious orientation that would be unacceptable in more academic writing. ... These leadership authors also tend to have a more pragmatic, applied orientation to leadership. ... In addition, the popular writings on leadership tend to define leadership broadly.

In these books, Bowman (:240-244) found several common, recurring themes, namely, servant-leader paradigm, spiritual-ethical orientation, and empowerment of followers. It will be helpful to look into these themes for an understanding of what recent leadership theories express.

3.3.4.1 Servant-Leader Paradigm

The original concept of the servant-leader paradigm in social science seems to have been presented by Robert K. Greenleaf. Since he first introduced this concept in 1970 in his essay entitled, 'The servant as leader', he has stated it continually in subsequent essays and books, such as his seminal work in 1977, *Servant leadership: A journey into the nature of legitimate power and greatness*. Even after his death in 1990, his students and peers continued to enlarge his idea, publishing his essays and theirs through 'The Robert K. Greenleaf Center', originally founded in 1964 as 'The Center for Applied Ethics' and renamed in 1985 (Spears 1995a:2).

³⁶ Stephen Covey (1989, *The seven habits of highly effective people: Restoring the character ethic*; 1990, *Principle-centered leadership*), Peter Senge (1990, *The fifth discipline: The art and practice of the learning organization*; Senge, et al, (1994, *The fifth discipline fieldbook: Strategies and tools for building a learning organization*), Max DePree (1989, *Leadership is an art*), James Kouzes and Barry Posner (1993, *Credibility: How leaders gain and lose it, why people demand it*; 1995, *The leadership challenge: How to keep getting extraordinary things done in organizations*), Peter Block (1993, *Stewardship: Choosing service over self-interest*), and Ronald Heifetz (1994, *Leadership without easy answers*).

Bowman (1997:241) finds that many authors (Block 1993; Covey 1990; DePree 1989; Greenleaf 1996; Kouzes & Posner 1993) tend to be influenced by this concept that focuses on the idea that leaders have the obligation to pursue service to others, rather than their own self-interest. Greenleaf (1977:14) himself, indeed, states:

The natural servant, the person who is servant first, is more likely to persevere and refine a particular hypothesis on what serves another's highest priority needs than is the person who is leader first and who later serves out of promptings of conscience or in conformity with normative expectations.

Spears (1995a:4-7), after carefully considering Greenleaf's original writings for many years, identified 10 critical characteristics of the servant-leader such as: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building community.

According to Spears (:8-12), servant-leadership has been applied to many areas: institutions, education and training of not-for-profit trustees, community leadership programmes, service-learning programmes in experiential education, leadership education, and personal transformation.

The concept of this section will be scrutinized in detail in Chapter 8 (see section 8.2).

3.3.4.2 Spiritual-Ethical Orientation

Bowman (:241-242) points out that many authors mentioned in this category write from a spiritual perspective, rather than solely from a business or managerial one. Because they found that the traditional hierarchical leadership style exposed its limitations in the chaotic, quick-changing business situation, they tried to make sense of the current chaos by proposing a management model filled with heart and soul (Lee & Zemke 1995:100). Their assumption is that spiritually oriented principles will lead not only to happier employees but also to more productive workers and more effective organizations. Covey (1989:18) states this as follows:

The character ethic taught that there are basic principles of effective living, and that people can only experience true success and enduring happiness as they learn and integrate these principles into their basic character.

Covey's idea on principles is squarely based on a spiritual-ethical dimension. He (1989:35) expresses as guidelines for human conduct principles that are proven to have enduring, permanent value. They are fundamental and essentially unarguable because they are self-evident. For him, therefore, principle-centred leadership is based on the reality that no one can violate these natural laws with impunity (1990:19). To point out the spiritual-ethical dimension in the workplace, Covey (1990:176-179) offers four basic management paradigms, as set out in Table 4, and states:

Now we work with fairness, kindness, efficiency, and effectiveness. We work with the whole person. We see that people are not just resources or assets, not just economic, social, and psychological beings. They are also spiritual beings; they want meaning, a sense of doing something that matters. People do not want to work for a cause with little meaning, even though it taps their mental capacities to their fullest. There must be purposes that lift them, ennoble them, and bring them to their highest selves.

Table 4: Four basic management paradigms

Need	Metaphor	Paradigm	Principle
Physical/Economic	Stomach	Scientific, Authoritarian	Fairness
Social/Emotional	Heart	Human relations (benevolent authoritarian)	Kindness
Psychological	Mind	Human resource	Use and development of talent
Spiritual	Spirit (whole person)	Principle-centered leadership	Meaning

The seven habits of effective people that Covey emphasized in his seminal work in 1989 also show his concern for the spiritual-ethical dimension of leadership: 1) Be proactive – principles of personal vision, 2) Begin with the end in mind – principles of personal leadership, 3) Put first things first – principles of personal management, 4) Think win/win – principles of interpersonal leadership, 5) Seek first to understand, then to be understood – principles of empathic communication, 6) Synergize – principles of creative cooperation, and 7) Sharpen the saw – principles of balanced self-renewal.

Spears (1995a:11) also sees Greenleaf's concept of servant-leadership as offering individuals a means to personal growth – spiritually, professionally, emotionally, and intellectually.

3.3.4.3 Empowerment of Followers

According to Bowman (1997:242), the popular approach to leadership emphasizes the importance of the leader's relationship with his followers.

DePree (1989:23) says that “[e]ffective influencing and understanding spring largely from healthy relationships among the members of the group. Leaders need to foster environments and work processes within which people can develop high quality relationships.” In regard to decision-making, he (:22) insists that everyone has the right and the duty to influence decision making and to understand the results.

Kouzes & Posner (1996:108-110) emphasize that leadership is everyone's business. They explain it this way:

Leadership is not the private reserve of a few charismatic men and women. It is a process that ordinary people use when they are bringing forth the best from themselves and others. We believe that whether you are in the private sector or the public sector, whether you are an employee or a volunteer, whether you are on the front line or in the senior echelon, whether you are a student or a parent, you are capable of developing yourself as a leader far more than tradition has ever assumed possible. When we liberate the leader in everyone, extraordinary things happen.

To show the correct relationship between leaders and followers, Covey (1990:101-104) examines three reasons why followers follow, using the perspective of power. Each power has a different psychological foundation, and each leads to different results. First, coercive power is based on fear in both the leader and the followers. Leaders tend to lean on coercive power when they are afraid they will not get compliance. It produces suspicion, deceit, dishonesty, and, in the long run, dissolution. Second, utility power is based on a sense of equity and fairness. Relationships based on utility power often lead to individualism rather than teamwork and group effectiveness. Third, legitimate power is based on honour. It is the mark of quality, distinction, and excellence in all relationships. It occurs when the cause or purpose

or goal is believed in as deeply by the followers as by the leaders. The hallmark of legitimate power is sustained, proactive influence.

3.3.5 Theological Reflections on this Review

Though we have not made a thoroughgoing investigation of all the leadership theories that are derived from social science, we have reviewed them comparatively in keeping with the four categories classified for the purpose of this study. Now we will examine the three assumptions made in section 3.3, to see whether they are proved valid or not.

Assumption 1: We can acquire general and panoramic knowledge about leadership studies.

Assumption 2: We can see how much and in what way church leadership has been affected by these studies.

Assumption 3: We can obtain theoretical support upon which the study of church leadership can base its future direction.

For this examination, Clinton's article provides great help. Clinton (1989:6-7) discovered 4 useful lessons from the history of leadership theories as follows:

Lesson 1: The first and probably the most important lesson involves a balanced framework for the study of leadership. Each new era³⁷ has added some new focus to the study of leadership. The study of leadership involves factors dealing not only with "what" but "how" and "why". Leadership is complex and must include the "what" of leadership, the basal elements of leaders and followers and situations. It must include the "how" of leadership – the means of both personal influence and corporate – those behaviours that leaders use to influence followers. It must also include the "why" of leadership – the underlying theological and philosophical values that compel or reward or justify leadership. Thus whenever we are studying some aspect of Christian leadership we should be aware of how that aspect fits into the total framework.

³⁷ Clinton classified the history of theories of leadership in three major eras: Before 1948, after 1948, and the emergence of the complexity era of today, which is from the late 1970s.

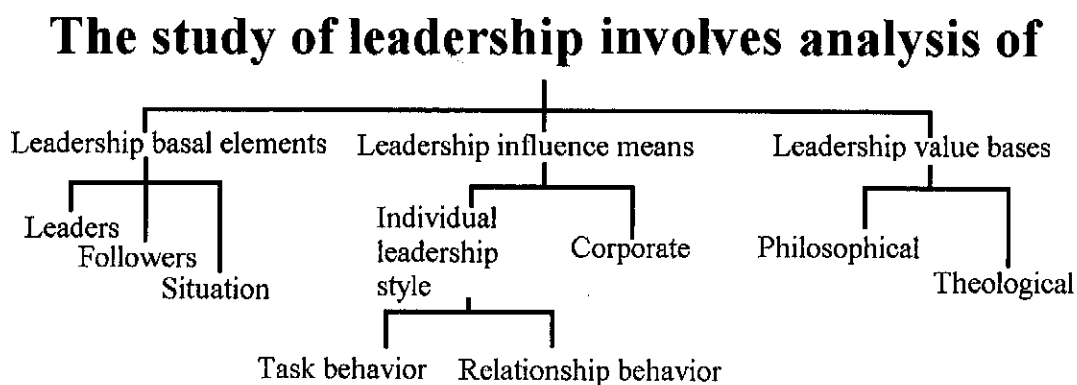
Lesson 2: This lesson from the behaviour era is that both task and relational behaviours are needed in Christian leadership. Task or relational behaviour should not be criticized, but complemented by the required behaviour in other people.

Lesson 3: This lesson from the leadership style of a leader is that leaders must be aware of their own range of leadership styles and dominant style and know which styles are appropriate for different situations.

Lesson 4: This lesson from the complexity era (1980-present) is that many things now point to the need for solid philosophical and theological bases for leadership. Christian leadership, with its advantage of access to theological insights, ought to be in the forefront of identifying leadership ideals and values. Christian leaders should be modelling value bases for all leadership.

Lesson 1, which Clinton discovered from the history of leadership theory, proves that Assumption 1 of this chapter is appropriate. Clinton’s balanced framework for analysing leadership is reproduced in Figure 5. This figure provides the big picture for understanding what the study of leadership is all about.

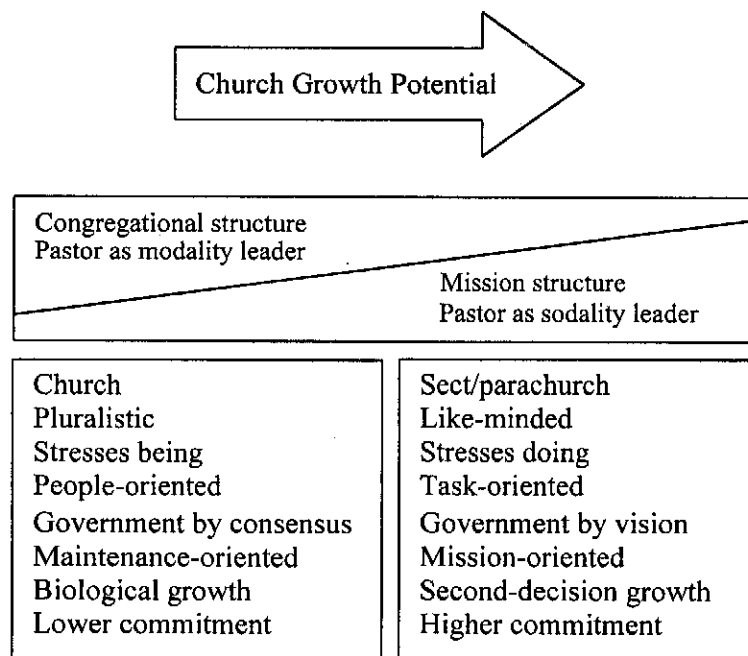
Figure 5: A balanced framework for analysing leadership



Assumption 2 can be proved as somewhat relevant through Clinton’s Lesson 2 and 3. A second lesson derived by Clinton is significant to Peter Wagner who used behavioural theory from the perspective of church growth. Wagner tried to explain the relationship between leadership and church growth through behaviour theory and to emphasize a certain leadership style that would fit church growth.

Wagner (1984b:141-165) introduced Ralph Winter's concepts, 'modality' and 'sodality'. According to Wagner, modality refers to a church that has a people-oriented structure, and sodality refers to a parachurch organization that has a task-oriented structure. Wagner preferred to use the terms, "modality" and "sodality", rather than "church" and "parachurch" because he believed that both, in the true sense of the words, should be part of the church. By offering historical proof that churches that have a task-centred mission structure have been more effective in growth than those having a people-centred congregational structure, he emphasized the importance of the sodality-type of leadership for church growth. Figure 6 shows this very well.

Figure 6: Church growth potential



But ultimately, Wagner not only loses the balance between the task-oriented structure and the people-oriented structure but also lacks a comprehensive understanding of church leadership by adopting only one theory in explaining church leadership. To put it another way, this is one of the vulnerabilities implied in the concepts of the Church Growth School. In fact, the Church Growth School has stimulated many Korean churches to understand church leadership from the perspective of church growth only. This issue will be explained in detail in Chapter 6.

Another problem that many Korean churches have is disclosed in Clinton's Lesson 3. With regard to leadership styles, many church leaders in Korea either keep their stereotyped leadership styles despite changes of situation, or pursue leadership styles that megachurches adopt for church growth without considering the context in which each church is located and without reflecting on those styles in the light of the Bible.

Finally, Clinton's Lesson 4 proves strongly that Assumption 3 is valid. The emphasis on leadership has been changing from traits of leaders toward philosophical values. Since the vital appearance of charismatic or transformational leadership theory in the 1980s, a number of leadership theorists and practitioners have been increasingly recognizing that the search for philosophical values in leadership is more important than any other. The more that study or research about historic leaders proceeds, the more obvious it proves that fact. For example, Adolf Hitler had some qualities, such as purpose-driven passion, ability to influence his people to follow, charismatic personality, genius for organising and mobilising, which would be counted as strengths in any leader. But those qualities were turned to evil purpose (Gardner 1990:69).

Furthermore, the spirit-focused leadership theory that appeared on the stage during the 1990s is blooming nowadays and attracting much more attention even in the competitive business world. Such a trend in secular leadership is striking enough to stimulate church leaders to focus on the more essential aspect of church leadership. Church leaders have to be interested in the spiritual-ethical question, 'why to do' rather than leadership skills, 'how to do' because the "why" of leadership is the foundation on which the "how" of leadership can be built. Of course, this does not mean that the "how" of leadership is not important. Rather, it means that the "how" of leadership can blossom on the root of the "why" of leadership. Matthew 7:24-27 implies this fact quite clearly:

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.

Nevertheless, most contemporary church leaders still focus on leadership skills that deal with how to influence and facilitate church members to get things done rather than on theological reflections that focus on why to get things done.

3.4 CONCLUSION

Through a historical review of practical theology and leadership theories in social science, it has been proved essential to construct a sound theology of leadership for the Korean church. This endeavour will involve base theories, analysis of reality, interpretation of the results from that analysis, theological principles, and a desirable model, based on the methodology of practical theology. The following chapter will, firstly, probe two base theories as a theological foundation: PTA and PTE.

CHAPTER 4

THEOLOGICAL BASE THEORIES FOR CHURCH LEADERSHIP

4.1 INTRODUCTION

In the previous chapter, we reviewed current trends in practical theology and concluded that all subdivisions of practical theology are required in the construction of a base theory for their proper study and all should have a critical correlation with social science. Thereafter, we traced the historical development of leadership theory in social science and came to the conclusion that current leadership theories are focusing more closely on philosophical and theological aspects of leadership.

Some leadership theorists distinguish leadership from management by defining leadership as 'doing right things' whereas management is 'doing things right'. This definition of leadership has become evident through the occurrence of two disastrous world wars. In a word, the moral, ethical dimension of leadership precedes effectiveness or efficiency of leadership. Gardner (1990) and Burns (1978) are the proponents of such an idea. Their point on the ethical dimension of leadership is that leaders who do not behave ethically do not demonstrate true leadership (Hughes, Ginnett & Curphy 1996:197).

This chapter, thus, will focus on constructing theological base theories for church leadership, which is one of the subdivisions of practical theology. These base theories are PTA and PTE, which stand for practical theological anthropology and practical theological ecclesiology.

Indeed, the reason these two base theories should be selected for the study of church leadership, from among several base theories for practical theology, is on account of the uniqueness of the terms, "church" and "leadership".

First of all, the term, “church” itself has two facets of meaning, essentially: “church as an individual” and “church as a community”. Without a balanced understanding of both these facets of meaning, the purpose of this study cannot be properly achieved.

Secondly, the term, “leadership” is also, in essence, closely related to an individual and to a group. The individual is a basic component of leadership. It is of concern then that one of the pathologies of modern society is the depreciation of the individual. “Technology, the rise of genetic engineering in medical science, bio-chemical manipulation of human problems by means of the pharmaceutical industry, human violation of political structures and increasing poverty and social misery have all led to a situation in which people have virtually lost their real identity” (Louw 1998:127). To recover the real identity of human beings means that people will have to interact with one another in a right way. Accordingly, many theologians have tried to clarify a theological or Christian anthropology based on the Bible. Here, we will, more specifically, look into Christian anthropology through the perspective of practical theology. In a word, the question of the ‘why of leadership’ should be answered from the observation of what man is or who man is through the perspective of practical theology, that is, PTA.

The individual person functions in the community of faith, and the community of faith, in turn, functions in the wider community of society. The individual person cannot exist without the community. Though the individual is the smallest unit in leadership, leadership itself always occurs within a group of at least two persons or more. In this sense, the question of the ‘why of leadership’ should also be answered in the corporate dimension, that is, PTE.

In a word, to construct a theology of church leadership, it is indispensable to adopt both PTA and PTE as base theories.

4.2 PTA AS A BASE THEORY FOR CHURCH LEADERSHIP

Hughes, Ginnett and Curphy (1996:210-214) point out that effectiveness in a group depends on the attitude of the leader towards others, and towards himself. The attitude of a leader is affected by his understanding of human beings. In addition, the behaviour of a leader is also derived from his understanding of human beings. Hoekema (1986:2), by saying that “[w]hat

one thinks about human beings is of determinative significance for his or her program of action”, points out that this concept is applicable not only to leaders but also to followers, that is, to all people. The understanding of human beings thus becomes a starting point for the study of leadership. But the paradigm of a human being can vary quite widely according to religion or world-view. It is beyond the scope of this study to look into all the different views of human beings.³⁸ Instead, in this chapter, two main Christian viewpoints of human beings will be briefly summarized and what is called PTA³⁹ will be suggested as a base theory for the study of church leadership.

4.2.1 Bipolarity of the Understanding of Human Beings in Christianity

4.2.1.1 Traditional Theological Perspective

Louw calls this perspective the “kerygmatic” approach, which proclaims the human being as having a sinful nature (1998:121, 129-131). This perspective is thoroughly supported by the scriptural declaration: “for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus” (Ro 3:23-24). In pastoral counselling, Jay E Adams is one of the best known advocates of the kerygmatic approach. According to Adams (1979:143), every counsellor should understand that the “corruption of the whole person is a dominant and essential theme” in order to properly perform his work.⁴⁰ Adam’s viewpoint on the human being as having a sinful nature results from the effort to understand the human being in terms of the human situation before and after the Fall (Louw 1998:123). Because of the Fall, human beings turned from being innocent into being sinful.

³⁸ For a more detailed account of this, see chapter 1 in Song’s dissertation, *A theological-ethical study of the relationship between eco-justice and economic growth in the context of the social transformation of modern Korea* (The University of Stellenbosch, 1999). Song gives brief explanations respectively for the view of human beings in the main Korean religions: Shamanism, Confucianism, Buddhism, and Christianity.

³⁹ The term, PTA, can be understood in the light of more familiar terms such as pastoral anthropology, theological anthropology and pastoral theological anthropology. Those terms will be used in this study as sharing the same concept.

4.2.1.2 Contemporary Psychological Perspective

Louw calls this perspective the “phenomenological” or “client-centred” approach, which emphasizes that humans are living documents with an inner potential for growth and self-realization (:121, 131-136). This perspective arose with the development of psychology. “In the medical model Freud and the subsequent psychoanalytic tradition propose a rational, self-aware individual who is competent in work and love, that is, who is able to sustain loving relationships and be productive in her or his career” (Ramsay 1998:176). Rogers’ concept of ‘nondirective’⁴¹ has been used to introduce the theme of self-actualisation in pastoral care (Louw :131). The concept of ‘sustaining’ in pastoral care and counselling is almost the same as Rogers’ concept of ‘nondirective’. Louw perceives quite well the meaning of sustaining as follows (ibid):

Sustaining does not imply giving people strength, or offering them an external source of healing, but empathizing with them in such a way that they can start relying on a source of power within their own abilities. The approach in this model is thus more maieutic (supportive) and obstetric, rather than presentative (presenting from outside) and proclamative (prescriptive proclamation).

4.2.2 A Design for PTA

Both the kerygmatic and the client-centred models present some theological problems. Though there is no doubt that all human beings are sinful after the Fall, the deep and genuine understanding of a human being should start from the event of creation, that is, man *created in the image of God*. Jones & Butman (1991:42-43) describe three reasons why human beings have value. The first reason is that human beings are the work of the Lord and all of God’s works have value (:42). The second reason is that human beings are the only creatures specifically said to be created in God’s “image” (ibid). The final reason is that God chose to

⁴⁰ Quoted by Louw (1998:129-131).

⁴¹ According to Hiltner (1958:154), “[n]ondirective was intended to show that the imposition of externals on internals, however subtle, would not finally be therapeutic in result.” For more details for this concept, see Rogers, C R *Counseling and psychotherapy: Newer concepts in practice* (Boston: Houghton Mifflin, 1942).

make His Son a human and to die for human beings, on whom God would not have wasted the life of His dear Son if they had no value (:43).

Louw (1998:130) is of the opinion that the danger of the kerygmatic model is to elevate the Fall, and to distort the notion of creation in a very negative and pessimistic way. Heitink (1977) suggests that biblical anthropology be understood in terms of the Trinitarian approach: man created by God, man redeemed by Jesus Christ, and man renewed by the Holy Spirit (Louw 1998:124). The kerygmatic model, which depends only on the doctrine of Christology and Soteriology, pays little attention to the doctrines of creation, eschatology and pneumatology (:123). Another problem that the kerygmatic model has is that the stereotype of the human being as having a sinful nature often influences Christian life negatively even though the believer becomes a new creation by means of the redemptive ministry of Jesus Christ. In a word, though this model has great merit in that it makes the human being humble before God, it sometimes incarcerates the human being in hopeless misery and so enfeebles the grace of forgiveness of sin through Jesus Christ.

However, the client-centred model has even more serious theological problems. According to Ramsay (1998:176), human beings are called to exercise a freedom disciplined by God's loving justice that was disclosed most fully in Jesus Christ rather than an autonomy motivated by self-empowerment. Louw (1998:135-136) summarizes some problems that the client-centred model has in the perspective of pastoral theology: 1) The human potential for self-actualisation becomes a type of remnant and primitive condition (*status integritatis*) which is not affected by sin. Accordingly, this optimistic overestimation of inner potential not only weakens the principle of sin in human life, but it also unilaterally emphasizes the human affective, cognitive and conative abilities. 2) Sin, interpreted in psychological terms, is understood as something to enfeeble the human volition for self-assertion, and to hamper the human ability for self-actualisation within relationships. 3) Therapy becomes more associated with holistic 'healing', and less with salvation. For that reason, the pastoral concept of 'salvation' gradually becomes understood as a liberation from all depressing factors in the human psyche and from all that suppresses within the social milieu.

PTA rejects a one-sided tilting to either the kerygmatic or the client-centred model in an understanding of the human being. Both models can make only a partial contribution towards

the understanding of the human being. Both the psychological and theological aspects of human beings should be simultaneously satisfied in PTA. Keeping that in mind, we will look into some features of PTA.

4.2.2.1 Humans are Relational.

Saucy (1993:25-27) mentions “a being of relationships” as one of the Biblical meanings of the human being as made in the image of God, and describes a threefold relationship: between man and God, between man and his fellowmen, and between man and nature. Hoekema (1986:75) gives a more elaborate account of the threefold relationship of a human being in annotating Genesis 1:26-28. Such a threefold relationship can be found in the life of Jesus Christ, the perfect image of God (Saucy; Hoekema).⁴² For Hoekema, although all of man’s other relationships are to be seen as dominated and regulated by the primary and most important relationship with God (ibid), each one is as important and as indispensable as are the other two (:81). Humans can indeed neither exist nor function properly without any one of them (ibid).

With regard to the relationship between man and God, Berkouwer⁴³ emphasizes that what the Scriptures present as the unique characteristic of man is man’s inescapable relatedness to God (Hoekema 1986:59). Whoever tries to see the human person apart from this relatedness to God will always fail to see him as he really is (ibid) because he can never be seen as man-in-himself (:76). For Berkouwer, this relatedness to God is not something added to man but is constitutive of his being (:59). Hoekema (:64) also praises Berkouwer for his insistence that “we cannot understand man apart from his inescapable relatedness to God and to his fellowmen”.

The same notion is expressed by Louw (1998). In constructing a Christian anthropology that describes various views and perspectives on human beings, who can exist within different cultural and historical contexts, Louw (1998:122) also chooses a relational model based on

⁴² Matthew 26:39; Mark 10:45; Luke 19:10; John 4:34, 15:13

⁴³ Berkouwer (1962) uses the concept that ‘man is dependent on God’ in several places, p. 34; pp. 59-62; p. 99.

the assumption that Scripture depicts humans as being dependent on God. For Louw (:127), therefore, pastoral anthropology is particularly concerned with *analyses of faith* (understanding people in terms of their relationship with God). To put it another way, pastoral anthropology needs a hermeneutical dimension to interpret humans in their relationship with God (:146).

John Calvin, one of the prominent Reformers, also supports the fact that the human being is dependent on God. The first question and answer in Calvin's catechism undoubtedly shows that: The main purpose of human life is to glorify God and enjoy Him forever (Louw :128, 141).

Through their awareness of the Ultimate, and their relationship with God, humans can be not only moral and ethical but spiritual as well (Louw :141).⁴⁴ A role of the leader should thus be to guide people to an encounter with God in their daily lives and to encourage people to live before the face of God, *Coram Deo* (Hoekema :76).

In regard to the relationship between man and his fellowmen, it is also through contacts with others that humans come to know who they are (Hoekema :78). Through fellowship and partnership with others, humans can grow, and develop their potentialities. Hoekema's voice about man's relatedness to others sheds light on PTA⁴⁵ (ibid):

Man's relatedness to others means that every human being should not view his or her gifts and talents as an avenue for personal aggrandizement, but as a means whereby he or she can enrich the lives of others. It means that we should be eager to help others, heal their hurts, supply their needs, bear their burdens, and share their joys. It means that we should love others as ourselves. It means that every human being has a right to be accepted by others, to belong to others, and to be loved by others. It means that man's acceptance of and love for others is an essential aspect of his humanness.

⁴⁴ Scriptural references to moral and ethical aspects: (Ex 22:31, 31:13; Lev 11:44; 1 Co 1:2; Eph 1:4, 5:3; Col 1:22; 1 Th 3:13, 4:4, 4:7; 2 Ti 1:9, 2:21; Tit 1:8; Heb 12:14; 1 Pe 1:15, 16; 2 Pe 3:11), and to spiritual aspect: (Ro 12:1, 11; 1 Co 2:13-15; Gal 6:1).

⁴⁵ With regard to the term, "others", here, Hoekema does not mean others "of one's own kind". Rather, he means others of "different races, different backgrounds, different levels and types of education, different callings and professions". In contrast, this study uses the term comprehensively to include both meanings.

Man as a being created in the image of God thus represents God, the Creator, in his daily life, especially in his relatedness to others. According to König, humankind has some attributes analogous to the divine attributes of God (Nel 1996:192). As God loves unworthy people, we should love people whom we think are unworthy. All human beings are equally worthy to be loved because they are all created in the image of God.

In regard to the relationship between man and nature, nature is another important component of man's threefold relatedness. According to Hoekema (:80), "humans must rule over nature in such a way as to be its servant as well". Humans must be concerned to conserve natural resources; to make the best possible use of them; to prevent the erosion of the soil, the wanton destruction of forests, the irresponsible use of energy, the pollution of rivers and lakes, and the pollution of the air; to be stewards of the earth and of all that is in it; and to promote whatever will preserve its usefulness and beauty to the glory of God (ibid).⁴⁶ However, it is beyond the scope of this study to look into this subject in detail.

4.2.2.2 Humans can have a Healthy Self-Image.

Self-image is defined by Webster as "one's conception of oneself or of one's role" (Hoekema 1986:103). Although man's relationship to himself is not as important as his threefold relationship, it can be a relationship that underlies all the others, and makes possible man's functioning in his relationships toward the other three (:102).⁴⁷ Depending on their self-image, humans can have either a positive or negative attitude to the threefold relationship. Therefore, it becomes very important that humans have a healthy self-image in the perspective of PTA.

⁴⁶ Eco-theology has been developing strongly for several decades. Song (1999:118-155) summarizes the positions of prominent contemporary eco-theologians on man's relatedness with nature.

⁴⁷ In the perspective of the term, "love", Ramsay (1998:177) says that human beings have a threefold command to love God, neighbour, and self. Ramsay claims that the love of self among these three has been undermined by a singular focus on pride as the definition of sin. Because of the danger of using the term, "the love of self", this study selects the term, "self-image" that Hoekema prefers to use.

For Hoekema (1986:102-111), the twofold perversion of man's self-image can be observed after the Fall. One perversion is an inordinately high self-image, sinful pride, and the other is an inordinately low self-image, abasement.

Those who have an extremely high self-image tend to live in a dichotomical way: the haves and the have-nots; the educated and the uneducated; the noble and the ignoble; the honourable and the dishonourable; the strong and the weak and so forth, always keeping themselves in the former position. They believe they can do whatever they want to do, putting themselves in the place of God. They enjoy their lives without God. They ignore the proper threefold relationship and concentrate on the relationship with themselves. The Scripture severely rebukes those who have a high self-image for their pride as follows (1 Co 1:26-29):

Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things – and the things that are not – to nullify the things that are, so that no one may boast before him.

In contrast, those who have an extremely low self-image tend to live in a pessimistic and negative way. They should however not be considered in the same way as people who are humbled in terms of recognizing the seriousness of their sins, like the self-castigating tax collector. The former see God as the merciless One who punishes them, others as enemies against them and nature as scarce resources only to be exploited. Even though they become a new creature in Jesus Christ, they still think of what they were before. They nullify what Jesus Christ has done for them on the Cross at Calvary. They despise themselves, hate themselves, and even think of themselves as totally worthless (:105). It thus becomes impossible for them to love God, others, and nature with a normal understanding.

But humans, created in the image of God, redeemed by Jesus Christ and renewed by the Holy Spirit, can, on the one hand, cultivate true humility that means “a willingness to use our gifts in the service of God and in the service of others” (Ro 12:3; Php 2:3; 1 Co 4:7; 2 Co 3:5). They can, on the other hand, nurture a positive self-image founded on the doctrine of justification (1 Pe 2:24; Ro 3:24-25; 2 Co 5:21) – divine forgiveness occasioned by the perfect righteousness of Jesus Christ and on the doctrine of sanctification (Col 3:9-10; Ro 8:9;

2 Co 5:17) – progressively be changed by the Holy Spirit. Therefore, Hoekema (:110-111) describes the meaning of the Christian self-image as follows:

The Christian self-image means looking at ourselves in the light of God's gracious work of forgiveness and renewal. ... It includes confidence that God can use us, despite our shortcomings, to advance his kingdom and to bring joy to others. ... The Christian self-image is never an end in itself. It is always a means to the end of living for God, for others, and for the preservation and development of God's creation. ... Our self-image as Christians, therefore, must not be static but dynamic. ... Christians should see themselves as new persons who are being progressively renewed by the Holy Spirit.

To express it in a more fundamental way, a healthy self-image means thoroughly relying on God's sacrificial and endless love towards us. What Jesus Christ has done for us at Calvary is the expression of God's sacrificial love. What the Holy Spirit is still working in us is the expression of God's endless love. Because of His perfect love towards us, we as new beings can have a healthy self-image. Consequently, a person who has a healthy self-image reflects God's agapic love in his life.

4.2.2.3 Humans can have Responsibility.

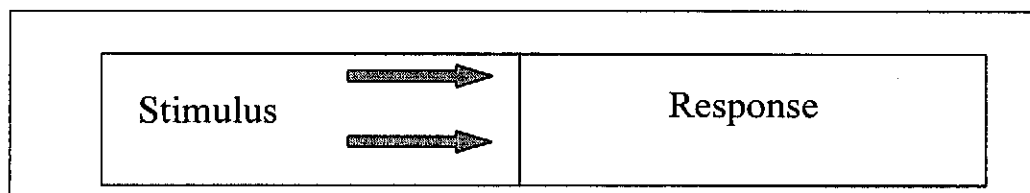
Humans are responsible beings, who can be addressed by God and who are ultimately responsible to God as their Creator and Ruler. Humans are persons who are able to make decisions and to rule as God does (Hoekema :14). "Needless to say, the ability to make choices is a most important capacity. It is basic to human existence. Apart from it, there can be no responsibility, no dependability, and no planning. Apart from it, there can be no education, no religion, and no worship. Apart from it, there can be no art, no science, and no culture. The ability to choose is a *sine qua non* (essential condition) of all human life" (Hoekema :229).

It is Steven Covey who superbly elaborated the concept of the ability to choose in all humans. In his book entitled *The seven habits of highly effective people*, Covey gives prime position to this concept. Covey, first of all, criticizes the three main theories of determinism that are

indebted to Pavlov's studies of "*reflex behavior*"⁴⁸, the result of experiments with a dog: 1) Genetic determinism – The way humans act simply passes through the generations and is inherited. 2) Psychic determinism – Human upbringing and childhood experiences essentially bring out personal tendencies and character structure in human beings. 3) Environmental determinism – Someone or something in the human environment is responsible for a human being's action or situation (1989:67-68).⁴⁹

Covey, rejecting such deterministic theories, instead insists that there must be something between stimulus and response. For him, it is "*freedom to choose*". His model is called the "proactive model" in contrast to the "reactive model" of determinism. The following figures clearly show the difference between the two models.

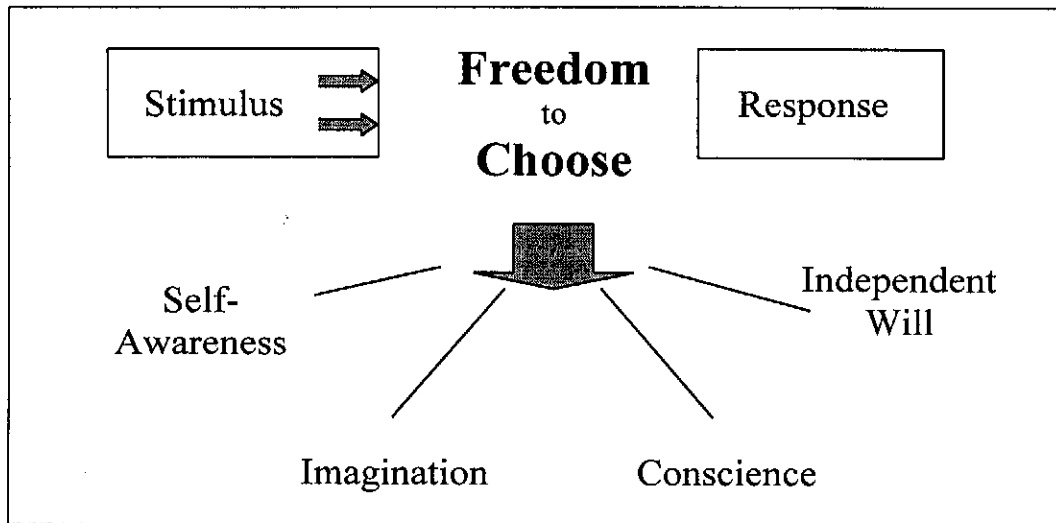
Figure 7: Reactive Model



⁴⁸ For Ivan Petrovich Pavlov (1849-1936), Russian physiologist and Nobel laureate, reflex behaviour signifies an involuntary response to a stimulus by the animal organism. Through experiments with a dog, he found that sounding a bell every time a dog was about to be given food eventually caused a reflex flow of saliva, which later persisted even when no food was produced. His studies of reflex behaviour had an influence on the development of physiologically oriented "behaviorist" theories of psychology during the early years of the 20th century. Covey (:68) describes the basic idea of determinism as that humans are conditioned to respond in a particular way to a particular stimulus.

⁴⁹ The best-known figures in this area seem to be J. B. Watson and B. F. Skinner. Hoekema (:229-231) also sharply criticizes Skinner's modern psychological "behaviorist" theory that suggests that all human behaviour is completely controlled by genetic and environmental factors. It is thus contradictory for Skinner to say that the human being is free to act as he wills (:230). This view implies that human beings have no responsibility for the decisions they make, and that man really has neither freedom nor dignity (:230). Hoekema warns that this view of man has disastrous consequences (ibid).

Figure 8: Proactive Model



According to Covey (:71), “proactivity” means more than just taking the initiative. Rather, it means that all human beings are responsible for their own lives. Through word-play on *responsibility* - “response-ability”⁵⁰ – the ability to choose one’s response, he (ibid) states that the more proactive people are, the more responsible they are and vice versa. Hence, for Covey, people’s behaviour is a product of their own conscious choice, based on values, rather than a product of their conditions, based on feeling (ibid). For Covey (:70), as shown in Figure 8, it is through the human endowment of self-awareness that humans can have the freedom to choose between stimulus and response. Covey introduces some other endowments that make people uniquely humans within the freedom to choose, as follows (ibid):

In addition to *self-awareness*, we have *imagination* – the ability to create in our minds beyond our present reality. We have *conscience* – a deep inner awareness of right and wrong, of the principles that govern our behavior, and a sense of the degree to which our thoughts and actions are in harmony with them. And we have *independent will* – the ability to act based on our self-awareness, free of all other influences.

⁵⁰ For more details of the concept of the word “responsibility”, see Louw (1998:155-157). Louw, from the etymological approach to the word “responsibility”, arrives at the theological conclusion that “responsibility presupposes the covenantal context of human existence, within which people are addressed by God’s Word and are thus responsible to God” (:156). It is interesting that he uses the terms “responsibility” and “respondability”.

Covey's study on human beings in which he contradicts deterministic behaviouralism is worthy of the highest admiration. But as we see, Covey also starts from the presupposition that those human endowments – self-awareness, imagination, conscience, and independent will – are within the freedom to choose. Such a presupposition can be found in the client-centred model explained in section 4.2.1.2.

In comparison, Hoekema's explanation on freedom seems to be more reliable and acceptable in the perspective of PTA. Hoekema (:231-232) explains that humans, in the beginning, possessed both the capacity for choice and true freedom, that is, the ability to do what is pleasing to God. With the Fall, humans lost not the capacity of choice (which is inseparable from human nature), but true freedom--the ability to live in total obedience to God. According to Augustine, the condition of human beings turned from *posse non peccare* (able not to sin) into *non posse non peccare* (not able not to sin). The Bible clearly teaches that fallen humankind has lost its true freedom (Ro 7:18-19, 8:7-8; Eph 4:17-19; Tit 1:15-16). Such lost, true freedom can be restored in Jesus Christ only (Jn 8:38). Restored true freedom through Jesus Christ has three aspects: 1) freedom from the need to keep the law of God in order to earn our salvation; 2) freedom to obey God's law voluntarily, out of thankfulness; and 3) freedom with respect to external things that in themselves are indifferent (:237).

In conclusion, true freedom is to serve and to love God, others, and nature voluntarily, out of thankfulness (Hoekema :242-243). Owing to the work of the Triune God, human endowments such as self-awareness, imagination, conscience, and independent will become restored and renewed from their perverted state. As Christians, we thus become performers who practise this true freedom until the day when true freedom will be perfected, *non posse peccare* (not able to sin), in the life to come (:243). In this sense, the concept that human beings are responsible conveys not a static, but a dynamic and ever-developing issue (Louw :156-157; Hoekema :28). Hence, practical theological human beings can be seen as ongoing people who are bearing the fruit of the Holy Spirit within the eschatological tension of 'already and not yet' through their responsible behaviour towards God, others and nature.

4.2.2.4 Humans are Unitary Beings.

There have long existed amongst Christian thinkers two views of the components of man's being. Some regard man as a trichotomy, consisting of body, soul, and spirit; others as a bichotomy, consisting of body and soul, with the spirit as the essence. Hoekema (:203-226) rejects both views that result in a substantial separation between material and spirit. Such an ontological dualism of human nature⁵¹ leads, on the one side, to materialism that the body is the whole person, and on the other side, to scholastic dualism that the body is the prison house of the soul. Hoekema (:216), instead, through an etymological approach to the New and Old Testaments, insists that:

[M]an must be understood as a unitary being. He has a physical side and a mental or spiritual side, but we must not separate these two. The human person must be understood as an embodied soul or a "besouled" body⁵². He or she must be seen in his or her totality, not as a composite of different "parts".⁵³

This is a third view, increasingly dominant of late, which accepts the unity of man.⁵⁴ Hoekema (:217) thus prefers to choose the term, "psychosomatic unity" to explain that "[m]an is one person who can, however, be looked at from two sides". To put it another way, "[t]he body is the only avenue of expression for the inner person in the world of time and sense" (Saucy :39-40).⁵⁵ It is however beyond the scope of this study to deal with the many

⁵¹ For a more detailed account of the dualism of humankind, see Nel's dissertation, *A practical theological study of community pastoral work: An ecosystemic perspective*, (University of South Africa, 1996), pp. 195-198. He briefly summarizes the historical development of the dualism of humankind.

⁵² Quoted by Karl Barth, *Church dogmatics* (Edinburgh: T & T Clark, 1960), III/2, p. 350.

⁵³ Saucy (1993:31-41) also agrees with this concept of the human being as a unitary being by saying that "the biblical writers often use the different terms in an *aspectival* rather than an exclusively *substantival* sense".

⁵⁴ Saucy also has same perspective in his essay (1993). There is a slightly different but helpful approach to this perspective through New Testament studies in Walt Russell's essay (1993).

⁵⁵ Saucy (:39), expressing the body as "the outer man" and the spirit as "the inner man", states that the outer man is designed as a partner of the inner man.

theological debates in this area.⁵⁶ Rather, we are interested in Hoekema's suggestion that the understanding of man as a whole person has important practical implications in many areas such as church, school, family life, medicine, and psychology and counselling (:222-226). For instance, when the church understands man as a whole person, the ministry of the church towards this world can focus not only on spiritual needs, "soul-saving" but also on physical needs, "social justice" (:222-223). When the human being is understood as a unitary person, the community of faith can be understood as a harmony of organism and organization.

4.2.2.5 Humans are Diverse and Unique.

There is no doubt that human beings are manifold in their variety and yet each one is unique. Diversity of human beings has existed regardless of time and space. However, the recognition of this diversity has recently increased. We now experience human diversity much more intensely than before because, on the one hand, population has increased, and, on the other hand, the perception of uniqueness has increased. Understanding diversity is one of the keys to understanding human beings.

Diversity of human beings can be explained through many aspects such as the ethnological, regional, generational, sexual, national, or religious aspect. Diversity can also be explained according to a culture, hobby, profession, and so on. However, the study of diversity of human beings has been outstandingly explored in the area of psychology. Myers' Personality Type Theory⁵⁷, based on the writings of Carl Jung and Maslow's Motivational Theory⁵⁸, is so popular that many specialists such as counsellors, psychologists, therapists, and even medical doctors use those theories to understand and treat their clients.

⁵⁶ A well defended study for the substantial dualism of human nature is seen in Moreland's essay (1993).

⁵⁷ Myers uses a tool called the 'Myers-Briggs Type Indicator' (MBTI) to identify each individual's personality type. For a more detailed account of this, see Myers, I B *Gifts differing: Understanding personality type* (Palo Alto, CA: Davies-Black, 1995), and Kroeger, O & Thuesen, J M *Type talk: The 16 personality types that determine how we live, love, and work* (New York: Dell Publishing, 1988).

⁵⁸ For a more detailed account of this theory, see his books entitled *Motivation and personality* (New York: Harper, 1954), and *Toward a psychology of being*, 2nd edition (New York: Van Nostrand, 1968).

The late Clare Graves is one of the prominent psychologists who studied the diversity of human beings, though his name is rarely mentioned today in psychology and sociology texts because he died before publishing a decisive work on his research.⁵⁹

Graves, as professor of developmental psychology at New York's Union College, devoted his life to clarifying various value systems that would prevail across all people and to investigating how these divergent systems would be generated, be dominant in people's mind, interact with one another and the like. According to Graves, human beings exist at different levels of existence and each individual thinks, behaves, and values according to his present existential level. Graves outlined his theory in his article entitled 'Human nature prepares for a momentous leap' in 1974.

Fortunately, three decades later, Armour and Browning, as theologians and ministers, published a book on the basis of Graves' work. In 2000, they published a revised version and introduced Graves' research more thoroughly than in the first edition. By publishing this book twice, Armour and Browning contributed not only to revealing and elevating the value of Graves' work but also to the development of the study of church leadership because they applied Graves' concepts to the field of church leadership. There are eight "thinking systems" with which Armour and Browning renamed Graves' term, "value systems".⁶⁰ This section aims to show how various human beings are by explaining these eight thinking systems.

Before looking at the features of each system, we need to understand the general principles that Graves discovered in his thinking systems. Armour and Browning summarized them as follows (1995:11-12):

- 1) At birth the eight systems are latent within us.
- 2) They activate, one by one, at various stages of existence.
- 3) No one relies equally on all eight systems. Nor do we use them all simultaneously.

⁵⁹ Despite his unfinished work, his close friends and former students have applied and enlarged his initial insights. As a result, many specialists in practical fields who deal with people are currently using his theory. For more references to his theory, see footnotes in Armour & Browning (1995:14).

⁶⁰ See their footnote (1995:15).

- 4) Of the eight systems, one or two will always be so influential that they dominate our personal outlook.
- 5) Moreover, any system or combination of systems can be dominant. The choice is not prescribed.
- 6) For that reason, dominant systems vary from person to person.
- 7) They also change as we move through various phases of personal development.

Ultimately, those general principles lead to the conclusion that dominant systems are so dynamic that they present themselves in ever-changing patterns, both in the lives of individuals and among the members of a group (:12).

With regard to the features of each system, Armour and Browning (1995:121-132) summarized the differences in each system in terms of themes such as: primary existence issue, organizational impulse, leadership structure, family expression, spiritual expression, learning style, characteristic activities, responds warmly to, responds adversely to, strengths, and weaknesses.

However, it would be beneficial for this study to compare the worldview and compelling drive in each system and how each system behaves at the personal and group level. Table 5 shows the worldview and compelling drive in each system. Table 6 indicates how each system behaves at the personal level and Table 7 at the group level.

Table 5: Worldview and compelling drive in each system

System	Worldview	Compelling Drive
One	The world is capricious and uncertain, threatening my existence at any moment.	Physical survival
Two	The world is ruled by unseen forces of good and evil that control our well-being.	Safety from the unseen
Three	The world is a dog-eat-dog place, where only the tough survive.	Power over the adversary
Four	The world is governed by timeless principles and eternal absolutes.	Transcendent truth and principle
Five	The world is teeming with unlimited potential for personal success and fulfillment.	Personal achievement
Six	The world is so interdependent that every life-form and individual is a cherished treasure.	Egalitarianism and ecology
Seven	The world is a vast network of complex, often paradoxical relationships, where ever-changing realities demand holistic approaches to life.	Systemic health
Eight	The world is a single planetary organism, an integrated whole in which boundaries between mind, matter, and energy are elusive.	Holistic identity and convergence

Adapted from Armour & Browning (2000:32)

Table 6: Observable behaviours at the personal level in each system

System	Observable behaviour at the personal level
One	<ul style="list-style-type: none"> - Tends to be preoccupied entirely with the present - Seems unconcerned with moral or social conventions - Is governed by the impulse of the moment - Moves about randomly, with no apparent purpose or direction other than gratifying immediate needs - May appear void of emotion, perhaps with a hollow or empty stare
Two	<ul style="list-style-type: none"> - Rarely separates personal identity from group identity - Is unhurried about life and is somewhat oblivious to the passage of time - Thinks of time primarily in seasonal terms (holy seasons, planting seasons, anniversaries, birthdays, Sabbaths, etc.) - Learns through narrative and repetition - Blurs the line between “reality” and the realm of fantasy and imagination - Treats the world as though spiritual power permeates the entire physical universe - Loves celebration and festivity - Approaches life with a simplicity that sometimes borders on naïveté
Three	<ul style="list-style-type: none"> - Is quick to draw a line in the sand - Does not shy from aggressive confrontation - Reacts to conflict or provocation by backing the other party down, either verbally or physically - Openly displays trophies that bespeak personal victories - Wears battle scars proudly - Only respects power and those who wield it - Basks in the sensual pleasures of life - Pursues immediate gratification - Has little concern with long-term interests - Thinks concretely - Enjoys manual labor and feats of physical prowess - Learns best in settings of “hands-on” training - Relishes hard-contact sports
Four	<ul style="list-style-type: none"> - Is a dependable worker and a compliant follower responsible, self-disciplined, and punctual - Conforms readily to social conventions and “what’s expected of me” - Pursues simple lifestyles, avoiding ostentatious display - Is guarded about change - Approaches the world in black-and-white terms, with very few “gray areas” - Thinks conceptually and abstractly - Learns passively by listening to knowledgeable authorities - Easily assimilates concepts presented in a linear, sequential order
Five	<ul style="list-style-type: none"> - Is eager to get ahead - Keeps a jam-packed calendar - Wants practical, concise, “get-to-the-point” communication - Surrounds himself/herself with symbols of status, evidence that “I’ve made it” - Draws eagerly on consultants and counselors - Turns constantly to specialists in order to have the most thorough, up-to-date information - Is fascinated by the latest technology and is the first to buy it - Is more likely to build networks than friendships - Avidly consumes books on self-improvement and how to succeed - Is less interested in theory than application
Six	<ul style="list-style-type: none"> - Values a simplified, nonexploitive life - Looks for close bonding with others - Puts relationship-building above productivity - Identifies closely with the down-trodden - Is a ready volunteer for relief efforts - Is quick to raise money to overcome suffering - Ardently supports various “rights” movements - Pursues therapy without hesitation - Promotes widespread use of recovery groups - Wants to “reconnect” with nature - Becomes environmentally sensitive - Eagerly endorses ecology programs

Table 7: Observable behaviours at the group level

System	Observable behaviour at the group level
One	<ul style="list-style-type: none"> - There is little sense of community or social order - The group most closely resembles a loosely organized band which has little internal adhesion - Trust among the members is shallow, at best
Two	<ul style="list-style-type: none"> - Ritual, ceremony, and tradition are the centerpiece of the community - Totems, flags, and symbols express the spiritual unity that defines the essence of the community - Space and possessions are shared in common, with little sense of private ownership - There are one or more "sacred" places where the past and the present, the seen and the unseen, come together - Leadership is entrusted to those who know how to harness spiritual power for the benefit of the group, patriarchal chiefs who protect the group, and elders who know the ancient ways - Story-telling and enactment are the primary vehicles for communicating truth and identity - Music and rhythmic movements bond the community together as a psychic whole - Play is collaborative, perhaps with no competition at all
Three	<ul style="list-style-type: none"> - Male dominance is absolute - Weaklings are culled out - Leaders maintain respect only by being tough and able to win - The organization is an authoritarian, top-down pecking-order with powerful decision-makers at the top, and voiceless masses at the bottom - "Rank hath its privileges," and rank-consciousness runs through all relationships - Impressive monuments commemorate victories - Huge memorials and oversized statues commemorate heroes - Massive, sometimes ostentatious buildings (homes, capitals, headquarters) show off "our glory"
Four	<ul style="list-style-type: none"> - Policies, rules, and regulations are pervasive - The organization is bureaucratic in style - Things can be done only by "going through channels" - Promotion is based on seniority and loyalty to both the group and its ideals - Decision-making is male dominated, but female rights are carefully protected - Leaders gain respect on the basis of their title and personal integrity - Leadership plays a paternalistic role - Punishment is swift and sure for rule-breaking - Class consciousness and social stratification are accepted noncritically
Five	<ul style="list-style-type: none"> - There is frequent restructuring to gain competitive advantage - The organization is mission and vision driven - Equal opportunities exist for men and women - Promotion is based on proven performance - Incentives are used to motivate - Perks are given to performers - Leaders gain respect by proving themselves competent and able to achieve the mission - Communication relies on visuals, charts, graphs, and brief, bulleted statements - There is a constant quest for the latest and best way of doing things - Everyone is expected to perform at a high level of energy and effectiveness
Six	<ul style="list-style-type: none"> - The organization is "flat," with minimal hierarchy - Distinctions in male-female roles are few, if any - Distinctions between managers and those they manage are kept to a minimum - Leaders gain respect on the basis of their authenticity and genuine compassion - Policies are set by the peer group - Decision-making is by consensus - The pace is somewhat unhurried - The typical functional unit is a small cell, usually of no more than 20 people - Self-directed work teams are commonplace - A "touchy-feely" air often prevails

Such observable behaviours at the personal and group level in Tables 6 and 7 result from the individual's worldview in Table 5. As we see in Tables 6 and 7, there is no observable behaviour for system 7 and system 8, because these systems are relatively new and still in the

embryonic stage (2000:297). Some behavioural features for them will need time to be observed.

In this section, we have tried to explain how various human beings are by means of the endeavours of Armour and Browning who theologically developed Graves' thinking systems theory. However, human beings are much more divergent than that. As King David confessed in Psalms 139, each individual is made fearfully and wonderfully (v. 14), in the secret place (v. 15) and woven together in the depths of the earth (v. 15) by God's work. In a word, humans are as divergent as the numbers of people who live in this world.

4.3 PTE AS A BASE THEORY FOR CHURCH LEADERSHIP

PTA should be followed by PTE because an individual cannot be understood on his own without relatedness to others, as seen in the previous section 4.2.2.1. As God calls His people not only as individuals but also as a community, the Christian individual should be involved in the community of faith. Based on PTA, PTE should be also investigated, as a base theory, for leadership in the community of faith.

As a person's behaviour varies according to how human beings are to be understood, likewise the church's mission, role, or function can also vary according to how the church should be understood. The identity of the church thus precedes the mission of the church. However, the identity of the church should be understood not through a static, but a dynamic perspective. That means to understand ecclesiology through the practical theological perspective.

Ecclesiology has indeed been traditionally described through the perspective of systematic theology and biblical theology. Pieterse points out that one of the reasons why ecclesiology should be examined in the light of practical theology is that there is a move in practical theology from the praxis of the pastor to the praxis of the congregation (Nel 1996:139).

Louw argues that practical theology is involved in an operational field where action and communication play a decisive role while systematic theology asks questions about, for example, the substance of the church (Nel 1996:139).

Systematic theology defines clearly what the church is and what the church is not by describing the church through its attributes and marks whereas practical theology concentrates on the praxis and functions of the church (:140). Systematic theology is influenced mainly by philosophical trends, while practical theology must be aware of the influences brought to bear by the theories of psychology, sociology and communication (:141).

Louw points out that a shift has taken place in practical theology. He describes this shift as an emphasis on the role of the church as an agent for the transformation of this world and explains this shift as follows (Nel 1996:141-142):

- A move away from the clerical and official model of the church to an ecclesiology of presence in the world.
- A move away from the institutional way of being church to an ethical approach of being church.
- A move away from theories of the nature of the church to a more critical reflection on the praxis of the church.
- A move away from the evangelical model, with the emphasis on redemption, towards a liberation model where the emphasis is upon liberation.

4.3.1 Some Features of PTE

In this section, we will deal with four features of PTE. These features are so interrelated that it is impossible to avoid slight overlapping of the contents.

4.3.1.1 PTE has a Relational Character.

In section 4.3.2.1, we saw that human beings are relational. Likewise the church should be understood in terms of the concept of 'relationship'. The church itself is meaningless without identity and mission which should in turn be understood in the light of relationship. The church can be called the church when it is related to the Triune God, the kingdom of God, other people, and the world.

Hall (1996:69-70) gives a definition of the church that avoids both conservative rigidity and liberal relativism in two ways. One is by discussing the so-called marks of the church as these are identified by the four qualifying adjectives in the third article of the Nicene Creed: “one, holy, catholic and apostolic”. The other is by considering the church’s relationships, including its internal and external relationships. The former have been widely accepted within the perspective of systematic theology whereas the latter are understood through the perspective of practical theology.

For Hall (ibid), the contours of the church are determined by its relation to entities external to itself with which it must necessarily enter into relationship: its host society, the state, other religions, and the like. And its boundaries are also being determined by its way of working out its internal relations: the relation of individual members to the whole community; the relation of the church to other churches; and perhaps most important, the relation of the church to the “kingdom” or realm of God that it proclaims and anticipates in its life.

In regard to its relatedness to the Triune God, the church is related to God the Father. God as the Creator created the totality of all reality and called His people to participate in His mission. The church is also related to God the Son, Jesus Christ, who, as the founder of the church (Matt 16:18), becomes the Head of the church. The church as the body of Jesus Christ is controlled by its Head. His incarnational humility and reconciling love can manifest themselves in the life of the church. Finally, the church is related to God the Holy Spirit. The Holy Spirit as the immanent Person in the church transforms the life of the church by empowering people to overcome all kinds of unrighteousness and to be freely involved in the divine mission according to the will of the Triune God. In sum, the church is very closely related to the Triune God, whose persons can be interactive and interdependent with one another in the world and beyond the world at the same time.

In regard to its relatedness to the kingdom of God, the church should experience the coming kingdom of God through the creative tension between the already and the not yet. Inagrace T Dietterich (1991:44) offers a good explanation of the relationship between the church and the kingdom of God as well as between the church and the Triune God as follows:

The church is called to be a sign, foretaste, and instrument of the coming reign of God.
Sign: How the church, as a called community of God’s people, points beyond itself to

the promised fulfillment of the coming reign of God. Foretaste: How the church, as a charismatic Spirit-filled community, manifests the coming reign of God in its common life and shared ministry. Instrument: How the church, as a messianic Christ-formed community, participates in the actualization of the coming reign of God in the world.

4.3.1.2 PTE has the Character of Organizational Organism.

The term “organizational organism” overlaps with other terms such as “organic organization”, “faithfulness and effectiveness” or “divine institution”. The point is that the church has simultaneously both a theological and a social face. There have been one-sided approaches to understanding the church that emphasized either the organizational character of the church or the organic character of the church. However the two characters of the church neither can be separated nor should they be separated any more than the unified whole of man can be, whose body and soul should be inseparable. The church is neither simply one among many societal institutions nor should it be encapsulated outside of the world. The church should be understood as an organizational organism. This is a totally biblical concept: the church is in the world (2 Co 10:3) but not of the world (Jn 15:19).

This concept of the church as a divine institution forms the basis of the agenda of the Center for Parish Development (CPD) in Chicago in the United States of America. Inagrace T Dietterich (April 1990), in *The Center Letter*, published monthly in the CPD, clearly manifests the CPD’s theological stance on the church as an organizational organism by saying that:

[The church] has all the characteristics of other human organizations as well as the distinctiveness of a divine foundation and mission. As a sociological or human reality, the church is shaped and influenced by historical and cultural needs and structures. Yet the church is unique among human organizations in that it is also a theological or divine reality constituted and sustained by God’s activity and intent. . . . Our basic thesis is that, on the one hand, organizational issues cannot be confronted adequately in the church in isolation from the theological heritage and commitment. On the other hand, theological inquiry and discourse must move beyond the formulation of doctrines into a lively interaction with the very real dilemmas and operational issues of the church as an organization.

Baker also similarly points out that “[t]he church exists only as an organic and integral part of the human community. As soon as it tries to view its own life as meaningful in independence

from the total human community it betrays the major purpose of its existence” (Bosch 1991:388). According to Bosch (1991:388), “the tendency either to debunk the church as completely irrelevant, or to erase every difference between the church and its agenda on the one hand and the world and its agenda on the other, appears to be on the decline; the church has to remain identifiably different from the world, else it will cease to be able to minister to it.”

Inagrace T Dietterich (April, 1990) uses more practical terms, “faithfulness and effectiveness” to explain the character of the church as an organizational organism. The following explanation shows with what polarity the church has understood its own character.

Too often issues of faithfulness and of effectiveness are viewed as distinct and separate areas. Different criteria, different content, and different methodologies are deemed appropriate for each. Faithfulness is assumed to be related to the divine nature of the church where issues of worship, prayer, Bible study, and education in the Christian faith are relevant. Effectiveness is linked to human organizational concerns of polity: structure, management, leadership. Rather than drawing upon theology and scripture, the church turns to the social and behavioral sciences and uncritically adopts various management patterns and techniques.

Inagrace T Dietterich (1993:351-361) points out that there are four reasons that have stimulated such unbalanced ecclesiology: an anti-institutionalism, individualization and privatization, the romanticization of the congregation, and the distinction between the social and the religious. The first two reasons emphasize the faithful aspect of church whereas the last two the effective. For Dietterich, none is appropriate and sufficient to explain a dynamic and practical ecclesiology: she holds it inseparable that the theological expressions must arise from the church’s concrete life and that the church’s daily life must embody its theological commitments (:349). In conclusion, “Theology and polity must be reunited in an imaginative and dynamic relationship in order that God’s people may become more faithful and effective in their ministry and mission so that God’s creative intent for all reality will be fulfilled” (:366).

In this sense, the church can be an alternative or mystical community, different from societal communities. For a few decades, the community retrieval movement, reflected in a number of publications about community, grew significantly in opposition to individualism, which has

become evident as a predicament of Western society.⁶¹ It is beyond the scope of this study to look further into this possibility. Rather, we will briefly listen to what an alternative community, grounded in the church's relatedness to the Triune God and the kingdom of God, means to Inagrace T Dietterich (1991:44):

As a sign, foretaste, and instrument, the church is called to be a contrast society⁶² which presents an alternative worldview, a worldview grounded in the reconciliation and transformation of human history accomplished in Jesus Christ. Formed by Christ and filled with the Spirit, the church is called to share with all the nations, in witness and service, the vision of the inaugurated reign of God. As a community of eschatological expectation, the church pioneers the future of humankind. It is called to be the community of those committed to the kingdom for the sake of humanity -- to the realization of promise, the hope, and the vision of a new heaven and a new earth when "God may be everything to everyone".

Bosch (1991:389), using the term "creative tension", also emphasizes, "the church is both a theological and a sociological entity, an inseparable union of the divine and the dusty".

4.3.1.3 PTE is Missional.

In North America, in the post-Christian era, a great concern for domestic mission has arisen. There has been a change in emphasis from church-centred to kingdom-oriented in ecclesiology. Craig Van Gelder (1994:334), Professor of Domestic Missiology at Calvin Theological Seminary and coordinator of the Culture Work Group in the Gospel and Our Culture Network (GOCN), describes the reason why the North American church should develop a kingdom-oriented ecclesiology in the current context within the perspective of missiology as follows:

The purpose and structure of the typical North American church was developed around a church-centered focus rather than a mission-centered theology. We will need to

⁶¹ For a more detailed account of the faithful community, see Nel (1996:172-179); Mudge (1987:103-119); Poling and Miller (1985:9-28; 126-146); Lohfink (1985).

⁶² She seems to be indebted in using this term to Gerhard Lohfink. Lohfink (1985) understands the church as a 'contrast-society' in the continual line of Israel as the people of God and of the church as the people of God.

rethink our North American ecclesiology and the role of the church in the world from the perspective of God's *Missio Dei*. We are in need of developing a mission-shaped ecclesiology which takes the kingdom of God and God's work in the world seriously.

George R Hunsberger, with Van Gelder, is one of the main promoters of the concept of the missional church in North America. Hunsberger, the coordinator of the entire GOCN, is heavily indebted to Lesslie Newbigin who "framed the general missiological challenge regarding the way the Gospel needs once again to confront the churches and nations of the West" (Hunsberger & Van Gelder 1996:1). Quite a few theologians and pastors are working as members of the GOCN and agree that the church has to be missional.

First of all, the missional church represents the identity of the church. The ontological aspect of the church cannot be understood without the teleological aspect of the church. That is, the identity of the church is very closely related to the mission of the church (cf. Van Gelder 2000). Mission is thus not just one of the ministerial functions of the church but the very nature of the church. The church is not the sender but the one sent (1 Pe 2:9). Newbigin points out that the church is the mission, which means that it is illegitimate to talk about the one without at the same time talking about the other (Bosch 1991:370). Braaten sharply criticizes the church's misunderstanding of mission by saying that "a church without mission or a mission without the church are both contradictions. Such things do exist, but only as pseudostructures" (Bosch :372). The church thus cannot exist for itself but is at the service of God's divine plan of salvation which is expressed as his kingdom (Bate 1994:101).

The missional church, secondly, represents the origin of the mission of the church that derives from the mission of the Triune God. The reason why the church becomes missional is that the Triune God calls, redeems, and empowers the church as individual and as community to participate in His divine mission, what is called *Missio Dei Triuni*. Inagrace T Dietterich supports that by stating as follows (1991:44):

The mission of the church is to be found in the mission of the Triune God. As the "ecclesia of God", the community of faith has been called into being in order to accomplish God's purposes. The biblical image of the kingdom or reign of God provides a framework by which to express God's mission for the church.

Thirdly, the missional church here implies that it takes part in the *missio Dei* with creative tension but without bipolarity. The mission of the church in terms of the *missio Dei* needs to be carefully taken into account. There seem to be two main camps of the church that are polarised in their understanding of the term, *missio Dei*. One is the confessional, evangelical and conservative camp and the other is the socially active, ecumenical and liberal camp.

The mission of the latter is viewed as a contribution toward the humanization of society – a process in which the church may perhaps be involved in the role of consciousness-raiser. With a perspective that is not Christological but Pneumatological, this camp emphasizes that the *missio Dei* is God's salvific activity which has already been operative secretly through the Holy Spirit. Those who tend to radicalise the view that the *missio Dei* is larger than the mission of the church, go even to the extreme of suggesting that it excludes the church's involvement (Bosch 1991:391-392). According to Bosch (:392), the extremely radical understanding of the *missio Dei* of this camp strays far from the intentions of Barth and also of Hartenstein, who first used the term.

In contrast, the mission of the former is viewed as an activity of church planting and an endeavour to convert individuals from the world to the church, from heresy to Christianity, and from eternal death to eternal life (Bosch 1991:381, 391). Guder (1998:98) points out this camp's misunderstanding of the *missio Dei* as follows:

The church has often presumed that the reign of God is within the church. The two have been regarded as synonyms. In this view, the church totally encompasses the divine reign. Therefore church extension or church growth is the equivalent of kingdom extension or kingdom growth, and the reign of God is coterminous with the people who embrace it through faith and gather together as the church.

However, the ultimate concern of the Triune God is the entire world, in and to which the church ministers. The mission of the church thus should be neither the saving of souls only nor the concern for humanity only but an integral and comprehensive mission. As mentioned in section 4.2.2.4 and section 4.3.1.2, when the church is regarded as a united whole, the mission of the church should be implemented in a holistic way. Such an endeavour can be found in the following words of Bosch (:399):

It therefore makes sense that in missionary circles today, but elsewhere as well, the mediating of “comprehensive”, “integral”, “total”, or “universal” salvation is increasingly identified as the purpose of mission, in this way overcoming the inherent dualism in the traditional and more recent models. ... [W]e should find a way *beyond* every schizophrenic position and minister to people in their *total* need, that we should involve individual as well as society, soul *and* body, present *and* future in our ministry of salvation.

The missional church, finally, also implies that the church must be contextual. The church cannot be explained apart from a specific context, including time, place, situation and the like, in which the church functions. In ecclesiology there is always the danger of taking a specific pattern from the Bible and applying it directly to our time without remembering the difference in time and culture and context. It is important to keep in mind the historic difference between then and now. This ecclesiological danger can also exist when one model is elevated to become the only pattern that can be deduced from the Bible (Nel :139).

Indeed, there are many models of the church that can be found in the Bible and in the history of the church. Paul Minear (1960) showed that there are at least 96 images having to do with the church, or with related subjects in the New Testament. Richard Niebuhr (1956) distinguished 5 different types of the church in terms of the relationship between Christ and culture: 1) Christ against culture 2) Christ of culture 3) Christ above culture 4) Christ and culture in paradox and 5) Christ the Transformer of culture. About two decades later, Avery Dulles (1988) identified five major ecclesial types such as institution, mystical Body of Christ, sacrament, herald, and servant. According to Brueggemann (1997:99), though “Niebuhr’s study is a historical study that reflects on the way in which the church, in many different times and circumstances, has had to posture its life in various and different ways”, ironically his typology seems to have been dehistoricized and taken as normative. Only one type, ‘Christ the Transformer of culture’, seems to be taken everywhere as the normative mode of the life of the church. As a Biblical theologian, Brueggemann emphasizes that many other models of the church have been derived not only from the history of the church but also from the Bible (*ibid*). As a missiologist, Bosch (1991:368), referring to Dulles’ *Models of the church*, also emphasizes that the mission of the church should be understood according to today’s context by pointing out that “[e]ach of these implies a different interpretation of the relationship between church and mission”. It is of course beyond the scope of this study to scrutinize the relationship between the church and mission according to all those models of

the church. Rather, in concluding that the church should be contextual, it is helpful to cite Brueggemann's assertion (1997:99-100):

There is no single or normative model of church life. It is dangerous and distorting for the church to opt for an absolutist model that it insists upon in every circumstance. ... [M]odels of the church must not be dictated by cultural reality, but they must be voiced and practiced in ways that take careful account of the particular time and circumstance into which God's people are called. Every model of the church must be critically contextual.

The GOCN takes especial consideration of the relationship between the Gospel, culture, and the church. As the people of the Triune God, the church should be contextual in order to be faithful to its calling, that is, it must be culturally relevant within a specific setting. The church relates constantly and dynamically both to the Gospel and to its contextual reality (Guder 1998:18; cf. Roxburgh with Regele 2000; Hunsberger 1998a). Without understanding the surrounding culture through which the Gospel is conveyed, the church's mission cannot be properly performed. In this relationship, it is very important that the church should play a theologically hermeneutic role to assess culture critically and constructively because culture is not neutral but has philosophical foundations and values.

4.3.1.4 PTE implies *Ecclesia Reformata semper Reformanda*.

One of the particular characteristics of a practical theological ecclesiology should be a dynamic, ongoing ecclesiology. The watchword of Reformation ecclesiology is *ecclesia reformata semper reformanda*, implying an ecclesiology that is itself neither a theological cliché nor just part of the confession of the church but rather a practical and dynamic foundation to the life of the church. De Gruchy confirms this when he warns us that a "static ecclesiology is demonic" (Nel 1996:138). The church is only truly the church when it is constantly in the process of being reformed according to the Gospel (:138-139).

The motto, *ecclesia reformata semper reformanda*, implies primarily that the church as an individual and as a community should be continually ongoing in the process towards genuine growth. There is no single church in the world that is perfect; until Jesus Christ comes again, all churches are moving towards the perfect condition. Genuine growth of the church can be

understood in several ways. Mead (1993) shows four different types of growth: numerical, maturational, organic, and incarnational growth.⁶³

Numerical growth is related to membership numbers in a congregation (:14-39). For a congregation to grow numerically, according to Mead, the church needs to develop some programmes to address positive and negative factors that will affect the numbers of members. Positive factors can be 'births', 'transfers in' and 'converts' whereas negative ones can be 'deaths', 'transfers out' and 'dropouts' (:16). For instance, for conversion ministries there need to be some congregational activities to reach out non-Christians, some support activities for those who do reach the non-believers, and leadership to raise the awareness of members of the congregation of their non-Christian neighbours (:29-30). For dropout ministries, as another instance, there first needs to be an investigation of the different aspects of the dropout phenomena, such as 'unchurched attenders' (attending the church several times a year without becoming church members), 'unchurched members' (being enrolled in the church but inactive), 'uninvolved but religious' (having religious concerns and values but not attending the church), and 'nonreligious respondents' (having given up on religion), and thereafter the use of different strategies to reach each group (:36-37). For Mead, "[t]he most important thing to do in relation to dropouts is to build strong, challenging communities of faith, communities that will stretch and empower congregational members" (:37).

Maturational growth is related to individuals of a congregation (:40-59). Maturational growth, for Mead, means "the ability of a congregation to challenge, support, and encourage each one of its members to grow in the maturity of their faith, to deepen their spiritual roots, and to broaden their religious imaginations" (:42). To develop the faith of individuals, Mead suggests that a congregation should be the 'New Seminary'. He introduces new developmental stages for a congregation in order to become the 'New Seminary' (:43-48).

First is the *Basic curriculum*. Mead does not intend here just a few courses from time to time for the individual but a full curriculum for all members to be challenged to serious, long-term

⁶³ Mead's expression of four types of growth is actually taken from Ted Buckle's model, detailed in Buckle's book *The House Alongside* (Anglican Diocese of Auckland, 1978).

engagement with the stuff of the faith. Second is *Field education*. Mead proposes that the congregation needs to have a system that helps lay persons reflect on their encounters with God's concern in their daily work. Third is *Faculty*. The 'faculty' for the new kind of congregational seminary must be trained for their work in congregations and in working in their ministries in society. Fourth is *Remedial education*. By this Mead means that congregations need to think of 'tracks' of training – a basic training curriculum for beginners, and advanced learning opportunities for others. Fifth is *The theological education enterprise*. Here Mead asserts that the clearest path to theological discovery in the new seminary/congregation rises from engagement with the life of the world, through the ministry of ordinary people. That is a life-long ministry.

Organic growth is related to corporate congregations, while maturational growth is related to individuals (:60-89). Mead says “[o]rganic growth is about the task of building the community, fashioning the organizational structures, developing the practices and processes that result in a dependable, stable network of human relationships in which we can grow and from which we can make a difference (:60).” He sees congregations as ‘social systems’. They receive *inputs* – such as people, clergy, the congregation's identity and values, denomination and so on – from their environment, community and the world; they act upon those inputs in their own characteristic ways (the *throughputs* – the programmes and procedures of the congregation); and they send their *outputs* – ministry and vision – back into the environment (:63-69).

Incarnational growth is related to society (:90-101). Four different dominant mission orientations of members, congregations or denominations towards relationships with the environment can be distinguished, according to the two axes of ‘this-worldly’ or ‘other-worldly’ and ‘member-centered’ or ‘publicly proactive’ as seen in Figure 9 (:92-93).⁶⁴

⁶⁴ The original research upon which this based is contained in *Varieties of religious presence* written by Roozen, D, McKinney, W and Carroll J in 1984 (New York: Pilgrim Press). Consult p. 87 of this book for a detailed diagram.

Figure 9: Four different dominant mission orientations

	Member-centered	Publicly proactive
This-worldly orientation	CIVIC	ACTIVIST
Other-worldly orientation	SANCTUARY	EVANGELISTIC

Firstly, the ‘Civic orientation’ describes a group of congregations in which there is great sensitivity to the life of the community and a sense of the congregation's responsibility for public life. Secondly, the ‘Activist orientation’ describes congregations that sometimes operate as a counter-culture, seeking redress of wrongs, and protesting against public policies that its members consider unjust. Thirdly, the ‘Sanctuary orientation’ describes a very different family of congregations that seeks to produce saints for glory, not a changed society. Fourthly, the ‘Evangelistic orientation’ describes congregations characterized by an aggressive output of energy into the environment to recruit members as well as having an ultimate focus on an output of saints for glory.

Mead (1993:95-99) warns of a particular temptation called ‘The Christendom temptation’, by which a church is strongly tempted to reconstruct the old Christian empire in the form of a Christian nation. Three of these categories have a particular temptation in the sense of the Christendom paradigm: the ‘Civic orientation’ has the temptation to rebuild a religious-secular coalition; the ‘Activist orientation’ has the temptation to construct a just society; and the ‘Evangelistic orientation’ has the temptation to establish a universal holy club. In contrast to these three, the ‘Sanctuary orientation’ has the temptation to encapsulate its own community.

According to Mead (:99-101), real incarnational growth can be achieved by avoiding the temptations that lead toward a physical Christendom and by the reciprocal activities of building and sending; that is, “[t]he better a congregation gets at building up its base as a religious community and sending its people to engage the world, the more it will generate incarnational growth” (:100).

The watchword, *ecclesia reformata semper reformanda*, secondly, implies that the church as an individual and as community develops its spirituality. Mead (:51) understands that spirituality involves an open and continuing dialogue between who and what the church is with God’s intentions and purposes for the church. According to Mead (:52-56), spiritual growth can arise from, firstly, the church’s routine system of pastoral care. Secondly, it arises from dramatic changes of life such as birth, marriage, illness, death and so on. Thirdly, it can arise from church disciplines that help church members continue walking with God. In all this, church leaders have to develop pastoral care systems according to the lifestyle of a changing society in order for each church member to arrive at turning points in his relationship with God.

Thirdly, the motto, *ecclesia reformata semper reformanda*, implies that the church as an individual and as community should expect that a negative dimension exists in the life of a congregation. Although it is natural for this negative dimension to exist in the ongoing life of the imperfect church, there have been successive endeavours in search of the ideal in some groups in Christianity. In the heart of such idealism, the community of faith should be “one in which all the negating dimensions that colour our life in the world have (supposedly) been set aside: there are no longer any distinctions between persons; strife and division of every sort have been overcome; tensions have been resolved, and a new ‘oneness’ has replaced the old state of alienation, and so on” (Hall 1989:292-294). But such idealism indisputably makes Christian community more frustrated and discouraged in its reality. The vague expectation that the negative dimension in Christian community will be eliminated results from not only idealism but also complete immaturity. For Hall (ibid), the so-called negative can in fact play a highly positive role within every relationship. It is significant that disagreement within the church is one of six specific points that Mead mentioned at which, unusually, growth is possible (1993:83-88). Indeed, without the dialectical presence of its antithesis, the positive element by itself would create a static and stagnant situation devoid of real life. Such a

creative tension is quite strongly supported by Hall's interpretation of 1 Corinthians 12:4-22 (Hall 1989:292-294):

Paul's analogy of the body is too often interpreted as a metaphor of total harmony. On the contrary, it is an astonishingly realistic image. The harmony of which it speaks is a dynamic, eschatological harmony, that is, a harmony which is made lively by the interactions of elements which are not "naturally" compatible, a harmony which is always in process, not in a state of achievement. Thus in the passage where Paul employs the corpus Christi image most imaginatively (1 Cor.12:4ff), the whole background of the discussion is the apostle's desire, over against an obvious attempt on the part of the Corinthian disciple community to avoid it, to explicate and vindicate the necessary tension – the creative tension – between the two principles involved in the image, viz., individuation and incorporation. ... Each wants to be preeminent, each wants to do everything (vv. 29ff.), each resents it that the other is gifted in matters where he or she is not, etc. Yet the solution appropriate to this egoism is not to ignore it, or to leave the fellowship and search for another, "true" church; rather, it is to school the spirit of the community to recognize that in an organism each component has its unique function, that the whole depends upon the proper functioning of the parts, that none is superior to the other (which is the rationale of his apt allusion to the parts of the body that may seem inferior [they are in fact "indispensable" – vv. 22ff.])—in short, that it is precisely the otherness of each, with all the potential and actual tension that this undoubtedly makes for, which ensures the full life and giftedness of the whole "body".

4.4 SUMMARY AND CONCLUSION

Thus far, we have scrutinized base theories as a first step for constructing a theology of church leadership. Anthropology and ecclesiology as base theories have been reinvestigated within the perspective of practical theology.

On the one hand, PTA overcomes the static understanding of man through the systematic theological approach, by emphasizing the practical and phenomenological factors of man, without disregarding the major contribution of systematic theology to the theological definition of man. On the other hand, PTA overcomes the simple phenomenological understanding of man through the psychological approach, by concentrating on the theological factors of man as a new creature in Christ, without disregarding the major contribution of psychology to the phenomenological definition of man. Through its holistic approach, PTA offers several features.

(1) PTA starts from the definition that man is a relational being, living in relation to the Triune God, other people, and nature. In this threefold relationship, man's relationship with the Triune God becomes a cornerstone that decides the quality of his relationship with the other two. The more man's deep and right relationship with the Triune God strengthens, the better the quality of his relationship with the other two becomes. Therefore, a task of church leadership is to lead church members to live their lives reflecting God's holy characteristics to the other two by helping them reinforce their relationship with the Triune God. In addition, the word "relationship" literally includes practical factors between two or more people or objects. A person's attitude and behaviour derive from his identity and mission in a specific context. With the conviction that Scripture provides various views on man, reflecting different cultural and historical contexts, PTA provides an impetus to the study of church leadership that it should start with the analysis and explanation of the specific context in which people live and in which leadership occurs.

(2) PTA proposes a healthy self-image of man. It is because of the work of the Triune God that man can have this healthy self-image. Therefore, the healthy self-image of man becomes the means by which to accomplish the holy Will of the Triune God: that man should serve the Triune God, other people and nature. A task of church leadership is thus to provide church members with opportunities in ministry through which they can encounter the Triune God.

(3) PTA focuses on man's responsibility. Freedom to choose has been granted to all people, which means that no one is invariably determined genetically, psychologically or environmentally. It sheds light on the study of church leadership. For a long time, lay people in the church have been excluded from the leadership process because of the dominant presupposition that a pastor is the only one who is responsible for ministry. Now, PTA can open the way for lay people's participation in ministry.

(4) PTA implies that a person is a unitary being rather than a dichotomous, or trichotomous being, of which the latter two foster a substantial separation between material and spirit. This concept of the unitary being of man indicates that the tasks of church leadership should include both evangelism and social responsibility simultaneously.

(5) PTA supports the fact that men are too diverse to be understood in a mechanical or stereotyped way. Research concerning the diversity of man has been vigorously promoted in the area of psychology for the last century. PTA has thus developed through critical cooperation with psychology. A task of church leadership is to discover and develop each

member's gifts and ministries so that those gifts can be utilised to their fullest. Another task is to use the diversity of man in a constructive way with synergistic effect.

PTE, following PTA as another theological base theory for the study of church leadership, also excludes an intolerant understanding of the church that might result from either a static understanding of the church through the systematic theological approach or from a phenomenological understanding of the church through the sociological approach. Rather, PTE integrates both approaches. This integrated approach of PTE has several characteristics.

(1) PTE, like PTA, also regards its relational character as a starting point. PTE is understood, first of all, in relationship with the Triune God, whose persons are interrelated and interdependent among themselves. Secondly, it is also understood in relationship with the kingdom of God, including the world in which the church experiences the coming kingdom of God with the creative tension between already and not yet. Therefore, the scope of church leadership should include the world outside the church.

(2) PTE creates the term, "organizational organism", to convey the existential character of the church: signifying that the church has both a theological and a social character at the same time. It requires that the church should not be understood as either merely one of many social organizations or as a distinctively insulated one incarcerated from society. Rather, PTE supports a biblical concept of the church, which is in the world but not of the world. Therefore, the task of church leadership is to accomplish simultaneously the faithfulness and effectiveness of the church in the leadership process, harmonizing these two characteristics in an interdisciplinary way.

(3) PTE emphasizes that the church is missional in essence. The missional church, first of all, represents not only the identity of the church but also the mission of the church. Secondly, it represents that the origin of the mission of the church derives from the mission of the Triune God. Thirdly, it represents that the church should participate in God's mission. Lastly, it represents that the church should always be contextual. The church cannot exist without the specific context in which it functions. Contextual understanding of the church, thus, becomes an essential condition for the study of church leadership.

(4) PTE expounds a watchword, '*Ecclesia Reformata semper Reformanda*'. First of all, this watchword implies that the church should always be ongoing in the process towards genuine growth. Secondly, it implies that the church should develop its spirituality. Thirdly, it implies

that the church should understand the existence of its negative dimension. Therefore, church leadership should undertake strenuous efforts for well-balanced growth in the church: numerical, maturational, organic and incarnational growth.

In conclusion, both PTA and PTE form theological foundations for constructing a theology of church leadership. However, they both focus on an interdisciplinary model for the study of church leadership. Therefore, along with a current methodology of practical theology, which has four phases: descriptive, hermeneutic, normative and strategic, PTA and PTE aim, in the context of Korea, to analyse the realities of church leadership; to interpret analysed realities through several hermeneutic lenses; to extract a few theological principles for church leadership from a comprehensive diagnosis by means of base theories, analysis, and interpretation; and to propose a desirable model for church leadership. The following four chapters will deal, in detail, with each of these four phases.

CHAPTER 5

DESCRIPTIVE PHASE: ANALYSING LEADERSHIP ISSUES IN THE KOREAN CHURCH

5.1 INTRODUCTION

The historical survey of church leadership in Korea in Chapter 2 revealed that the Korean church requires the construction of a sound theology of leadership. To achieve this, Chapter 3 reviewed the field, academic status and methodology of practical theology and thereafter, leadership theories that have been developed in social science. Base theories, which a methodology of practical theology requires that its subdivisions should construct for their proper study, have been demonstrated in Chapter 4: PTA and PTE. Both these theories provide a methodology, which has four phases, along with that of practical theology, upon which church leadership can construct a sound theology in the specific context of Korea.

Chapter 5 will use statistical data in order to understand the realities of Korean church leadership. Chapter 6 will attempt an interpretation through several hermeneutical lenses for a better and deeper understanding of the results of the statistical analysis. Based on the analysis and interpretation, Chapter 7 will suggest some theological principles for leadership in the Korean church. Finally, Chapter 8 will propose an alternative and desirable model for Korean church leadership in the twenty-first century.

For this chapter, several reports, based on research conducted through socio-scientific methods of survey, that is mainly structured questionnaires, will be studied to analyse the realities of current leadership in the Korean church. Those reports studied in this chapter mostly derive from a Korean Christian magazine, *Ministry and Theology (M & T)*. *M & T*, founded in 1989, has researched interesting subjects concerning the Korean church from the beginning till now using socio-scientific methods of survey. The sampling method that *M & T* has consistently used is the incorporative one that combines stratified sampling and quota sampling. Unlike the American church, the Korean church was infrequently analysed through socio-scientific methods of survey until *M & T* was founded. Therefore, this chapter does

have the limitation that several of the reports studied derive from one organization (*M & T*) only and cover a short time span (from 1989 only). However, *M & T*, by using the incorporative sampling method, has tried to ensure various and balanced respondents of its surveys in terms of denomination, gender, age, region and the like. Thus, those reports can truly be regarded as containing considerably objective data.

In 1998 Gallup Korea, one of the most renowned social research institutes in Korea, published a research report on religion entitled *Religion in Korea*. This report was rendered even more valuable, reliable and vivid in that it analysed comparatively the results of three surveys conducted in 1984, 1989 and 1997 that had used the same questions. Through this tracking study, it is possible to understand somewhat comprehensively the change of attitude of the Korean people towards different religions, especially Protestantism. The present study relies heavily on this 1998 Gallup Korea report.

Han Mi Joon (HMJ), a Korean acronym for “A Meeting for Preparing the Future of the Korean church”, offers another report as reliable as that of Gallup Korea mentioned above. HMJ requested Gallup Korea to research all matters concerning church activity and awareness of belief among Korean Protestants and to analyse the results (Myung, S H 1998:153). The reliability of this report can be gauged by the cost of the request (50,000,000 won/US\$ 38685), the 6 month field work period, the personal contact, the 2,000 respondents aged 18 years and older (1,000 Protestants and 1,000 non-Protestants) from 6 typical cities in Korea, and the proven analysis process of Gallup Korea (:154). Three members of HMJ each presented their own reports to *M & T* in 1998, based on the research report of Gallup Korea. These 3 reports are also used for this chapter, especially in section 5.4.1.

Some other reports used in this study derive from the *Council of Pastors for Church Renewal (CPCR)* founded in 1994. The *CPCR* has also analysed the Korean church through the entire course of its history, using a socio-scientific method of survey, mainly questionnaires. Because the *CPCR* is operated by the SCC, one of the churches that belong to the PCKH, the respondents of such surveys are primarily those who belong to that denomination. Despite this limitation, those reports can also be fairly reliable data if it is assumed that this denomination

is the largest in Korea and that most Presbyterian denominations would have similar leanings (cf. Presbyterians constituted 60.5% of Korean Protestant adherents in 1984⁶⁵).

Even though this study deals with church leadership in general, this chapter cannot avoid analysing chiefly pastoral leadership because almost all the surveys and reports concerning leadership studied in this chapter deal with pastoral leadership. It seems natural that pastoral leadership has been singled out for investigation in view of the fact that the role of leadership in the Korean church has been primarily undertaken by a pastor. Therefore, the terms “pastor” and “leader” will be used interchangeably in this chapter.

Owing to the researcher’s intention of critical analysis to ensure a better future for the Korean church, this chapter will deal with one core positive image and three major negative images of Korean pastoral leadership. The positive image is that of divine calling-based leadership, which is represented by the devotional, hard-working and sacrificial image. The negative images are: secularised, church-centred and authoritarian leadership. Each leadership image will be analysed statistically in the following sections.

5.2 DIVINE CALLING-BASED LEADERSHIP

The conviction of divine calling from God becomes a foundation stone on which pastors can participate in God’s ministry. No one on their own could think of becoming a pastor without this conviction of divine calling because to become a pastor means to give up one’s personal life and to follow Jesus Christ, shouldering one’s own cross. Viewed from the basis of this divine calling, almost all Korean pastors have been devotional, hardworking and sacrificial (cf. Lee, M J 1999:43, 46). The adjectival terms, “devotional”, “hardworking” and “sacrificial” have a connecting thread running through them. However, each term will be analysed separately from a different angle in this section in order to achieve a comprehensive understanding of the Korean pastor’s ministerial life.

⁶⁵ Drawn from *Yearbook of Korean Christianity* 1985.

5.2.1 Devotional

According to the *CPCR*'s report of its 1997 survey, it was evident that Korean Presbyterian church members preferred a devotional pastor for their churches. Table 8 shows, in order of preference, which type of pastor these members thought was most suitable for the Korean Presbyterian church.

Table 8: Korean Presbyterian church members' preferred types of pastor

	Type	%
1	Devoting himself utterly to the church	32.29
2	Caring fully for church members	24.22
3	Evoking absolute obedience with excellent spirituality	12.11
4	Responsibly making all the decisions	11.66
5	Encouraging church members to live religious life autonomously	10.31
6	Leaving the business in the hands of elders or church members	3.59
7	Other	5.82

As shown in Table 8, 32.29% of respondents thought fully devoted pastors would be the most fitting for the Korean church. If it is assumed that caring for church members is one of the expressions of devotion, it can be said that more than half of the respondents (56.51%) thought that the entirely devoted pastoral type would be most welcome to the Korean church. It is assumed here that church members probably chose not what they might desire from their pastors but rather what they had actually experienced because the survey question was not to choose a pastoral type that needs to be developed but to choose a pastoral type that is most suitable for the Korean church. Therefore, it can be said that more than half of the Korean church members presume that their pastors are devoted.

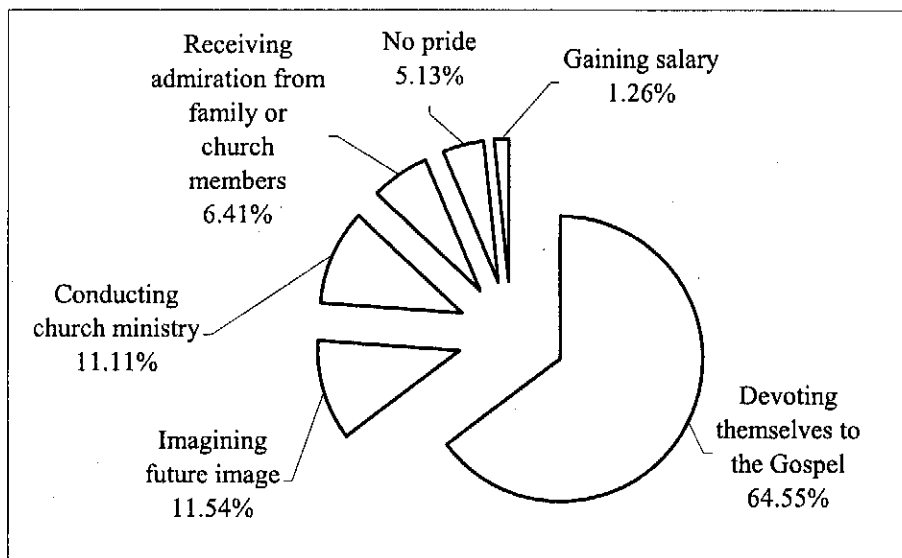
Another measurement of a pastor's devotion can be extracted from the motivation of the theological students. From the answers of theological students to the question of why they entered seminaries or theological colleges, we can see a degree of devotion corresponding to that of the Korean pastors. Around half of the candidates⁶⁶ cited the reason 'Calling from

⁶⁶ There is a special position in the Korean church called "Kuo-yook Cheon-do-sa" in Korean, which literally means "education for Kuo-yook and evangelist for Cheon-do-sa" but practically refers to an apprentice for the church ministry. Such a person is a student of a seminary or theological college and works for the church part-

God', which indicates that they chose to devote their lives to the Lord (47.22% in J H Choi's report (1990b:84) from *M & T*; 64.6% in S H Yoon's report (1990:105) from *M & T*). However, if we limit the respondents of this survey to seminary students only, this percentage would increase significantly (Choi's survey: college students – 72.38%, seminary students – 24.28%; Yoon's survey: college students – 71%, seminary students – 29%, of all respondents) because seminary students have to enter the seminary with a much more decisive commitment to their future than theological college students.

In fact, in response to the question of when did they feel proud, quite a number of candidates chose the item stating when they feel they are devoting themselves to the Gospel.⁶⁷

Figure 10: Moments at which candidates feel proud of themselves



time, who will be called a candidate in this study. Almost all students of seminaries or theological colleges in Korea are candidates, in which position gain practical experience of the ministry and earn some money for tuition or living expenses. They usually serve in the area of education such as Sunday school. However, some of them serve in other areas as well, such as choir, council, pastoral visiting and the like, in small churches especially.

⁶⁷ These statistics are drawn from *M & T*'s survey of 902 students of seminaries and theological colleges in Korea in 1992 (Song, K T 1992d:135).

As shown in Figure 10, 64.55% of respondents feel proud of themselves when they are devoting themselves to the Gospel. By adding 'Imagining future image' and 'Conducting church ministry', which are similar to 'Devoting themselves to the Gospel', the percentage goes up to 87.20%. This confirms that almost all Korean candidates are ready to devote their lives to the Lord and to the church.

5.2.2 Hardworking

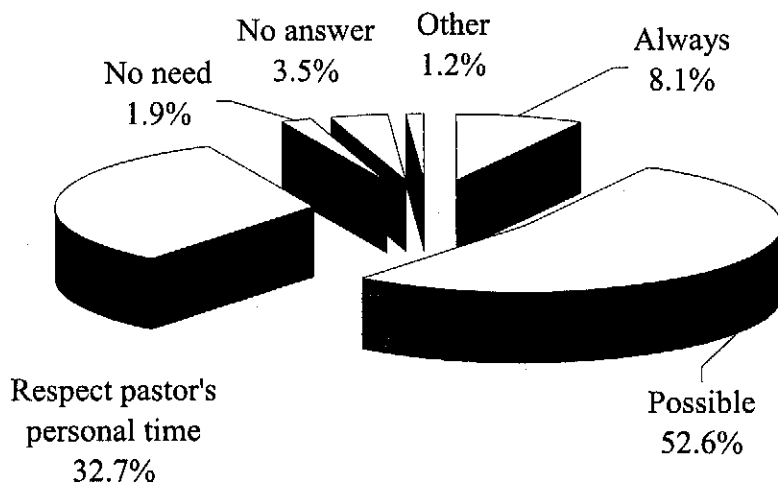
How ardently a pastor works at his ministry can be measured by looking at how a pastor spends his time. Table 9 shows the weekly timetable of a pastor, L, who has ministered to a small church in the outskirts of Seoul for about 5 years and comparing it with the weekly timetable of a labourer, J, who is engaged on a production line (Choi, J H 1989a:78).

Table 9: A pastor's weekly timetable

	Pastor L (Aged 35 years)		Labourer J (Aged 33 years)	
	Activity	Time spent (hour)	Activity	Time spent (hour)
Basic activity	Sleeping	4x7=28	Sleeping	7.5x7=52.5
	Washing & Meal	3x7=21	Washing & Meal	3x7=21
	Transportation	0.5x7=3.5	Transportation	0.5x7=3.5
	Sub total	52.5	Sub total	77
Public activity	Morning (Administrative duty, internal business)	3x7=21	Morning (Clothing manufacture)	3.5x7=24.5
	Afternoon (Preparing preaching, visit, external business)	5x7=35	Afternoon	5x6=30
	Service	1x7=7		
	Miscellaneous duty	0.5x7=3.5		
	Sub total	66.5	Sub total	54.5
Semi-public activity	Sudden visit, or reception	1x7=7	Cleaning workshop	1.5x1=1.5
	Dawn prayer, Night prayer, Reading the Bible	3x7=21		
	Sub total	28	Sub total	1.5
Hours off	Watching TV, With family	3x7=21	Watching TV, With family	5x7=35
	Sub total	21	Sub total	35
Total	168 hours		168 hours	

Pastor L spends 94.5 hours per week on public activity, including semi-public activity, whereas labourer J spends 56 hours. The pastor spends 38.5 hours per week, or 5.5 hours per day, more than the labourer does on his public and semi-public activity. This means that the pastor has to reduce his sleeping hours and hours off in order to save 5.5 hours per day. Though Table 9 shows only one pastor's weekly timetable, many pastors in Korea are in a more or less similar situation. This limited free time is also easily proved just by the high expectation of church members that their pastor will accept their request to visit them, which is indicated in Figure 11.⁶⁸

Figure 11: Church members' opinion of their request for pastor's visitation



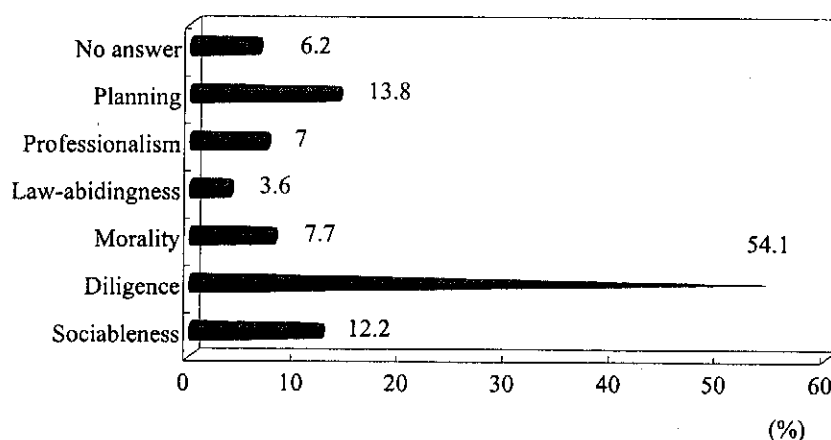
As shown in Figure 11, 60.7% of respondents (8.1%: 'Always', 52.6%: 'Possible') want their pastor to almost always accept their request for a pastoral visit. Indeed, 24 hours a day are the official hours for Korean pastors. Only 34.6% of respondents (1.9%: 'No need', 32.7%: 'Respect pastor's personal time') consider the pastor's personal life. Korean church members still expect their pastor to be constantly available, 24 hours a day, for their request for a pastoral visit. In addition, not only because their church members request it but also because

⁶⁸ Im, M Y 1999. 'Pastoral type of the Korean church portrayed through 1,000 church members.' *Ministry & Theology* 100, 82-83.

of their pastoral conscience, Korean pastors are always ready to answer a call from their church members.

Candidates do also recognize the hard work of Korean pastors. Figure 12 indicates candidates' evaluation of the positive images Korean pastors.⁶⁹

Figure 12: Best merit of Korean pastors



As shown in Figure 12, 54.1% of respondents agreed that the best merit of the Korean pastor is 'Diligence'. It is troubling that Korean pastors received a low score for the other qualities: 'Sociableness' (12.2%), 'Morality' (7.7%), 'Law-abidingness' (3.6%), 'Professionalism' (7.0%) and 'Planning' (13.8%) which disturbs the balance. Nevertheless, it is inspiring that more than half the candidates recognized their senior pastors as hard-workers.

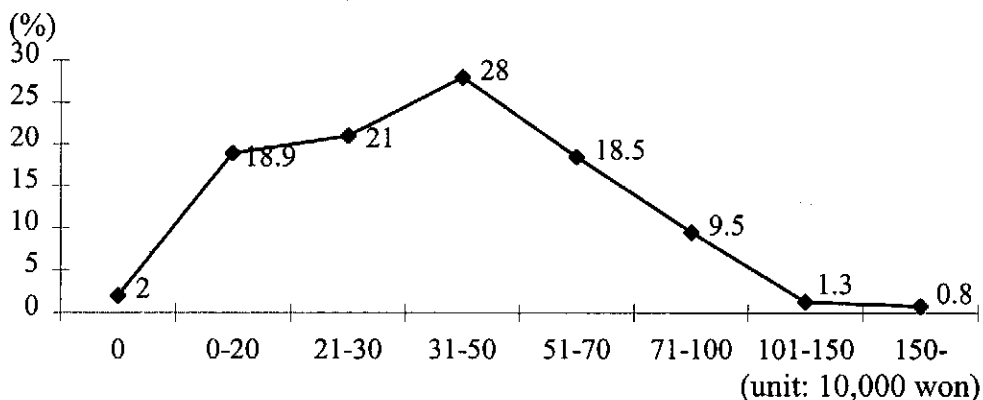
5.2.3 Sacrificial

Salary is one of the elements that can be used to measure the degree of sacrifice that many Korean pastors suffer. According to the special report on pastors' salaries from *M & T* (Yoon, J S 1989a), the average Korean pastor's salary per month is 425,122 won (504,933 won if

⁶⁹ Kim, D W 1999. 'Pastoral type of the Korean church portrayed through 1,000 candidates.' *Ministry & Theology* 100, 96-97.

including some extra income for items such as children's educational expenses, a book budget, house maintenance expenses and the like).⁷⁰

Figure 13: Korean pastor's monthly salary⁷¹



According to the Economic Planning Board, the monthly salary of middle-class Korean citizens for 1989 was no less than 700,000 won (Yoon, J S 1989a:68). This shows that 88.4% of Korean pastors earn a lower salary than middle-class citizens, as shown in Figure 13. Yet, if the pastors' educational level is taken into account,⁷² their salary should be no less than that of middle-class citizens in general.

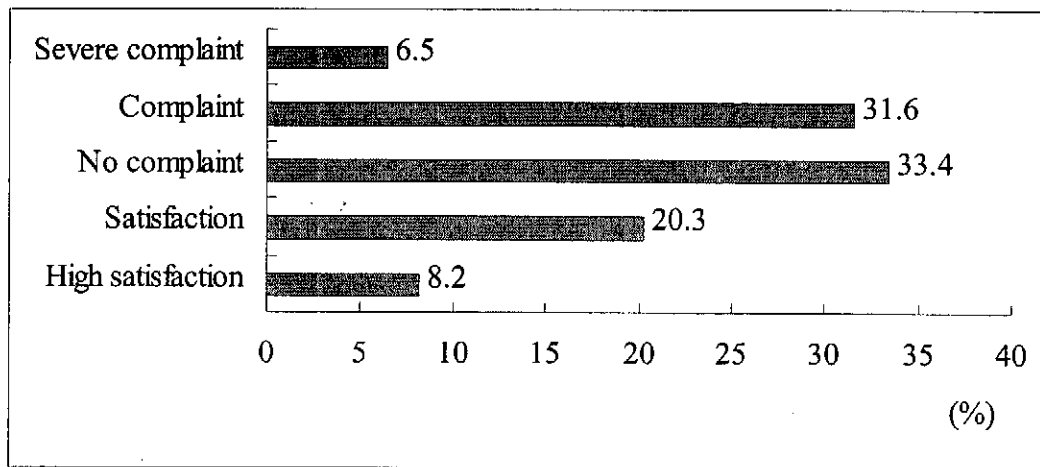
However, the pastors' degree of satisfaction concerning their salary shows a different set of statistics. As seen in Figure 14, 8.2% of respondents reflect 'High satisfaction', 20.3% 'Satisfaction', 33.4% have 'No complaint', 31.6% indicate 'Complaint' and 6.5% express 'Severe complaint'.

⁷⁰ According to the exchange rate as at 29 October 2001, US\$ 1=KRW 1,292.50; ZAR 1=KRW 138.67.

⁷¹ Yoon, J S 1989a. 'A study on pastors' salaries.' *Ministry & Theology* 1, 67. The method used in this research was a questionnaire by mail. 248 Korean pastors responded nationwide to this questionnaire.

⁷² In Korea, the minimum qualification for taking the exam to become a pastor is graduation from university or an equivalent institute (4 years) and from seminary (3 years). On passing the exam, ordination can follow the next year. In a word, the shortest period for becoming a pastor is 9 years.

Figure 14: Degree of satisfaction expressed by Korean pastors about their salaries



If it is taken into account that 41.9% of Korean pastors receive a salary of less than 300,000 won (see Figure 13), then a score of 61.9% for satisfaction, including no complaint, is quite high. According to J S Yoon's report, the percentage of satisfaction is much higher for Korean pastors who receive a monthly salary of between 300,000 won (US\$ 232.1) and 700,000 won (US\$ 541.6). 74.4% of this salary group are satisfied with their salary whereas 25.6% are not (:73). This analysis shows that many Korean pastors exercise self-sufficiency in their ministry despite their poor economic situation.

The next year (1990), *M & T* researched the relationship between pastor and salary once again (Kim, Y B 1990:80-93). The respondents in this research were pastors who minister in new and small to medium sized churches (less than 300 members and not more than 5 years old). To the question whether they had experienced difficulties on account of their salary, 57.7% of respondents answered that they had never thought of the salary itself. Only 22.3% ('Always': 2.7%, 'Often': 4.6% and 'Sometimes': 15%) expressed complaint. According to this report, only 13.6% regarded their salary as wages for their labour or living wages whereas 85.4% of respondents regarded their salary as God's grace, the church members' honourable treatment or as the privilege of being God's servant.

A special report from *M & T* in 1989 also proved the sacrificial lifestyle of Korean pastors. J H Choi, a journalist of *M & T*, drew a portrait of the Korean pastor derived from questionnaires (1989b:100-109). The respondents in the investigation were 125 journalists who were engaged in Protestant mass media such as newspapers, broadcasting and

magazines. This report seems reliable if we assume that the journalists would have their own perspective on churches and pastors because their job was to visit and to interview them. Table 10 shows the positive images of Korean pastors that the journalists chose in order of rank within given categories.

Table 10: Positive images of Korean pastors (:106)

(Unit: Person)

	First (6points)	Second (5points)	Third (4points)	Fourth (3points)	Fifth (2points)	Sixth (1point)	No mark	%
Sacrifice	36	18	24	4	14	18	11	73.6
Patience & Temperance	22	24	32	10	17	10	10	72.6
Uprightness	26	20	13	24	20	10	12	68.8
Meekness & Humbleness	20	20	18	34	8	8	17	66.9
Tolerance	6	12	22	12	32	26	15	49.6
Smooth relationships	8	12	8	24	22	33	18	46.7

According to the column on the right end that indicates the percentage of total points, the percentages among the first four categories are very close. However, as seen in the first column, the number of respondents who chose the highest ranking gives a somewhat different impression. The category of ‘Sacrifice’ gained, at a minimum, 10 more respondents compared with other categories. When the critical predisposition of journalists is taken into consideration, the fact that 36 out of 125 respondents chose ‘Sacrifice’ as the primary positive image of Korean pastors shows that the sacrificial life of Korean pastors is broadly approved of in society thus far.

5.3 SECULARISED LEADERSHIP

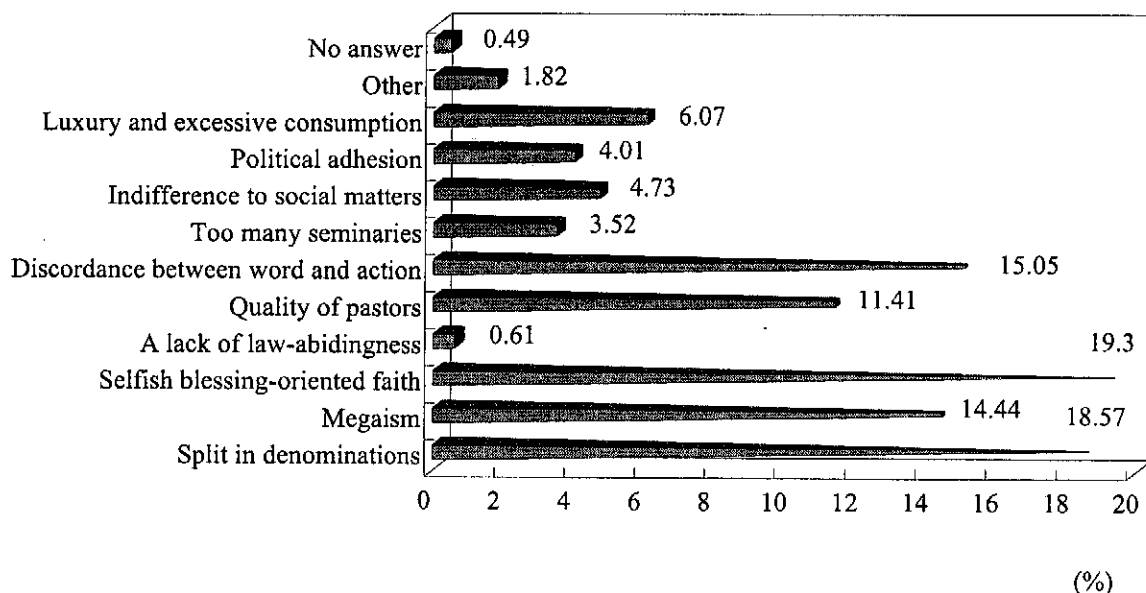
According to the understanding of the term “secularisation” explained in section 1.4, secularised leadership in this study can be understood as “leading God’s people and performing God’s mission with secular values”.

In fact, secularised leadership in the Korean church has been implemented in a disturbing manner behind the apparent promotion of God’s glory. As mentioned in section 1.4, secularised leadership in the Korean church has been manifested in several phenomena that reflect secular values: successism, numeralism, megaism, materialism and the like. Because the phenomena listed above have a conceptually close connection with one another, this section will deal interchangeably and repeatedly with the statistical analysis of those phenomena.

5.3.1 From the Perspective of Outsiders

In 1992, *M & T* researched the degree of understanding of non-Christian undergraduates concerning Korean Protestantism (Song, K T 1992c:94-107). Concerning the pathology of the Korean church, they expressed opinions as indicated in Figure 15.

Figure 15: Pathologies of the Korean church (:100)



As shown in Figure 15, 5 elements obtained more than 10%: ‘Split in denominations’ (18.57%), ‘Megaism’ (14.44%), ‘Selfish blessing-oriented faith’ (19.3%), ‘Quality of pastors’ (11.41%) and ‘Discordance between word and action’ (15.05%). With the exception of the

latter two elements that refer to pastors' personal affairs, the former three elements are related to secularised leadership. 'Split in denominations' reflects separatism. 'Megatism' is another expression of materialism, successism, numeralism and the like. 'Selfish blessing-oriented faith' can also be interpreted as individualism, materialism and successism. Moreover, 'Luxury and excessive consumption' (6.07%) are also caused by materialism and ostentation. In conclusion, more than half of the respondents (58.38%) pointed out that leadership in the Korean church has been influenced by secular values.

In this questionnaire, *M & T* offered respondents several opportunities to express their own opinions about the Korean church. K T Song classified what they wrote under several themes (:106). One of the contents written under the theme, 'Complaint against church leaders', was that church leaders should denounce excessive commercialism and recover the attitude of the martyr from early Korean Christianity. It is worthy of note that non-Christian undergraduates mentioned the reality of the current Korean church through a historical comparison. They would know about the lives of early Christian leaders in Korea from high school lessons in secular history, which deal in part with Christian history. Moreover, they have personally noticed to what extent current church leaders have been influenced by materialism. Not only have they read newspapers that criticise materialistic behaviours such as constructing huge church buildings, openly competing to attract members from other churches⁷³ and promoting the phenomenon of hereditary inheritance of the position of senior pastor⁷⁴ but have also seen those phenomena close by with their own eyes. Therefore, it is not surprising that more than half the respondents (58.38%) recognized secularised leadership as a pathology of the Korean church (see Figure 15).

Further research by *M & T* shows similar results (J H Choi 1989b). Table 11 shows journalists' opinions about what they think pastors are most interested in.

⁷³ According to J H Choi's report (1989b:104), journalists' opinions concerning the relationship of pastors in the same region are as follows: 'Competitive relationship' (20.8%), 'Conflicting relationship' (19.2%), 'Cooperative relationship' (18.4%), 'Isolated' (25.6%), 'No idea' (12.8%), 'Other' (3.2%).

⁷⁴ On account of the gradual exposure of the inheritance of the position of senior pastor in the Korean church, the *Christian Ethics Movement in Korea (CEMK)* issued a public statement against this phenomenon in 2000 (http://www.cemk.org/sign_move/).

Table 11: Matters of concern of Korean pastors (:103)

(Unit: Person)

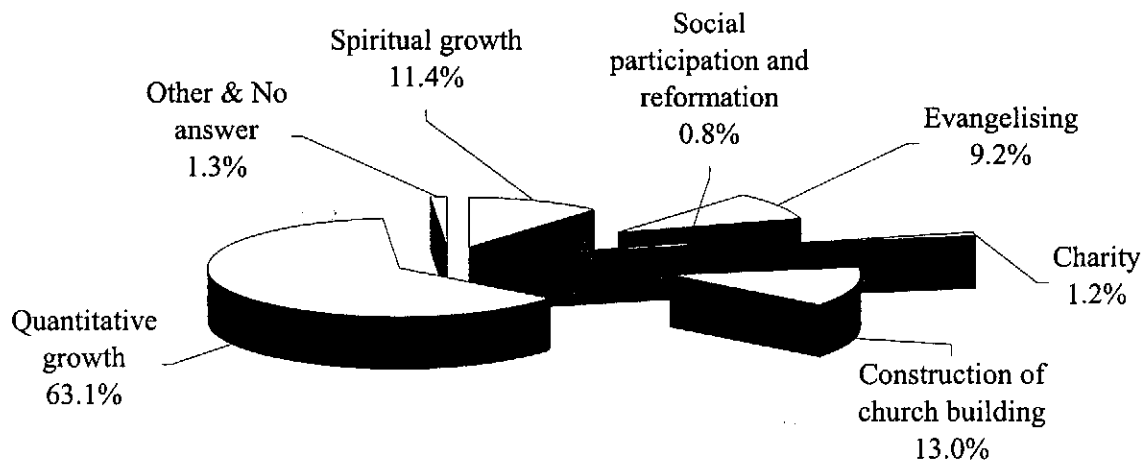
	First (5points)	Second (4points)	Third (3points)	Fourth (2points)	Fifth (1point)	No mark (0point)	%
Quantitative growth	66	22	4	21	0	12	75.5
Spiritual growth	32	20	54	6	6	7	67.2
Construction of church building	17	54	16	10	22	6	62.6
Charity	6	16	15	60	14	14	43.7
Social participation	0	3	24	18	70	10	30.4

As shown in Table 11, in the eyes of the journalists, the matter of highest concern among Korean pastors is 'Quantitative growth'. When we look at the percentage by total points only, the rate of concern about 'Spiritual growth' seems to be somewhat close to that about 'Quantitative growth'. However, a different story emerges in contrast to the first priority column. The number of respondents (66/125, 52.8%) who chose 'Quantitative growth' as the first concern of Korean pastors is more than double that of those who chose 'Spiritual growth' (32/125, 25.6%). By including 'Construction of church building' that belongs to quantitativism, the percentage increases to 66.4% (83/125). It is significant that no one chose 'Social participation' as the primary matter of concern of Korean pastors. This will be dealt with in detail in section 5.4.

5.3.2 From the Perspective of Candidates

Ten years after asking journalists of what they thought Korean pastors were most interested in, *M & T*, in 1999, asked the same question of 1,000 candidates (Kim, D W 1999:89-99). Shockingly, the opinions of the candidates were more critical than those of outsiders. Figure 16 reveals the result.

Figure 16: Matters of concern of Korean pastors



As shown in Figure 16, 63.1% of respondents reckoned 'Quantitative growth' as the matter in which Korean pastors would most be interested. Only 11.4% of respondents chose 'Spiritual growth' as ranking first. In the eyes of the journalists, 'Quantitative growth' was chosen about twice as much as 'Spiritual growth' (52.8% to 25.6%) and, by including 'Construction of church building' (13.6%), quantitative concern (66.4%) was about 2.6 times as much as spiritual concern (25.6%). However, in the eyes of the candidates, 'Quantitative growth' is about 5.5 times as much as 'Spiritual growth'. Moreover, by adding 'Construction of church building' (13.0%), quantitative concern becomes 76.1%. Accordingly, quantitative concern (76.1%) is about 6.8 times as much as spiritual concern (11.4%).⁷⁵ In a word, criticism of the pastors' quantitative concern is much sharper inside the church than outside it.

What about the candidates' own opinions about phenomena such as secularised leadership? Figures 17 and 18 show the statistical results of research conducted by K H Lee in 1983 concerning secular leadership based on bestowing blessing and mega-oriented leadership (Lee, K H 1983:55, 60). The respondents were all candidates at the Methodist Seminary.

⁷⁵ The element of 'Evangelising' (9.2%) remains neutral because it has both a quantitative and spiritual character.

Figure 17: Secular blessing-bestowing leadership (1983)

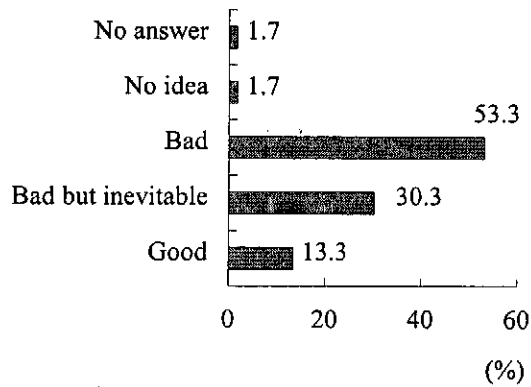
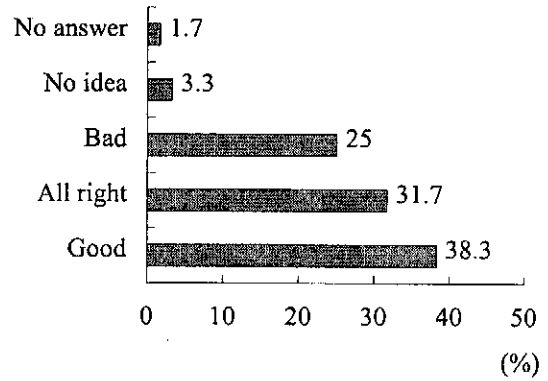


Figure 18: Mega-oriented leadership (1983)



Nine years later, *M & T* researched these same issues again. The respondents of the survey were candidates nationwide. Figures 19 and 20 show statistically the results of their opinions about secular blessing-bestowing leadership (Song, K T 1992b:136) and mega-oriented leadership (Song, K T 1992a:141).

Figure 19: Secular blessing-bestowing leadership (1992)

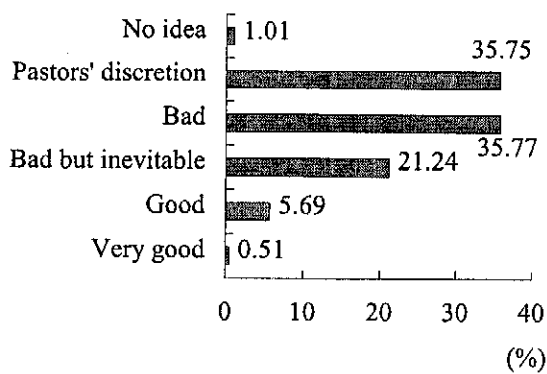
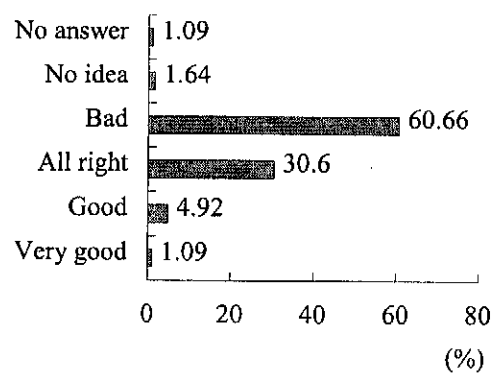


Figure 20: Mega-oriented leadership (1992)



Positive opinion for both kinds of leadership is only about 5-6%. In contrast, negative opinion is 57.01% (including 'Bad but inevitable') in secular blessing-bestowing leadership (SL) and

60.66% in mega-oriented leadership (ML). Therefore, it can be said that more than half of the candidates hold a negative opinion concerning secularised leadership.

However, 'Pastors' discretion' in SL and 'All right' in ML, which are neutral but close to affirmation, achieved 35.75% and 30.60% respectively. On the one hand, this shows that candidates have not established a clear 'ministry philosophy' yet. On the other hand, it shows that they have already been somewhat conditioned to secularised leadership. We can also see that about one fifth of candidates ('Bad but inevitable', 21.24%) experience conflict when facing the crossroads between ideal leadership and its undesirable counterpart (SL).

5.3.3 From the Perspective of Pastors

According to the 1996 report of the *CPCR*,⁷⁶ 82.4% of respondents agree that the greatest primary social factor hindering church growth is materialism. Though multiple answers were allowed, this percentage is very high compared with the element of 'Strong expansion of secular culture', which received the second highest score (48.8%). That means the majority of pastors think that church growth is stagnant or declining because economic growth and elevation of income level have deprived church members of the feeling for religious needs and have caused them to gradually stay away from the church in order to enjoy their lives without a religious yoke.

However, it is ironical that pastors themselves minister to churches with the very same spirit of materialism that they consider the worst enemy of church growth. Put another way, they minister with secularised leadership to churches in a secularised society.

According to the 1996 *CPCR* report, mentioned above, pastors themselves seem to recognize fairly well the pathology of secularised leadership in the Korean church. Of the respondents, 49.1% pointed out that the 'Phenomena of heavy concentration in big cities and indiscreet competition of churches' constitute the worst problem to confront domestic mission. The

⁷⁶ During a retreat held by the *CPCR* in 1996, the *CPCR* researched the attitudes of 400 pastors belonging to the PCKH concerning stagnation of growth in the Korean church.

reason why churches aggregate in big cities is owing to their pastors' success-oriented ambition. Though it is somewhat true that this phenomenon results from their endeavour at winning many souls, it is subtly mixed with the spirit of materialism – “the bigger is the better”. Such a materialistic spirit is revealed more clearly in the reality of indiscreet competition among churches. The horizontal transfer of church members from this church to that church, inter-denominationally or intra-denominationally, results from the competitive policy of churches. No matter whether it is right or not, any programme that can attract people and bring them into the church is adopted. If one church succeeds in attracting people with a certain programme, another church will also use that programme. Sometimes, pastors instigate a competitive mentality, both public and private, in their members.

According to the pastors' self-criticism that appears in the *CPCR* report, about half of the pastors admit that Korean pastors have focused largely on quantitative growth of the church by practising secularised leadership. Moreover, to the question of what is the central problem in the relationship between church and society, 70.6% of respondents indicated 'Forfeiture of public confidence and leadership in the Korean church'. This issue will be dealt with in the next section.

In addition, according to W K Lee's report about 'Research into attitudes of pastors in Seoul' carried out by *Christian Research* (Lee, W K 1993a:379), respondents also pointed out that secularised leadership is one of the main pathologies of the Korean church. In response to the query regarding the most urgent element that the Korean church should overcome, they enumerated the following: quality of pastors, materialism, denominationalism, secular blessing and quality of lay people.

In conclusion, it can be said that, on the one hand, many pastors compromise what they have to do (ideal) with what they cannot help doing (reality) and that, on the other hand, many other pastors still try to overcome the spirit of materialism.

5.4 CHURCH-CENTRED LEADERSHIP

Though the kingdom of God includes the church and the world, the church in Western Christendom historically has tried to incarcerate the kingdom of God into the church by

means of the dichotomous philosophy that the church is good and the world is evil. The Korean church has been so influenced by this dichotomous thinking that it has become an encapsulated community isolated from its society. This phenomenon is especially well revealed in conservative denominations rather than in liberal ones. This does not mean that conservative denominations never care for society or neglected people. Rather, it means that they care for society at the level of doing good deeds as Christians, not at the level of essential mission. S H Lee (1998b:148) pointed out that 'diaconia' is an essential mission of the church and a substantial mission through which the church is identified (cf. Im, S B 1997:33-43).

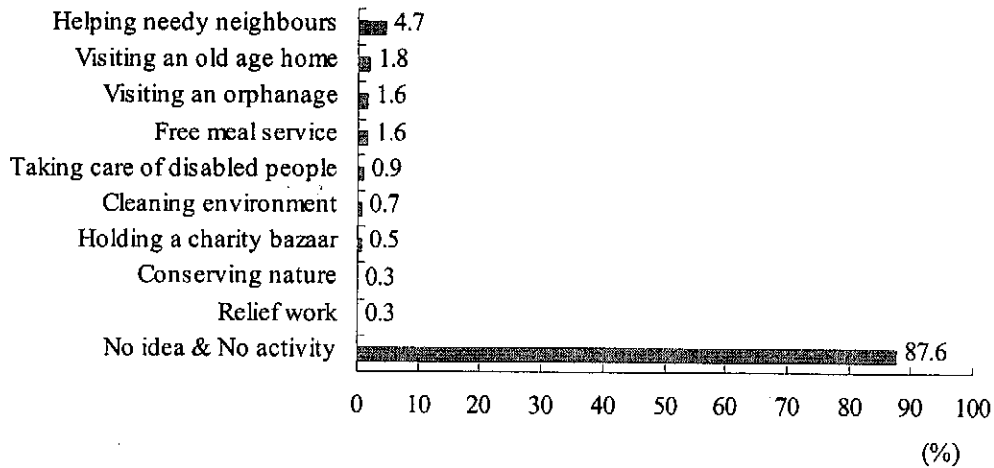
As a result, church-centred leadership has brought about the loss of public confidence or an indifferent and critical attitude of society towards Protestantism. We can recognize how much the Korean church has focused on its inner works if we analyse the phenomena resulting from church-centred leadership mentioned above. This section will deal with both the practical and reflective phenomena of church-centred leadership.

5.4.1 HMJ Reports Concerning Social Responsibility in the Korean Church

As mentioned in the Introduction to this chapter, HMJ requested Gallup Korea to research all matters concerning church activity and belief awareness among Korean Protestants through a questionnaire completed by 2,000 respondents (1,000 Protestants and 1,000 non-Protestants), aged 18 years and older from 6 typical cities in Korea. 3 members of HMJ (S H Lee, S H Myung, and S S Kwon) presented individual reports to *M & T* in 1998, based on this research report of Gallup Korea. This section will deal with the results of analysis of their observations concerning social responsibility in the Korean church.

HMJ asked non-religionists to mark the item of social services that they considered the churches to be involved in. Figure 21 shows the responses to that question (Kwon, S S 1998b:167).

Figure 21: Non-religionists' opinions concerning churches' social service activities



As shown in Figure 21, local churches did not create a favourable impression on non-religionists who live in the same area concerning their social service activities. Only one item achieved almost 5%. Three items were below 2% and five were even below 1%. In contrast, 87.6% of respondents answered that they do not know whether local churches participate in social service activities or not and that they do not believe so.

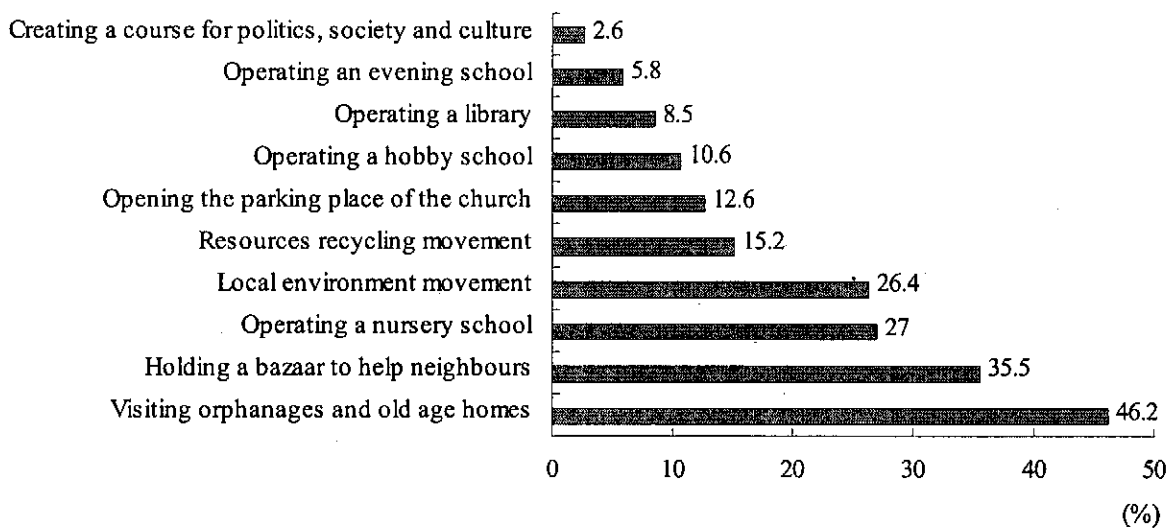
This result reinforces the research conducted by *M & T* 9 years previously (cf. Choi, J H 1989b). As shown in Table 11, in response to the question on matters of concern of Korean pastors, only 6 respondents (4.8%, 6/125) marked 'Charity' as first. Even the item, 'Social participation', was not marked first by a single respondent and by only three respondents (2.4%, 3/125) as second, while 56% (70/125) of respondents marked it as last. In fact, 'Charity' – 43.7% and 'Social participation' – 30.4% obtained the lowest percentages among all the items. Compared to percentages obtained by other items such as 'Quantitative growth' – 75.5%, 'Spiritual growth' – 67.2% and 'Construction of church buildings' – 2.6%, which are closely related to church-centred leadership, these two items obtained considerably low percentages relatively.

Furthermore, the Protestant church obtained only 0.7% affirmation as an organization that non-religionists approach for help when they are faced with economic difficulties (Lee, S H 1998b:148). This is also a considerably low percentage when compared with that for other

organizations (social organizations – 12.8%, Buddhist temple – 8.4% and the Catholic church – 7.4%) (ibid).

These statistical results reveal that the Korean church leadership focuses much more on the inner work of the church than on external social services. It is thus not surprising that there are many things that non-religionists want the churches to do for their local society as shown in Figure 22 (Kwon, S S 1998b:167).

Figure 22: Non-religionists’ requests to the local churches



This statistical result reveals that the local churches should participate in various areas of social service more positively than they have before not only to satisfy people’s requests but also to actualise one of the two essential missions of the church.

5.4.2 Church Leaders’ Consciousness of Social Responsibility

According to the investigation of *Christian Research* into the consciousness of pastors in Seoul (Lee, W K 1993a:373-387), only 6% of respondents were aware that they needed to develop programmes concerning social service and fellowship in their churches, from among several functions of the church such as worship, evangelism, church education, social service, dawn prayer meeting, and fellowship (:377). Compared to Bible study (28.0%), it is certain

that social service is a low priority in the work of the church. This result is more clearly proved if outlay details of the annual budget of these pastors' churches are investigated. Compared to evangelism (53%) and worship (33.8%), social service obtains only 4% of the annual budget (:378).

Ironically, according to the research of *The Institute for Development of Voluntary Service Ability in Korea* (Lee, W K 1995:17-23), Korean church leaders recognize that social service itself is one of the important missions of the church.⁷⁷ However, they claim that there are practical hindrances that prevent them from being able to perform it: financial difficulty (47.1%), lack of professional knowledge and skills (22.4%), church members' poor response (13.7%), and lack of space and facilities (12.2%) (:19-20).

These two research projects lead one to the conclusion that there is a big gap between the consciousness and practice of pastors concerning social service. W K Lee is right when, after a thorough analysis of the data, he points out that insufficient participation in social service by the Korean church is not the result of insufficient material, human, and facility resources but the result of inadequate willingness on the part of the church leaders to participate actively and positively (1995:20-22).

5.4.3 Indifferent Attitude of Society towards Protestantism

Compared to other religions, the Korean church is being less and less warmly accepted by society. People tend to turn away from Protestantism. Such statements can be proved by the numbers seceding from Protestantism. Measuring this secession from Protestantism can be accomplished in two ways. One is tracing the incidence of previous religions of converts and the other is tracing the incidence of previous religions of non-religionists. Table 12 and Figure 23 indicate the incidence of previous religions of converts.

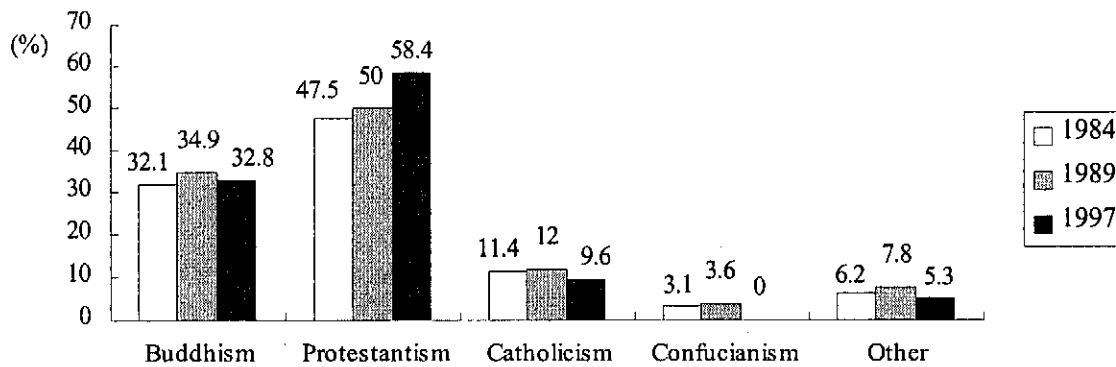
⁷⁷ Indeed, according to the *CPCR* report (1996), pastors ranked the item, 'The lack of concern and endeavour towards the disadvantaged class' (45.6%), as the second worst problem confronting domestic mission in Korea.

Table 12: The ratio of previous religions of converts

		(Unit: %)		
Religion \ Year	1984	1989	1997	
Buddhism	32.1	34.9	32.1	
Protestantism	47.5	50.0	58.4	
Catholicism	11.4	12.0	9.6	
Confucianism	3.1	3.6	-	
Other	6.2	7.8	5.3	

(Gallup Korea 1998:66)

Figure 23: The ratio of previous religions of converts



Because of the possibility of multiple scores of converts who had more than one religion before their conversion, the total percentage is over 100%. As shown in Table 12 and Figure 23, the percentage for Protestantism, selected as the previous religion of converts, is much higher than that of any other religion for every year investigated. Moreover, the percentage for Protestantism has increased significantly from 47.5% (1984) to 58.4% (1997). Catholicism, on the contrary, has decreased from 11.4% (1984) to 9.6% (1997). In a word, it is assumed that Protestantism has the highest percentage of secession and that the percentage is gradually increasing. Compared with Catholicism, which looks like a similar religion, the percentage of secession for Protestantism is about four times as much in 1984 and about six times as much in 1997.

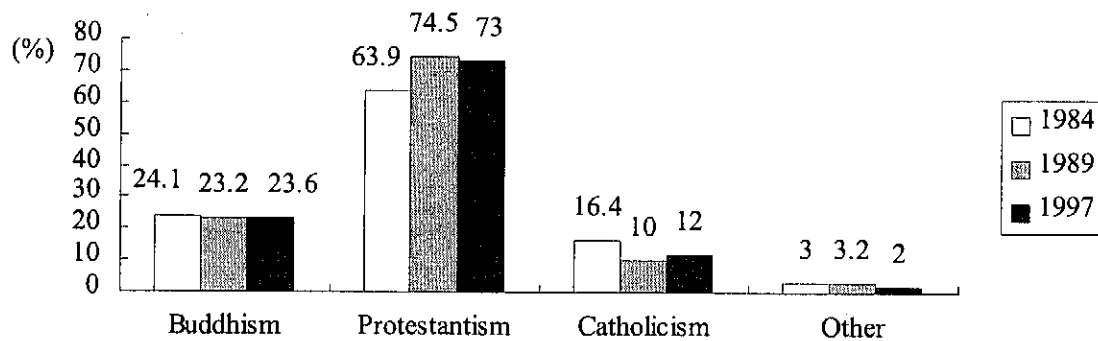
Furthermore, the percentage for Protestantism as the previous religion of non-religionists who had a religion before is also highest among the other religions. Table 13 and Figure 24 indicate the incidence of previous religions of non-religionists.

Table 13: The ratio of previous religions of non-religionists

		(Unit: %)		
Religion \ Year	1984	1989	1997	
Buddhism	24.1	23.2	23.6	
Protestantism	63.9	74.5	73.0	
Catholicism	16.4	10.0	12.0	
Other	3.0	3.2	2.0	

(Gallup Korea 1998:72)

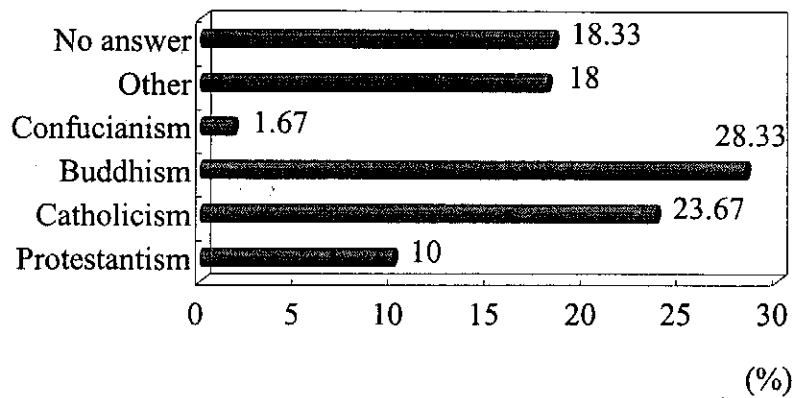
Figure 24: The ratio of previous religions of non-religionists



As shown in Table 13 and Figure 24, the percentage of those who secede from Protestantism and remain unaffiliated to any religion is much higher than any other group. In addition, the increase of 9.1% from 1984 (63.9%) to 1997 (73.0%) is also considerable, compared with the other religions that show slight reductions relatively. On the one hand, this statistics demonstrates that people can approach Protestantism more easily than the other religions and that Protestants evangelise more enthusiastically than the adherents of other religions. On the other hand, it reveals that Protestantism easily loses newcomers owing to the lack of a managerial system to cater for them and that Protestantism quickly disappoints them for various reasons.

In contrast, the percentage of preference of non-religionists towards Protestantism is the lowest. *M & T*, in the research of 1992, asked 598 non-religious undergraduates which religion they would prefer to choose if they wanted to (Song, K T 1992c:96). Figure 25 shows the result.

Figure 25: Religious preference of non-religious undergraduates



As shown in Figure 25, Protestantism received the lowest percentage (10%) of choice except for Confucianism (1.67%). In fact, because Confucianism is classified as an “ethical practical religion” in Korea, it is natural that it achieved that result. According to S Y Yoon (1998:183), Confucianism, Buddhism and Shamanism are termed the “soft religion group”, which means that they do not have a strong awareness of solidarity in membership because they do not hold regular assemblies for worship. In contrast, Catholicism and Protestantism are termed the “hard religion group” because they have a strong awareness of solidarity developed by regular assemblies (ibid).

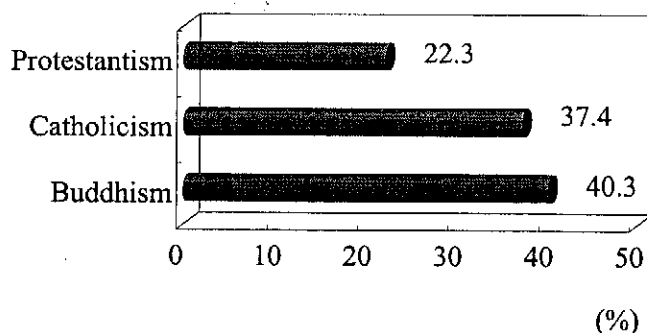
Thus, Protestantism becomes the least preferred religion from which non-religionists avert their eyes. Not only is the preference for Protestantism lower than for Catholicism (23.67%) and for Buddhism (28.33%) but it is also lower than for the ‘No answer’ (18.33%) and ‘Other’. (18.00%).

Research of the *Bureau of Public Information* in 1996 revealed similar results (Seo, W S 1998:230). For the religious preference of non-religionists, except for ‘Nothing’ (40.2%), Buddhism (31.0%) and Catholicism (15.2%) received higher percentages than Protestantism (10.4%) (ibid).

Meanwhile, the result is slightly different if non-religionists who would like to be involved in religion are forced to choose one of the three main religions in Korea (Buddhism, Protestantism and Catholicism). According to HMJ’s graphic source (*M & T* 1998:172), from

among 206 non-religionists who would like to be involved in religion, Buddhism scored 40.3%, Catholicism 37.4% and Protestantism 22.3%.

Figure 26: Religious preference of non-religionists



As shown in Figure 26, the ratio of Protestantism in this research is appreciably higher compared with the rates of the other two religions. In accordance with the research of *M & T* (Song, K T 1992c) and of the *Bureau of Public Information* in 1996 (Seo, W S 1998), the ratio of Buddhism was about three times as much as that of Protestantism. According to the graphic source of HMJ (Figure 26), the ratio of Buddhism is about 1.8 times as much as that of Protestantism. In the case of a comparison with Catholicism, the ratio of Catholicism was about 2.4 times as much as that of Protestantism in *M & T*, about 1.5 times in the *Bureau of Public Information*, and about 1.7 times in HMJ. That is, the ratio of Protestantism in comparison with Catholicism is higher in HMJ than in *M & T* and lower in the *Bureau of Public Information*. However, it is still true that non-religionists prefer to choose Buddhism and Catholicism over Protestantism.

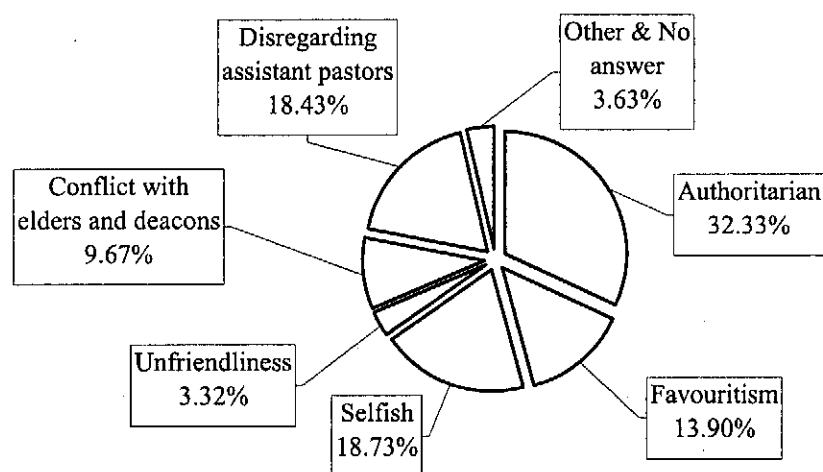
5.5 AUTHORITARIAN LEADERSHIP

Authoritarianism is also one of the pathological issues of leadership in the Korean church (Eun, J K 1997:33). Authoritarianism is closely connected with a certain leadership style, a hierarchical system in church administration, androcentric leadership in church ministry and the like. The reality of an authoritarian attitude in Korean pastoral leadership will be analysed from various angles in the following sections.

5.5.1 From the Perspective of Candidates

What would candidates perceive as the chief element among negative images concerning a pastor's relationships? In 1992, *M & T* surveyed candidates' awareness of the Korean church by means of a questionnaire (Song, K T 1992a; 1992b). Figure 27 indicates how 502 respondents answered the above question.

Figure 27: Negative images of a Korean pastor's personal relationships (1992a:135)



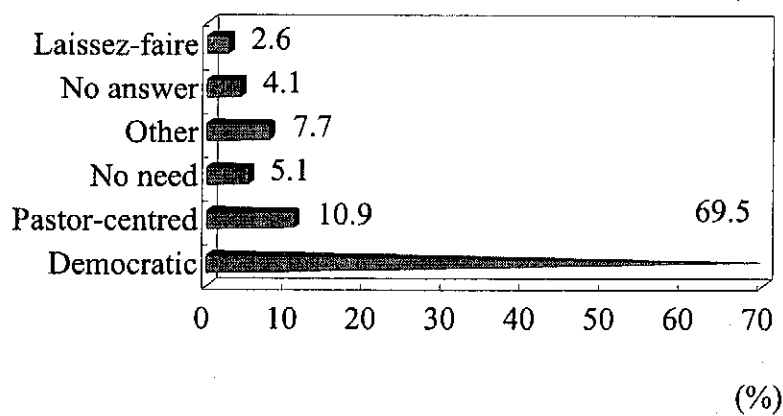
Of the respondents, 32.33% chose 'Authoritarian' as the worst element among negative images of a Korean pastors' personal relationships. If we assume that 'Disregarding assistant pastors' also derives from authoritarianism, the percentage rises to 50.76%. In the eyes of apprentices for the church ministry, a senior pastor is too authoritarian for them to be intimate. If candidates who have to learn to be ministers cannot form an intimate relationship with their senior pastor, not only will educational effectiveness be decreased but also educational quality.

In fact, according to S H Yoon's report about candidates' conflict in the church (1990:104-113), 31.6% of respondents pointed to a senior pastor, as the highest mark, in answer to the question of whom they have most conflict with in the church (:106). In addition, 27.9% of respondents pointed to the senior pastor's authoritarian attitude, as the highest mark, in answer to the question of why they have conflict with a senior pastor (:107). Because decisions on a wide variety of matters concerning candidates rest on a senior pastor in more

than half the churches (50.9%), it becomes easy for a senior pastor to have a directive and authoritarian attitude to these candidates (Yoon, J S 1989b:109).

In 1990, *M & T* researched the awareness of candidates from 5 different denominational seminaries and theological colleges in Korea (Choi, J H 1990a:120-133). Figure 28 shows their opinions on what they consider to be an ideal system for church administration.

Figure 28: Candidates' opinions on ideal system for church administration (:130)



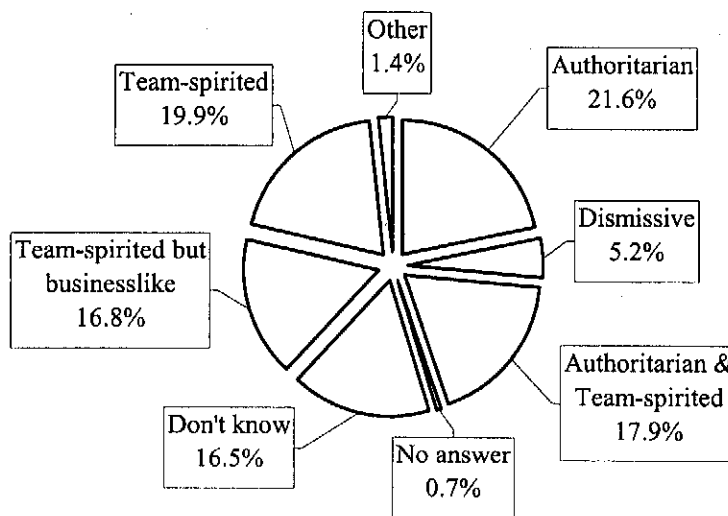
According to Figure 28, 216 out of 311 respondents (69.6%) agreed that a democratic system, in which a pastor, elders and deacons share relative importance, would be an ideal administration system for the Korean church. As implied by Figure 27, many candidates have experienced that, in the church ministry, a pastor's authoritarian attitude results in a pastor-centred, hierarchical system of church administration. In that sense, it can be said that the 69.6% support for a democratic system reflects the alternative choice of those who have experienced the inefficiency, ineffectiveness and dehumanisation of a pastor-centred, hierarchical system of church administration. In fact, almost all scholars who research church administration in Korea point out the authoritarianism of pastors (Kim, J D 1995:378). Some responses such as 'No need' (5.1%) and 'Laissez-faire' (2.6%) can also be regarded as an extreme expression of rejection of the dominant hierarchical system of leadership in the Korean church.

Despite the above findings, 34 respondents (10.9%) still preferred a pastor-centred system to any other. They might have seen churches that were in danger due to fighting between a pastor and elders or deacons. Or they might think that a pastor, as a servant of God, is the only man who has the divine power granted by God to perform ministerial tasks. However, according to a warning from E W Kim (2001), the President of the Chong-shin University, the Korean church should eliminate the pastor-centred authoritarian operating system in church administration and adopt a functional operating system based on rationality.

5.5.2 From the Perspective of Church Members

M & T, in 1991, surveyed the awareness of church members of their pastors (Yoon, S H 1991:92-100). The opinions that S H Yoon obtained in response to questions about the senior pastor's attitude towards other pastors, candidates and the like are shown in Figure 29.

Figure 29: Senior pastor's attitude towards other pastors, candidates and the like

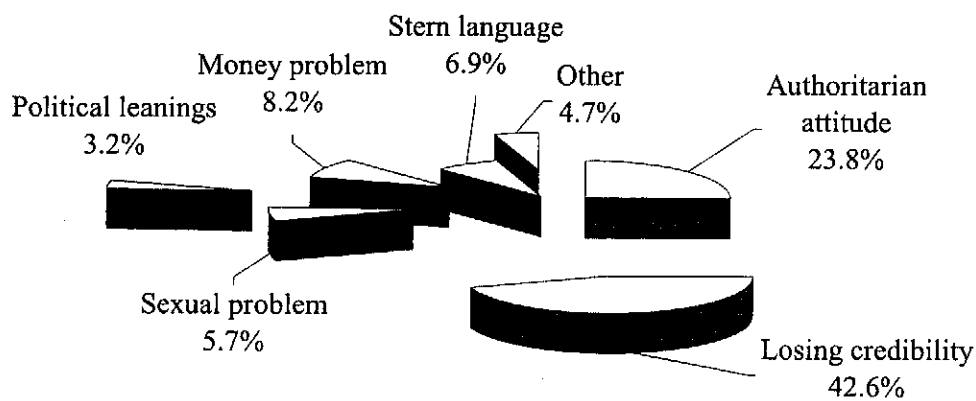


An 'Authoritarian' attitude of a senior pastor towards other pastors or candidates has the highest percentage (21.6%) even in the eyes of church members. By adding 'Dismissive' and 'Authoritarian & Team-spirited' attitudes, the percentage becomes 44.7%. When it is taken into consideration that Korean church members are usually loyal followers who tend to hesitate to say or think anything bad about their pastor, 44.7% agreement for 'Authoritarian' attitude is a considerable figure.

From the same research (Yoon, S H 1991), church members chose from among 20 different elements concerning the reasons why a pastor cannot be respected and 'Authoritarian attitude' received the second highest score (12.3%) following 'Discordance between word and action' (20%).

In a 1999 survey of 1,000 church members, *M & T* asked a more direct question about what caused church members to experience hurt from their pastor (Im, M Y 1999:83). Figure 30 shows their responses.

Figure 30: Why church members experience hurt from their pastor



As shown in Figure 30, 23.8% of respondents experienced hurt from the pastor's 'Authoritarian attitude'. This is the second highest score, following the highest for 'Losing credibility' (42.6%). This result is very similar to the result of S H Yoon's survey in 1991. Although the percentage of the first two items increased due to the limited number of options, the order that church members chose is exactly the same. The pastor's 'Authoritarian attitude' is ranked in second position as answer to both questions regarding why a pastor cannot be respected and when church members experience hurt from their pastor.

In fact, the elements 'Discordance between word and action', 'Losing credibility' and 'Authoritarianism' are closely connected. Pastors who have shown a discrepancy between word and action lose credibility in the eyes of their church members. Such pastors then tend to control people by using their positional and functional power, which is authoritarianism, in

order to maintain their leadership. In a sense, it can be said that many Korean church members have been experiencing authoritarian pastoral leadership. Pastors' stern language (6.9%) is also a part of authoritarianism.

5.5.3 From the Perspective of Outsiders

It seems difficult to analyse outsiders' opinions of pastors' images because outsiders do not have close enough relationships with pastors to observe their attitudes or style. However, there is one possible way to do this: by analysing the opinions of outsiders who have close relationships with pastors professionally.

As mentioned in section 5.2, *M & T*, in 1989, researched pastoral images portrayed through the eyes of journalists who are engaged in Protestant mass media such as newspapers, broadcasting and magazines (Choi, J H 1989b). Whether they are Christians or not, media workers cannot avoid meeting or interviewing pastors in the course of their professional duties. In addition, because they have fewer misgivings psychologically than church members in answering a question concerning the negative images of pastors, their response can be more open than that of church members. Therefore, these data seem more valuable in the sense of objectivity. *M & T* asked 125 journalists to list in order their negative images of pastors.

According to J H Choi's report, quite a number of the respondents chose 'Authoritarian and Exclusive' as the chief item among their negative images of Korean pastors. The ranking of negative images of Korean pastors in the eyes of the journalists is expressed in Table 14 as follows.

Table 14: Negative images of Korean pastors in the eyes of journalists (:106)

(Unit: Person)

	First (6points)	Second (5points)	Third (4points)	Fourth (3points)	Fifth (2points)	Sixth (1points)	No mark (0points)	%
Authoritarian & Exclusive	76	20	6	8	0	0	15	96.6
Egoistic & Self-righteous	16	41	25	8	10	8	17	72.5
Desire for fame and popularity	12	27	36	20	10	4	16	69.6
Selfish	2	12	21	16	41	9	24	45.6
Materialistic values	6	8	15	20	19	41	16	44.0
Opportunist attitude	4	3	8	34	31	30	15	42.4

In contrast to Table 10, which shows no major difference among the positive images of Korean pastors, Table 14 shows that a certain item among the negative images of Korean pastors is much more prominent than the others. Out of 125 respondents, 76 (60.8%) selected the item 'Authoritarian & Exclusive' as the worst aspect of a negative image of the Korean pastors⁷⁸; 20 respondents (16%) ranked this item in second. Also, no one chose this item in fifth and sixth place. Therefore, the percentage of total points is 96.6%.

If the element 'Egoistic & Self-righteous' is regarded as a tributary of the element 'Authoritarian & Exclusive', a more serious result emerges: the percentage rises from 60.8% to 73.6% (92 out of 125). In addition, because the category 'Egoistic & Self-righteous' is not only second highest in the first column but also highest in the second column, the category 'Authoritarian & Exclusive' denotes conspicuously the worst image of Korean pastors. Though it is taken into consideration that 'Exclusive' is included, the percentage of item 'Authoritarian & Exclusive' is high enough.

⁷⁸ If 'No mark' (15) is excluded, the percentage rises to 69.1% (76/110).

5.5.4 From the Perspective of Foreigners

In an interview with Y H Kim, a guest journalist for *M & T*, Professor Curnell, professor of Christian education at Trinity Evangelical Seminary, says that she recognized the hierarchical bureaucratism in the leadership of the Korean church after conversing with many overseas Korean students in her theology department (*M & T* 1998:163). Considering that the Koreans whom Curnell met were all pastors, educators, and leaders (*ibid*), Curnell's opinion can be understood in two ways. On the one hand, Curnell sensed the bureaucratic attitude from conversations with the Koreans, and on the other hand, Curnell heard them evaluate the situation so. However, neither changes the fact that Korean church leaders have a bureaucratic, hierarchical and authoritarian attitude.

5.6 SUMMARY AND CONCLUSION

In this chapter, the realities of Korean church leadership up till the present have been reinvestigated through statistical analysis by using some research findings and reports based on surveys conducted by several institutes. One positive image and three negative images of Korean church leadership have become prominent in this descriptive phase. What has emerged through this process of reinvestigation can be summarized as follows:

1. It can be said that a devotional, hardworking and sacrificial image of Korean pastors is derived from their conviction of a divine calling to God's ministry. This image is indeed a legacy of their predecessors in the Christian faith in Korea who were fully convicted of God's divine calling to the ministry. That conviction enabled them to endure not only suffering caused by difficulties such as poverty, disease and persecution but even death. Therefore, it is natural for those who fully responded to God's divine calling to have a devotional, hardworking and sacrificial image in their ministerial life. This good legacy of the predecessors in the faith seems to have persisted for a long time in the Korean church.

2. Devotion is an essential factor for those who are involved in church ministry, especially for full-time pastors. Not only do church members expect pastors to minister with a devotional attitude (cf. Table 8), but the majority of candidates preparing for their future ministry also do so with a devotional attitude (cf. Figure 10). Candidates' degree of devotion to the Lord can

be indirectly measured by asking them whether they would choose the same seminaries or theological colleges if they were to take the entrance examination again. Research by *M & T* (Song, K T 1992d:134) revealed that 75.1% of respondents answered this question positively. Consequently, though the concept of devotion may change slightly along with circumstances, both church leaders and lay people recognize that devotion itself is essential for at least full-time ministers.

3. There seems generally to be no disagreement about the hardworking image of Korean pastors. Not only do they spend much more time than general workers on public activities (cf. Table 9), but they are also available 24 hours a day for ministry (cf. Figure 11). Even candidates, who are usually critical of their senior pastors, recognize that they are very diligent (cf. Figure 12). Realistically speaking, pastors start every single day with a dawn prayer meeting, for which they must rise at least at 4.00 or 4.30 in the morning, and work all day in the church until late in the evening (Ro, B R 1995:344).⁷⁹ Furthermore, pastors overexert themselves conducting many activities and programmes weekly, monthly and annually in the church (ibid).

4. Economically speaking, Korean pastors live sacrificially in poor conditions. Though 78.6% of church members recognize that ideally the standard of pastors' economic lives should be equal to that of middle-class citizens (Yoon, S H 1991:98-99), most pastors exist on a lower salary than that of middle-class citizens, despite having spent a long period of higher education in preparation for the ministry (cf. Figure 13; footnote 72). However, they seem to have the capacity to willingly accept this economically low standard. Not many of them complain about their poor economic position (cf. Figure 14). Journalists, who meet and interview pastors professionally and have to be critical concerning the character of that profession, also recognize the pastors' sacrificial life (cf. Table 10). Yet, according to the recent report of *CPCR* in 1998,⁸⁰ candidates at the time, who will play a major role in the

⁷⁹ For a reliable illustration of a dawn prayer meeting in the Korean church, see an essay entitled 'Church growth through early dawn prayer meetings' written by Kim, S H & Kim, Y S in Ro & Nelson (eds) *Korean church growth explosion* (revised) (Seoul: Word of Life, 1995).

⁸⁰ *CPCR* researched by questionnaire the awareness of 100 candidates qualified to undertake the test for entering Chong-shin Seminary (the largest Seminary in Korea) in 1998.

ministry within one or two decades, tended to eject this economically sacrificial way of life: 19% of them wanted to live at a high standard economically, 74% at a middle standard and only 4% at a low standard. That is, 93% of respondents wanted no less than a middle-class standard of living. If it is considered that the Korean economy has been developing briskly during the last few decades, this phenomenon does not seem to be odd.

5. Secularised leadership in the Korean church can be recognized in various forms such as megatism, successism, materialism, numeralism and so forth. Not only do outsiders of the church critically point out that Korean church leadership has been secularised because it is too much focused on numerical growth and building huge church buildings (cf. Figure 15; Table 11), but even candidates are more seriously critical of secularised leadership in the Korean church (cf. Figure 16-20). Among pastors themselves, some appeal to ministerial difficulties because society itself has been heavily influenced by materialism while others recognize and criticize the reality of secularised leadership in the Korean church which has been influenced by materialism, individualism and successism (cf. section 5.3.3). Consequently, success-oriented, competitive leadership obsessed with numerical growth, which is in no way different from secular leadership, has caused disappointment to church members, who seek to live a sincere Christian life, and obstacles to outsiders, who long for eternal values, and are hindered from discovering them in the church.

6. Korean church leadership has failed to comprehensively achieve one of the two essential missions of the church, namely, 'social responsibility' or 'social service'. If the scope of social service is divided into two: 'charity service' and 'structure service', the former conveys the individual or collective activity of helping such as charity, schooling, care, medical aid and relief, while the latter denotes radical activity to solve fundamental problems of society through reforming social structures (cf. Lee, W K 1995:18).⁸¹ The area of 'structure service' has been exclusively the ministry of the liberal group because the conservative group, majority which comprises the Korean church, has neglected this area deliberately through its theological outlook in general. Both groups have failed to function properly in this area by

⁸¹ Park, J S (1992:6) names 'charity service' as 'micro-social service' and 'structure service' as 'macro-social service'.

showing an extreme attitude of either support or rejection (cf. Lee, W K 1987; 1989; 1991; 1995).⁸² Fortunately, 80% of civil organizations that undertake work in 'charity service' are operated by Protestants (Lee, S H 1998b:148). Indeed, the Korean church has participated in the area of 'charity service' in various forms right from the start. However, it is undeniable that 'charity service' has been recognized as a secondary ministry, for which the church appropriates only a small portion of its annual budget (cf. Figure 21; Lee, W K 1991:312). In other words, the Korean church leadership has also failed to function positively in this area in the sense of an essential mission. As a result, the Korean church has lost its credibility with society (cf. Table 12, 13; Figure 23-26; Ro, B R 1995:349)

7. The Korean church leadership seems to have been characterized by authoritarianism rather than authority as expressed in the Bible. In other words, authoritarianism by position and function rather than authority by legitimacy, spirituality and character has been dominant in Korean church leadership and leaders have enjoyed controlling lay people with that authoritarian stance. It is not surprising that candidates rank an authoritarian posture of pastors as the worst element in personal relationships (cf. Figure 27) and that candidates overwhelmingly choose a democratic system as an ideal system of church administration (cf. Figure 28). This authoritarian attitude of pastors is also recognized to some extent by even church members, who have a generous attitude towards their pastors in general (cf. Figure 29, 30). No difference is made by outsiders and foreigners (cf. Table 14; section 5.5.4).

Negative images of pastoral leadership as mentioned above (No 5, 6 and 7) tend to dilute and depreciate the merit of its positive image. Some scholars criticize a pastor's devotional, hardworking and sacrificial life as deriving from a selfish desire to possess a large church that provides him with ministerial and social status, and external power. Though this criticism is not taken at its face value, it seems certain that the negative images predominate in Korean church leadership. In other words, the positive image has been gradually eroded because of its alliance with secularised, church-centred and authoritarian leadership rather than divine

⁸² B H Son suggested a moderate alternative between the two extreme attitudes towards this issue in his article entitled 'Uniqueness of Christ and social justice' (1993:93-109).

calling-based leadership, through a paradigm shift in the consciousness and mentality of the leading group of the Korean church during last a few decades (cf. Choi, J H 1989a:79).

Where did these negative images of Korean church leadership originate? What is their background? Why are they dominating Korean church leadership? The statistical analysis itself that this chapter dealt with does not answer all these questions. To obtain an adequate answer to these questions, the empirical results of statistical analysis should be thoroughly interpreted through several hermeneutic lenses.

Three hermeneutic lenses will be employed for this study: a religio-cultural lens, a socio-political and economic lens, and a theological lens. Because religions in a society develop gradually, affecting one another religio-culturally, it is important to look at the religio-cultural background of the religiously pluralistic Korean society in order to understand the realities of Korean church leadership. Moreover, these realities cannot be understood without scrutinizing political and economic aspects of Korean society because the Korean church, from the first, has always had some sort of relationship with the government, politically and economically. In addition to these two lenses, theological interpretation is most essential and significant for an understanding of the realities of Korean church leadership because the church itself has both an institutional character and a theological character. The next chapter will attempt a thorough interpretation of the pathological areas of leadership in the Korean church through these three hermeneutic lenses.

CHAPTER 6

HERMENEUTIC PHASE: INTERPRETING THE RESULTS OF ANALYSIS

6.1 INTRODUCTION

Statistical data of the realities of Korean church leadership has been studied in the previous chapter. However, as Roozen, McKinney and Carroll pointed out in their book entitled *Varieties of religious presence* (1984:32), empirical data alone are not adequate to answer the questions that churches ask of themselves or their communities. Only when used with the interpretive framework one brings to a problem, do such data provide a more profound understanding and stimulate new insights and possibilities (ibid). Therefore, the pathologies revealed through the statistical analysis of the realities of Korean church leadership will be explained in this chapter through multi-dimensional lenses as hermeneutic tools: a religio-cultural lens, a socio-political and economic lens, and a theological lens.

Explanation through a religio-cultural lens is needed because there were already in existence in Korea several other religions and their cultures before Christianity arrived. Each religion, as a national religion or a popular one, has had a long period of dominance through successive dynasties and has infiltrated into every area of life. Among the many religions, it is generally agreed that the main ones were Shamanism, Buddhism and Confucianism. Shamanism, from the beginning of Korean history till now, has probably been the foundational religion of all other religions in Korea. Buddhism became established as a national religion in the period of the Koryu Dynasty (935-1392), and Confucianism in the period of the Yi Dynasty (1392-1910). Accordingly, it can be said that, no matter which religion was at the time a national religion or a popular one, the thought, culture and lifestyle of each religion were indistinguishably mixed and caused the people to formulate a syncretized religiosity of long tradition at the centre of their life. Because it was at the peak of religious syncretism that

Christianity came into Korea,⁸³ Christianity could not help being influenced by these religious cultures. According to Grayson's term, Christianity became "emplanted" (rooted) in the soil of Korean religious cultures (Grayson 1995:43). This study will, in particular, focus on two religions, Shamanism and Confucianism, which have affected Korean church leadership very strongly.

Explanation through a socio-political and economic lens is also needed because the church is not something insulated from society but closely related to it. In particular, the Korean church has maintained close ties with the government. Therefore, without recognizing the current social, political and economic conditions, Korean church leadership cannot be explained.

Finally, explanation through a theological lens is essential because the church's action or leadership is carried out in terms of a theological base. Without this theological support or foundation, any church leadership is hardly activated. Therefore, the realities or phenomena of church leadership in Korea can be more easily understood if we acknowledge the theological core within them.

The pathological leadership in the Korean church will now be explained through each of the three lenses mentioned above individually.

6.2 SECULARISED LEADERSHIP

6.2.1 Religio-Cultural Lens

It is Shamanistic culture blended in the Korean church that has played a major role in implementing success-oriented leadership in the church based on a blessing-oriented belief system. As mentioned in the Introduction of this chapter, Shamanism, brought by the first

⁸³ Christianity came into Korea in 1784 as Catholicism and in 1884 as Protestantism near the end of the Yi Dynasty, which means that Shamanism, Buddhism and Confucianism were all fully established in people's minds and throughout society.

settlers of Korea, is the oldest religion in Korea and the foundation of all kinds of Korean religious cultures (Son, B H 1995:261; Rhee, J S 1995:232; Lee, J Y 1997:29; Chang, C K 1982:65-68).

In essence, Shamanism, as one of the most primitive natural religions of the world, is so animistic and magical that there exist no ethical, or rational elements in its teachings. Rather, it has essentially to do with innumerable animistic spirits who are present in everything, and who have the power to bless or curse human beings. Blessings include material possessions, physical health, children's success in life, power and the like whereas curses include poverty, disease, failure in business and so forth. Thus, both blessings and curses are entirely worldly; neither is morally deserved but result from the intervention of the spirits (Son, B H 1995:261).

According to Shamanism, all the troubles experienced by individuals or communities are caused by good spirits' wrath or evil spirits' interference. Thus, it can only be possible to change a condition from curses to blessings by pacifying or exorcising spirits through a Shamanistic ritual called *Gut*, performed by a spirit-possessed shaman called *Moo-dang*. According to Kim, Shamanism is "not an upward move of sanctification from the secular to the holy but a downward secularisation, dragging the holy down to the secular and mingling it with this worldly life" (quoted by Rhee, J S :237). In a word, in the Shamanistic belief system, salvation is merely liberation from curses that cause a troublesome condition to a consequently secure condition with worldly blessings (Rhee, J S :236-237).

When a shaman performs *Gut*, the most important element is the offering. If the offering is not sufficient to satisfy the shaman, she requests more, making the excuse that the good spirits are so angry or the evil spirits are so strong that she needs to put more energy into pacifying the good spirits or exorcising the evil spirits. Despite there being no relation between the amount of offering and the pacifying of good spirits or the exorcising of evil spirits, people should offer as much money as the shaman is satisfied with in order to be liberated from their negative state. Practically speaking, people pay money to the shaman in order to obtain liberation or a happy life. *Gut* itself is merely an external, formal tool for barter. Moreover, if people cannot obtain liberation from their troubles through *Gut*, this is not the shaman's responsibility but theirs, in that they lack sincerity or the sufficient offering. Therefore, people

prepare for *Gut* with extreme sincerity and a large amount of offering no matter whether it is efficacious or not.

Furthermore, the Korean people pray for their worldly blessings to *San-sin-ryung* (a mountain god), one of the major deities of Korean folk religion who is depicted as an elderly man with a long, white beard. People normally pray to him in a *San-sin-gak* (mountain god shrine) in a Buddhist temple, before a large and strangely shaped rock deep in the mountains or before a pile of stones placed at the high point of a mountain pass (Grayson 1995:54-55).

The long and powerful impact of Shamanism and folk religion upon the Korean mind and culture has resulted in the Korean church using some Shamanistic elements in its ministries. Most apparent is the excessive emphasis in preaching on the believers' worldly blessings. As mentioned in section 2.6, such preaching has been popular in the pulpit of the Korean church through the influence of the YFGC since the 1960s, after the Korean War. Many pastors made facile promises of worldly blessings so as to attract the Shamanistically attuned Korean populace. The emphasis on worldly blessings also played an important role in effective evangelism; it was attractive enough to convince the Shamanistically oriented Korean people that God would be the source of all blessings (Son, B H 1995:261-264).

As a result, no matter whether deliberately or not, pastors functioned as shamans, different only in that, whereas shamans granted liberation to people by banishing evil spirits, pastors cast blessings on people by helping them encounter Jesus Christ and become true believers. However, there seems no difference between the two in respect of the function of promising worldly blessings. Shamans required offerings and sincerity of heart for liberation. Pastors required their followers to be true believers in order to obtain worldly blessings as rewards, and in addition their lives would have to include unceasing attendance of services, voluntary offerings, enthusiastic evangelism, sincere prayer, Bible reading and the like. Even speaking in tongues, prayer with fasting and visible signs of the second birth were excessively stressed as proof of true believers in the YFGC and the like (Son, B H 1995:262).

According to the theory of *threefold blessings* that asserts that the physical body and everything else should prosper as the spiritual life flourishes, believers, on the one hand, endeavoured to attain a certain spiritual level that church leaders required and, on the other

hand, concentrated on attaining a successful worldly life because the latter became the external proof that they lived their spiritual life as required.

6.2.2 Socio-Political and Economic Lens

According to W K Lee (1995:19; cf. 1997:161-165; 1999⁸⁴:247-253), the Korean people have endured unfavourable circumstances politically, socially and economically since the 1960s. Political tension and insecurity caused by a military dictatorship, distrust in politics, and an ideology of anti-Communism led the Korean people to a dependence on religion (ibid). The corruption of community life and the forfeiture of individual identity caused by industrialization and urbanization led the Korean people to try and retrieve these values in religion (ibid). Accordingly, many people came to the church seeking psychological compensation, and the numerical growth-oriented policy of the Korean church inevitably came into operation. However, in addition to these political and social factors, it was the economic factor that most desperately motivated the Korean church to drive itself to numerical growth and success.

After the Korean War, a major paradigm shift occurred in the industrial structure in Korea. The Third Republic under president Chung-Hi Park, established through the May 16 Coup d'Etat in 1961, promoted a policy of full-scale economic development and enforced the framework for economic development through several five-year economic programmes. In particular, through the 'Saemaul (New Community) Movement' that the government initiated in the early 1970s in order to modernize rural areas, farmers and fishermen were stimulated to improve their living standard through a spirit of diligence, self-help and cooperation. The great success of the 'Saemaul Movement' in the farming and fishing villages also inspired urban inhabitants to carry out some of the same practices under the slogan, 'My homeland and my workplace must be cared for by my own hands'. This spirit of diligence, self-help, and cooperation greatly appealed to the Korean people who had totally lost hope through their oppression by the Japanese and the devastation of their country by the Korean War, by

⁸⁴ In this article, the author's first name is originally registered as Won-Gue, which is the same as Won-Kue.

offering them a slight possibility of rehabilitation (Radio Korea International of the Korean Broadcasting System 1995:211-213).

In short, Korea achieved unbelievable economic growth and industrialization within two or three decades after the 1960s because of the success of the government's economic development policy. Korea's per capita income increased from only US\$ 83 per annum in 1961 to more than US\$ 5,000 in 1990⁸⁵ and the value of exports from US\$ 3,2 million to US\$ 68 billion in 1989 (Radio Korea International of the Korean Broadcasting System 1995:211-213; Lee, W K 1991:291).

However, one of the negative effects that this economic growth produced in Korea was the widespread diffusion of materialistic values that resulted from capitalism. In a capitalistic economic system, the pursuit of profits can be the first and primary purpose of a product. The value of labour is evaluated by how profitable the product is (exchange value) rather than by how useful it is (utility value). For instance, though women's household work is highly useful, it is not regarded as a valuable item in the capitalistic economic system because it is simply not profitable. Exchange value is value converted into money, that is, statistical value. That exchange value is more important than utility value means that a capitalistic society expects numerical, visible and countable growth, which is regarded as the most valuable entity. In a word, one of the pathologies of capitalism is this materialistic attitude (Ro, C J 1995a:128-129).

Under the influence of such capitalism in Korea, economic growth came to be the absolute national goal of the government and the main issue in civilian campaigns from the 1960s. While such social values (utility values) as welfare, freedom, and equality were simply set aside, material success more and more gained paramount importance. Consequently, materialistic and money-worshipping values were propagated (Lee, W K 1999:248-249).

Under the capitalistic influence of Korean society, the Korean church also gradually acquired a materialistic attitude. The success of church ministry is easily evaluated by quantitative

⁸⁵ It increased to US\$ 10,037 in 1995 when the goal was to achieve US\$ 10,000 (Lee, W K 1999:249).

criteria such as the number of church members, the size of offerings, the size of buildings, annual budget and the like (ibid). In this respect, the YFGC and a pastor Cho have been targets of criticism.

A competitive spirit has also encouraged success-oriented leadership in the Korean church. A competitive structure exists everywhere in Korean society. In the area of education, a competitive spirit reigns among learners in the classroom from pre-primary school.⁸⁶ This competitive spirit is even more marked during the entrance examinations to universities; to enter not just any university but rather a well-known university, classmates have behaved like enemies to one another. The workplace has also induced a competitive spirit: getting jobs, promotion, and keeping positions secure have required individual endeavour driven by a competitive spirit.

In fact, it is the free market theory of capitalistic society that has aggravated this competitive spirit in Korea. In the free market competitive system of capitalistic society, consumers have the privilege to choose and buy items according to their preferences. Accordingly, each company has to exert itself to gain a larger share of the profits from among a similar group of products by developing new ideas for its product, maintaining a high quality, preserving credibility, supplying good service and selling as much as possible on the basis of this competitive spirit.

Likewise, in the religio-sociological perspective, a religious pluralistic society also allows people to choose, abandon or switch religions. As the purpose of a secular enterprise is selling as many goods as possible and obtaining maximum profits, the greatest concern of each religion in a religious pluralistic society may become how many religious “consumers” it can acquire (Lee, W K 1999:236; Ro, C J 1995a:129-130).

Korean society supports a variety of religions as do some other countries. However, whereas other multi-religious societies in the world mostly have one dominant religion and its culture that coexists with other religions, Korean society does not have one distinct religion and its

⁸⁶ It is sometimes caused by the learner’s own needs and decision and sometimes by parents’ excessive educational enthusiasm for their children.

culture that is much superior to other religions in its country (Lee, J K 1995:131; Ro, C J 1995a:129). As mentioned in the Introduction to this chapter, Korean society already had three main traditional religions, Shamanism, Buddhism and Confucianism, before Christianity came to Korea.⁸⁷ Religio-sociologically speaking, owing to the syncretized religiosity⁸⁸ of the Korean people, Christianity, especially Protestantism was easily accepted by them and spread rapidly. With Christianity's rapid growth, each religion started to compete with the other to try and gain religious hegemony in the religious pluralistic society of Korea. Because visual proof of superiority over other religions lay in the number of members, each religion put forth every ounce of its energies to increase its membership. In spite of its short history in Korea, Christianity could acquire quite a portion of the population because its organizing ability was superior to that of the other traditional religions. In a word, this competitive spirit to a great extent contributed to the rapid growth of the Korean church numerically (Ro, C J 1995a:129).

However, some negative results have also appeared. This competitive spirit became active among a number of denominations in the Korean church and among a huge number of churches in each denomination. First of all, at the level of denomination, each denomination set the goal of building a certain number of local churches and allowed a new church to be built no matter how many other churches already existed in the same area. It is not unusual that there coexist several churches of different denominations – and even of the same denomination – in one apartment area or even in one building in the major cities, including Seoul.

Secondly, this denominational competitive mentality was transferred to the local churches. Each local church started to compete with others to win converts. To win new members from among non-believers by evangelism was most fortunate. Most cases of growth of local churches, unfortunately, resulted from horizontal moving from this church to that church. So-

⁸⁷ In fact, as of the end of 1996, Korea has 28 established religions (Yoon, S Y 1998:198).

⁸⁸ "Syncretized religiosity" means that a religious person concurrently possesses the elements or tendencies of various religions (Lee, W K 1999:244). The report of Gallup Korea shows that almost all religionists support a certain portion of other religions (Gallup Korea 1998:92-102).

called *sheep snatching* occurred among local churches to increase church membership. Almost all churches showed a warm welcome to believers who came from other churches, without asking for any explanation or recommendation letter from their previous church. The host churches thanked them for visiting their churches from among many other churches. Discipline by the churches would have been useless and ineffective because of the consumer-oriented attitude of the Korean church. Instead, each local church exerted itself in developing good programmes to attract wandering believers and to keep its own members. The churches did not hesitate to replace an existing pastor with a pastor who would be more capable of increasing membership (Son, B H 1995:264-270).

This practice meant that rich churches became richer and poor churches poorer. Because rich churches could maintain outstanding pastors, huge buildings, attractive programmes and well-organized teams for ministries, they could attract more believers and become larger. In contrast, poor churches would have less qualified or less able pastors, would have to hire a building, which most believers disliked because of the financial burden, a poor programme and poor system for ministries so that they became smaller. Accordingly, while some large churches presented a splendid appearance, many small churches disappeared altogether. This may be one of the worst results that the competitive mentality, which accompanied the capitalistic free market economy theory, produced in the Korean church (:268-269).

6.2.3 Theological Lens

As previously mentioned, the terms, “successism”, “materialism”, “competitiveness”, “quantitativism”, “megaism”, and the like are closely linked together as a group. This section will scrutinize the theological background that has supported and legalized these terms in the Korean church: prosperity theology.

Prosperity theology is something new to the church, an eccentric theological teaching started in the United States, which cannot be found in the history of the Christian church prior to the 1950s (Gasque 1996:40). As the new prosperity theology is defined as “a contemporary theological teaching which stresses that God always blesses his people materially, with wealth and health, as well as spiritually when they have a positive faith and are obedient to him”, it should be distinguished from the biblical teaching on prosperity which emphasizes “the

responsibilities of the successful or prosperous to use their wealth for the glory of God and for the alleviation of the suffering of the poor and the weak” (Ro, B R 1996b:5-6).

This new teaching has leading proponents worldwide: Kenneth Hagin, Frederick Price, Charles Emmitt Capss, Denneth Copeland, Oral Roberts, Norman Vincent Peale and Robert Schuller in the United States, Ray and Lynda McCauley and Reinhard Bonnke in Africa, Bryn Jones in Britain, Stanley Sjoberg and Hans Braterud in Scandinavia, the Britons in Kenya and India, Orvil Swindol in Argentina, David Yong-Gi Cho in Korea and many others (Gasque 1996:40; Kim, S B 1996:15).

There are two main philosophical roots from which prosperity theology has blossomed: one is American pragmatism that yielded ‘Positive Thinking’ and the other is Christian Science that influenced Pentecostalism. On the one hand, the distinctly American philosophy of pragmatism, which asserts that truth must be productive, helpful and utilitarian, was formulated by Charles Pierce, William James and John Dewey. It is generally held that pragmatism reflects the American spirit of the nineteenth century, the frontier spirit of individualism, self-reliance and practicality. According to William James, an idea was to be judged by its ‘cash value’, that is, philosophical concepts should be evaluated in terms of their practical consequences. However, it was Norman Vincent Peale, an advocate of ‘Positive Thinking’, who adopted, Christianised and popularised the tenets of James’ philosophy. Not only in Christian circles but also in businesses and sports circles, Peale’s book, *The power of positive thinking*, which treated success inspirationally, was popular for decades. The ‘possibility thinking’ or ‘theology of self-esteem’ of the Reformed pastor-evangelist Robert H. Schuller, who is a disciple of Peale, extended further and disseminated Peale’s influence (Kim, S B 1996:16-17).

On the other hand, Christian Science, founded by Mary Baker Eddy, was a product of the New Thought philosophy of the nineteenth century (Gasque 1996:40). At the end of the nineteenth century, Christian Science was growing rapidly, while the mainline churches were declining, because, in the view of Essek W. Kenyon⁸⁹, mainline churches produced no signs

⁸⁹ Kenyon went to a college in Boston, Massachusetts where Eddy established her church (Kim, S B 1996:16).

and wonders. Thereafter, Kenyon, while remaining within the Christian fold, made an attempt to redress the anti-supernatural tendency in the church and sought to provide traditional Christians with all the same benefits of Christian Science. His theology, influenced greatly by the metaphysical cults of Christian Science, was saluted by many of the post-war Pentecostals. According to McConnell, Kenneth Hagin, known as the father of prosperity teaching, derived most of his teachings from the writings of Kenyon. Hagin was even accused of having allegedly plagiarized Kenyon's works word for word and, in fact, all of Hagin's work postdates Kenyon's (Kim, S B 1996:16). Hagin's teaching was introduced into the Pentecostal line with that of Copeland, McCauley, Y G Cho and others (:17).

Though these two different philosophical roots have blossomed in separate spheres: one in more or less secular and liberal circles and the other in conservative charismatic churches, they are brought together under the name of prosperity theology, complementing each other in order to advance this theology (Williams 1987:197; Kim, S B 1996:17).

Prosperity theology, first of all, starts with the assumption that material prosperity or success would be the divine right of a Christian because all Christians are children of God, who is all-having and all-loving. Here, "faith", to use a religious term, or "PMA" (Positive Mental Attitude), to use a psychological term, is suggested as a tool to enjoy that guaranteed right by influencing God, with the consequent replacement of Divine sovereignty by the human will. If something is claimed, then the person must act as if he has already received it, or his faith is not real, and consequently he will not receive it. Such teaching is strongly supported by the Bible itself, but in a fundamentalistic, reductionistic and fragmentalistic way. Prosperity theology argues that Jesus took on himself not only our sins but our material needs as well. Therefore, prosperity or material salvation including physical health comes along with spiritual salvation as a result of faith (Williams 1987:197-208).

This teaching of prosperity theology was introduced into Korea and greatly influenced the Korean church, especially Y G Cho and the YFGC. W K Lee (1999:249-250), in a footnote, indicated that the representative example of this theology in Korea would be the YFGC, pointing out how much and in what way prosperity teaching could contribute to the growth of the Korean church as follows:

Fostering the Shuller [sic]-style “can-do” mentality and “positive thinking,” instilling hope with the promise of material well-being and blessing, or making people content with their present lives by giving them spiritual comfort, the church functioned as a powerful compensation mechanism for deprivation, and as a consequence, grew rapidly. In particular, the promises of material compensation and blessings of good fortune greatly appealed to Koreans, who have a strong tendency to seek personal blessing in religion. Actually churches that infused believers with positive thinking or emphasized material blessing – often, they emphasized both – reaped great successes in expansion and in growth after the 1970s.

As a response to such criticism, Y H Lee (1996:36), director of the International Theological Institute which belongs to the YFGC, emphasizes that Pentecostal theologians in Korea including Y G Cho have modified and complemented the theological vulnerability of prosperity teaching in the United States, cautioning that “American Theology stresses the blessing of the kingdom like a sugar-coated gospel but does not emphasize the importance of repentance and keeping God’s commands in order to enjoy the blessing of the kingdom of God”. Despite this theological reinforcement of prosperity teaching in Korea (Lee, Y H 1996:26-39), S B Kim (1996:20-21) points out the teaching’s fundamental vulnerability by analysing Y G Cho’s teachings from his book entitled *Five-fold Gospel and three-fold blessings* (Seoul Books, 1983). According to that book, the fivefold Gospel is comprised of the Gospel of regeneration, the Gospel of the filling of the Holy Spirit, the Gospel of Divine healing, the Gospel of success and the Gospel of the Second Coming; and the threefold blessings are the spiritual blessing, the daily blessing and the blessing of health. There are some laws of blessings that have to be kept in order to enjoy prosperity: the law of tithe contract, the law of sowing and reaping, the law of echo, and the law of expectation of God’s blessings. Theological problems that Kim found in Cho’s teaching are as follows: positive confession, Bible usage, almost literalistic hermeneutics, the idea of seed faith, material success and physical health as a divine right, simplistic methods, and other techniques of achieving prosperity (Kim, S B 1996:21). E W Kim (1999:9-12) also points out problems in prosperity theology in Korea as follows: distorted definition of blessing, twisted conception of suffering and a humanistic tendency. In fact, there seems to be no substantial difference with American prosperity teaching except that the Korean version is a little more balanced.

6.3 CHURCH-CENTRED LEADERSHIP

Success-oriented leadership and church-centred leadership are much like the two sides of one coin or like cause and effect. However, each has its own focus with a slightly different angle. For instance, success-oriented leadership is concerned with the motive of leadership while church-centred leadership with the scope of leadership. Thus, despite the possibility of overlapping explanations because of their similarity, this section will focus on explaining the scope of leadership in the Korean church as fully as possible.

6.3.1 Religio-Cultural Lens

Behind church-centred leadership lies “familism”. In Korean traditional society, the family was the basic unit for survival and no individual could exist outside of the family. According to Baik, familism can be defined in terms of ‘the tendency that a person is loyal to the continuing bond and functioning of primary group characterized by birthplace, clan group, or alumni including family’ (quoted by Cho, S J 1997:241, my translation). There are several causes for the formation of familism in Korea. First of all, a family, as a shared blood community, could protect itself by fighting as a group against an external enemy. Moreover, a family was very important from the economic perspective because in an agricultural society many people were needed to accomplish the work, especially at planting and harvesting time. In addition to these two reasons, most importantly, there was another reason in the religio-cultural perspective: this was the influence of Confucianism. Confucianism emphasized the practice of filial piety as the highest of all norms even taking it to the extent of ancestor worship. Such Confucian values expedited the development of the extended family system, in which several generations lived together in a large house or in a village. In the extended family system, a person practised filial piety towards his parents. Even though a person married and lived in another house set apart from his parents’ house, he and his family still belonged to the extended family system economically and mentally (Cho, S J 1997:242).

There are several negative impacts of familism in Korean society. First of all, because of the patriarchal family system in Confucian society, which meant that a father or a husband had absolute authority in all areas, leaders of any group in society tended to implement

authoritarian leadership. This will be scrutinized in section 6.4.1.1. Here we will focus on separatism and the lack of community consciousness.

Owing to the tendency of loyalty to a primary group, people in any organization tend to divide themselves into several groups along with a primary group and to belong to one of them. Whereas an intimate relationship among people appears in the primary group, an antagonistic, or at least watchful and competitive attitude occurs among the divided groups. In this circumstance, there exists no consistent principle of relationship. Instead, the principle of relationship is applied differently according to the group the person belongs to (Cho, S J 1997:243).

With little difference, the Korean church has been suffering from the malady of such separatism. For instance, the Presbyterian church, dominant in Korea with about 70% of all Korean Protestants, experienced major divisions in 1951, 1953, 1959, and 1979: the 1951 schism was caused by those who refused to worship at the Shinto shrines and their followers, with the desire to build a spiritually pure church; the 1953 schism was caused by the followers of the condemned liberal, Jae-Joon Kim; the 1959 schism was caused by the followers of the WCC; and the 1979 schism was caused by those who sought to reform corrupt church politics. There have also been countless small divisions in the history of the Presbyterian denomination that have resulted in a number of new denominations. These irresponsible divisions of the Korean church have justified and accelerated local churchism because local churches became tired of participating in the secular-styled power struggles in the denomination (Rhee, J S 1995:279-281).

The other negative influence that familism has had on Korean society is the lack of community consciousness. As mentioned above, family members in traditional Korean Confucian society observed great loyalty to one another, especially to parents and the aged. Moreover, they united themselves by fighting as a group against external enemies. Accordingly, there must have existed great community consciousness at the level of the family, extended family or clan. However, relatively, this primary group-centred consciousness has broken down the solidarity and consciousness of the larger community, society as a whole (Cho, S J 1997:243).

Korean church leaders, likewise, have tended to separate believers from secular people as a primary group gathered by the blood of Jesus Christ. Naturally, society then becomes a group opposed to the church. Christian attributes of church members such as piety, charity, compassion, patience, care, kindness, encouragement, meekness and the like were vigorously encouraged inside the church but not outside it as they should have been. Church leaders exerted all their energy for the concerns of the church or church members but not for the concerns of the region in which their churches were located or for society as a whole.

Shamanism has also influenced church-centred leadership. As mentioned in other sections, Shamanism brought about a blessing-oriented belief. Blessings that people sought were almost all concerned with personal advancement, an advancement that guaranteed no satisfaction until a person felt he was superior to others. Satisfaction gained by comparison with others drove people to watch and compete with one another. Regardless of the other's need, a person could limit himself to being satisfied with what he had. The blessing-oriented belief system was strong enough to make church leaders turn their eyes away from the rest of society and the larger community with the exception of their churches.

6.3.2 Socio-Political Lens

6.3.2.1 American Missionaries' Political Orientation

Right from the beginning, the Presbyterian missionaries in Korea proclaimed the political neutrality of the church at the Presbyterian Assembly in 1901. According to Rhodes, “[T]he missionaries knew also that they were expected to maintain a position of neutrality in all political matters, and they consistently tried to do so. They themselves, the Mission, and the organized Church, must not take sides. This was the example of Jesus himself and has long been the accepted policy in missions” (quoted by Rhee, J S 1995:258).

In addition to their mistake in having misapplied the political neutrality of the church to the Korean situation where the political crisis was not simply an internal affair but a national one involving the armed intervention and invasion by a foreign country, Japan, they committed an even more serious mistake in rationalizing their political stance, which had been shaped in an imperialist atmosphere. According to the secret Taft-Katsura Agreement in 1905, in which the

United States recognized Japanese rule over Korea, with, as a pledge, Japanese connivance at America's rule over the Philippines, the American embassy withdrew from Korea and the American government put political pressure upon the mission organizations in America to instruct missionaries in Korea to maintain a neutral stance on political issues, otherwise, they would be summoned back to America.

No matter whether it was because of the missionaries' zeal to keep mission bases in Korea or because of their fundamentalistic tendency in terms of evangelism and pietistic enthusiasm, from that time, their imperialistic political mindset began to incline them towards the Japanese government. A missionary letter written at the time proved their undermining stance: "To the Korean people, we have advised to obey the Japanese 'with a joyful mind' and not to resist them for their independence. And, we have never condemned or hindered the Japanese control of Korea. Personally, I spent many hours to explain to the church leaders and mission school teachers that the Japanese control would be beneficial to Korea. And, I think that this was the attitude of all the missionaries without any exception" (Rhee, J S 1995:258-260).

Though true repentance arose at the Pyung-yang Great Revival in 1907 from both missionaries and Korean church leaders, the political propensity of the American missionaries was still towards Japanese imperialism while at the same time persuading Korean church leaders and lay people to accept Japanese control and devote themselves singularly to a pious life (Rhee, J S :262). Moreover, when many people rose nationwide in revolt in 1907, some missionaries denounced this as a mad sort of spurious patriotism and using the Bible, even urged pastor Sun-Joo Kil to dissuade them, "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. ..." (Ro 13:1-7) (The Institute of Korean Church History Studies 1989:305).

Consequently, many Korean church leaders including Presbyterians tended to adapt themselves to reality and to learn to obey any political power. In particular, conservative circles focused more and more on the internal matters of the church.

6.3.2.2 Tendency of the Pro-Government Element of the Korean Church

Since the Christian President, Syng-Man Rhee, first came to power in 1948, the Korean church has supported his government, even referring to him as the Moses of Korea, by positively participating in campaigns for Rhee's election in 1952, 1956 and 1960 (Lee, S K 1995:72-74). When Syng-Man Rhee of the Liberal party was elected as the President of Korea by a rigged election in March 15, 1960, a revolt was led by students who organized mass demonstrations on April 19, 1960, called the 'April Student Revolution'. Though there was indiscriminate killing of students by police in a desperate effort to suppress the revolt, Christian churches remained silent because they were closely associated with Syng-Man Rhee's government (Kang, W J 1997:91). According to the view of church historian, S K Lee (1995:74-75), there were three reasons why the Korean church was in favour of that government at the time: church leaders' tendency to adapt to the present political system, their ethical simplicity in supporting S M Rhee because of religious conformity, and their lack of energy in properly evaluating realities because of their complete exhaustion from dealing with the internal problems of the churches.

Though Rhee's autocratic government was ended in 1960 by the 'April Student Revolution', a moment of triumph for the democratisation movement in Korea, the Korean people had to endure the further tyranny of military government for about 30 years after the 'May 16 Coup d'Etat' of General Chung-Hi Park in 1961. With the establishment of a military government, there appeared in the Korean church two groups with opposing attitudes towards government that correlated with a theological polarity: the liberal camp (the NCC group) that participated positively in the movement to reform social structures, including politics and the economy, and the conservative camp (the non-NCC group) that showed enthusiasm exclusively for converting souls and even supported the military government by participating in the Presidential breakfast prayer to bless the military regime, and by prohibiting any criticism of the government within the church (Lee, S K 1995:75-76; Rhee, J S 1995:271). Therefore, during the era of military government (1961-1987), though minor and major political issues occurred and some leaders and students who were against the government were arrested and suppressed, the so-called conservative churches looked away from those incidents by believing it best not to involve themselves in any political or social reform movements, not even in the national reconciliation movement (Kang, W J 1997:95).

There was another plausible reason why the conservative churches supported the military government. One of the main ideologies of the military government was anti-communism. Because the Korean church harboured an unremitting, unforgiving memory of communism during the Korean War, the government's ideology of anti-communism was totally welcomed and absorbed. Thus, the Korean Christian Leaders' Association, which was begun in 1975 as a conservative church organization in opposition to the National Council of Churches in Korea, issued a Declaration of the Korean churches that supported the anti-communist politics of President Chung-Hee Park (:96).

In contrast, the NCC group went too far to the left in that they did not hesitate to identify themselves with any anti-government group or political party regardless of the loss of their Christian identity, even employing some Marxist methods of violent protest and instigation of labour unrest, and creating a "Minjung Theology"⁹⁰ to back up their political activity theologically. However, it is beyond the scope of this study to look into the activity of the NCC group.

6.3.3 Theological Lens

Theologically, church-centred leadership is related to gospel reductionism. In terms of the reductionism that Guder expressed in his book entitled *The continuing conversion of the church*, church leaders tend to reduce the gospel of the holistic kingdom of God to just a manageable section: reducing Jesus and his message to "a set of ideas, an intellectual system, often connected with a codified ethic, and managed thematically within the church's rites and celebrations" (2000:101).

Reductionism can be traced to the early church. According to the late David Bosch, a South African missiologist, the early church failed in two related areas in the missiological

⁹⁰ For a more detailed account, see S H Moon's dissertation entitled *Ethics and Christology: A critical study of Korean Minjung Theology with special reference to Nam-Dong Suh* (Stellenbosch University, 1998) and K S Suh's essay entitled *Minjung theology: The politics and spirituality of Korean Christianity*, in Mullins, M R & Young, R F (eds), *Perspectives on Christianity in Korea and Japan*, pp.143-162 (Lewiston: The Edwin Mellen Press, 1995)

perspective (1991:50-52). One was to confine the gospel of God's kingdom to within the preserve of the church by distinguishing the church community from others. Unlike Jesus' intention: "[t]he community around Jesus was to function as a kind of *pars pro toto*, a community for the sake of all others, a model for others to emulate and be challenged by", its survival as a separate religious group, rather than its commitment to the reign of God, began to preoccupy it (:50). The other was to lose the movement characteristics of the church in the process of the church's transition from movement to institution. Bosch, leaning on Richard Niebuhr's distinction (following Bergson), defined sharp differences between the two. Movement is progressive, active, influencing rather than being influenced, looks to the future, is prepared to take risks and crosses boundaries whereas institution is conservative, passive, yielding to influences from outside, looks to the past, is anxious and guards boundaries (:50-51). For Bosch, however, the church's transition from movement to institution is sociologically a natural process. The problem he pointed out should, therefore, not be that the movement became an institution but that, when this happened, it also lost much of its verve (:53).

Not only in the early church but also in every stage of Christian history, the gospel has been reduced to a message focused on the individual's salvation and confined within the church (cf. Guder 2000:97-119): there have been the benefits of gospel but no mission of gospel; there has been the joy of salvation in the church but no responsibility towards the world; and there has been the preservation of the church from this evil world but no conversion of the church for that world (Guder 2000:120-121). It is Church Growth theology that succeeded to the spirit of gospel reductionism in the twentieth century. Church Growth theology is so close to prosperity theology that it could be scrutinized in the section on secularised leadership. In fact, almost all criticisms of Church Growth theology are concerned with its emphasis on success, numerical growth, marketing theory, secularisation and the like (Webster 1992; Kenneson & Street 1997; Gwak, C D 2000; Hwang, S C 2000; Ro, C J 1995a). However, this section will focus on the church-centred characteristic of Church Growth theology.

It was Donald Anderson McGavran (1897-1990) who initiated the church growth movement (CGM) in the United States and who has influenced evangelical mission worldwide. The first stage of the CGM apparently originated with McGavran's sharp observation in the mission field in India in the 1930s: "I found that all missions were engaged in good works. But only a

few mission efforts were resulting in actual discipling of an *ethnos*” (McGavran 1988:64). In the midst of his many activities as a missionary one question persisted: why some churches reached people and grew while others declined. A burning desire to obtain answers to that question led him to study growing and non-growing churches worldwide in fields such as India, Mexico, the Philippines, Thailand, Jamaica, Puerto Rico, West Africa, North America and other lands for about twenty years (Hunter III 1992:158).

In the second stage of the CGM, McGavran, an author of many outstanding books for Church Growth theology such as *The bridges of God* (1981 [1955]), *How churches grow* (1959), *Understanding church growth* (1970, revised editions in 1980 and 1990) and *Effective evangelism: A theological mandate* (1988), started to disseminate his church growth theory in earnest by establishing the Institute of Church Growth at Northwest Christian College, which meant his resignation as a missionary of the United Christian Missionary Society after nearly 30 years of mission life (McGavran 1988:68-71). In 1965, he became a founding dean of the newly established School of World Mission at Fuller Theological Seminary in Pasadena, California, and together with the significant help of faculty colleagues such as Alan Tippett, Edwin Orr, Ralph Winter, Charles Kraft, Arthur Glasser, and Peter Wagner, he developed his church growth theory to become more systematic, deeper and broader (Hunter III 1992:158; McGavran 1988:82-87).

In the third stage of the CGM, however, it was Peter Wagner who applied the principles of church growth to “Christianised” countries such as the United States and Europe (McGavran :92; Wagner 1984b:14). In fact, the CGM had been concerned very largely with the Third World missions until Wagner promoted it in North America. Wagner started several accredited seminary courses on church growth for American ministers, including a Doctor of Ministries Degree, at Fuller Theological Seminary. As a result, many ministers and seminaries became interested in church growth theory and adopted it. Winfield Arn, who enrolled in one of the courses and listened with amazement and understanding to the church growth point of view, was another outstanding person who spread the principles of church growth with amazing impact on the congregations and denominations of the United States, Canada, and other “Christian” lands (McGavran 1988:93). Glasser and Tippett started to write about the theology of church growth, while Kraft and Hiebert added insights from the social sciences (Berkley 1991:109). From outside the Fuller teams, some other scholars, church

consultants and ministers including Elmer Towns, Carl George, Lyle Schaller, George Hunter III and Dean Kelley supported the domestic application of the theory (ibid). Accordingly, Lyle Schaller, America's top ranking parish consultant, in surveying the religious panorama of America, evaluated the CGM as "the most influential development of the 1970s" (quoted by Wagner 1984b:14).

The CGM's theological foundation has basically been built on McGavran's simple proposition: "God commands church growth". McGavran proved his theological validation by explaining several verses from the Bible such as John 4:35-36; Matthew 9:37-38; Romans 1:5; 16:25-27; Matthew 28:18-19; 1 Corinthians 10:33-11:1 (McGavran 1988:13-23). On the basis of this simple proposition, the CGM developed a distinctive and enduring approach to evangelism and mission with several characteristic themes and claims as follows (Hunter III 1992:158-159):

1. The perennial and indispensable work within total mission is apostolic work, that is, continuing the work of the earliest apostles and their congregations in reaching lost people and peoples.
2. The key objective in evangelism is not to "get decisions" but to "make disciples."
3. The key objective in mission is to plant an indigenous evangelising church among every people group.
4. There is no one method for evangelising or church planting that will fit every population, but the church growth field research approach can help leaders discover the most reproducible methods for reaching any population.
5. The pragmatic test is useful in appraising mission and evangelism strategies and methods, so churches should employ the approaches that are most effective in the given population.
6. The Christian movement can be advanced by employing the insights and research tools of the behavioural sciences, including the gathering and graphing of relevant statistical data for mission analysis, planning, control, and critique.
7. The church growth movement affirms a high doctrine of the church: the church is Christ's body, all people have the inalienable right to have the opportunity to follow Christ through his body, and the living Christ has promised to build his church.
8. The supreme reason for engaging in evangelism and mission is summarized in Donald McGavran's most famous declaration: "It is God's will that his church grow, that his lost children be found."

In a word, the greatest concern of the CGM is finding the lost and bringing them to the church. According to an evaluation of the leading advocates of the CGM (George & Logan 1987:13), McGavran's greatest contribution or legacy may be his unceasing insistence on

calling church leaders into obedience of the great commission of Jesus Christ: “go and get the lost”. Therefore, all churches and Christians including ministers and lay people must focus on effective evangelism. Furthermore, theological education must be involved with effective evangelism as McGavran stated as follows:

Though we might be tempted to separate theological education from evangelism, we are reminded of our eternal God’s command to disciple all the peoples of the earth and His promise that in Abraham all the peoples of the world would be blessed. We therefore affirm that seminaries and Bible colleges should do two things. First, train their students to communicate to members of the church correct views of the Bible and correct doctrines. Second, train future ministers to make every congregation they serve evangelistically effective at home and abroad. Effective evangelization is an essential part of correct doctrine.

In response to criticism that the CGM ignores social justice or service, McGavran insists that that will be naturally solved when the population of the world has become more Christian because it will hear almighty God’s command to treat all people fairly and will obey that command more faithfully. Therefore, the church must devote a larger share of its resources, prayers and power “to proclaiming the gospel, finding the lost, and *bringing them home to the Father’s house*” (McGavran :103, *italics added*). “Only so will the kingdom of God really come on earth” (ibid).

This tremendous zeal of the CGM to win souls motivated the Korean church, especially conservative circles, to extend their energies to their fullest in bringing people to the church, the Father’s house. As a result, the Korean church achieved world renown for accomplishing unbelievably rapid growth and for having quite a few mega-churches in terms of membership. However, there have also been negative impacts of the CGM on the Korean church. C D Gwak (2000:59-69), in his dissertation entitled *Ecclesiology and membership trends in the South Korean churches*, presented the Fuller Church Growth Model as one of the American ecclesiological models that has influenced the Korean church and correctly evaluated its impact on the Korean church as follows: “It is correct to say that most Korean churches are oriented towards success and quantitative growth under the influence of the Fuller church growth movement and the contemporary popular (effectiveness-centred) ecclesiology in the American churches” (:69).

In addition to this evaluation, the CGM also led the Korean church to *Kae-koe-hoi-joo-eui* (local churchism – emphasis on the local church). When local churchism is defined as the attitude or tendency of the church to give priority to its internal affairs in setting a goal, in activating plans and in utilizing its personal and material resources, then it is right to say that the Korean church has been influenced by it. Based on the CGM's practical support of local churchism that a structurally united church produces a more efficient organization but less effective evangelisation than one local church, the pastors of each church, more and more, put their energies into it's the internal activities of their individual churches. On experiencing numerical growth, each church began to build church buildings, church houses, mission buildings, retreat buildings, church cemeteries, education buildings and even a seminary (Ro, C J 1995a:133-134; Lee, W K 1991:317-318). Furthermore, in the mission policy of the Korean church, not only each denomination but also each church refrained from cooperating with one another in mission. Each church is enthusiastic for its own mission project but not for that of others. In a word, mission in Korea may become an accessory to satisfying the competitive individualism of each church (Kim, M H 1995:214-215).

Of course, such local churchism brings with it no concern for social service. When church leaders expended all their concern and resources on the internal affairs of the church only, the church began to lose public confidence and experienced a declining influence on society (Ro, C J 1995a:134). According to C J Ro's research, only 2.3% of the annual budget of the Korean church was allotted for social charity and service and only 23.2% of all the Korean churches participated in social service (Lee, W K 1991:312).

These unbalanced phenomena of evangelism in the Korean church resulted from the CGM's fatal weakness in its understanding the mandate of the gospel or the Great Commission. The CGM emphasized the vertical aspect of the gospel, evangelism only, addressing the God-human relationship and the meaning of the life, death, and resurrection of Jesus for that relationship (cf. Wagner 1981:101). There was little emphasis upon the horizontal aspect of the gospel, social responsibility, which should follow after the vertical, addressing social concern, service, justice, charity, ethics and so forth (Guder 1994:147-151). The Lausanne Congress declared that there should be equal concern for both mandates of the church in principle, though the priority of each may change along with the context (Bosch 1988:19).

6.4 AUTHORITARIAN LEADERSHIP

6.4.1 Religious-Cultural Lens

The Korean church has been influenced by the thought, life style and cultural elements of various traditional religions. As can be seen in Gallup Korea's report (Gallup Korea 1998:92-102), Korean Christians still bear a syncretic colour in their Christian life. It is through the influence of Confucianism and Shamanism that Korean church leaders tend to implement authoritarian leadership.

6.4.1.1 Confucianism and its Culture

Confucianism is named after its founder, Confucius (551 B.C.-479 B.C.), who was born in Noh country, and first came to Korea in the time of the Three Kingdoms (18 B.C.-935 A.D.) (Lee, S B 1998:90). However, it was in the time of the Yi Dynasty (1392-1910) that Confucianism became established as the ruling ideology of the state and controlled the social system. This was after a long period of abeyance during the Koryu Dynasty (935-1392), which was the golden age of Buddhism (Kim, K I 1999:123; Ro, B R 1983:160-161). Moreover, it was neo-Confucianism (Ju-ja-hak – the thought of Chu Hsi), one of the branches of Confucianism, that influenced the Yi Dynasty (cf. Lee, D J 1993b:72-77; Grayson 1995:44). The study of the historical background of Confucianism reveals its cultural characteristics. K I Kim (1999), a scholar of the inscriptions on bones and tortoise carapaces, pointed out the mischief that Confucianism caused in Korea, by disclosing the origin of Confucianism.

The origin of Confucianism goes back to 1324 B.C., long before Confucius was born. In ancient times, all the wars among countries were primarily spirit-centred wars. Each country thus wanted to possess a strong spirit or totem to win the war. Cho-gap who became a king of Eun country by a coup d'etat, first consolidated a ritual culture. He reinforced ancestor worship exclusively, which later became one of the main ideologies of Confucianism, by abolishing all the previous ceremonies in order to show other countries, for political reasons, that the ancestors of Eun country were superior to any other totem or spirit. When Eun country was conquered by an enemy, Ju country, sorcerers who took charge of and performed

religious ceremonies in Eun country were brought to Ju country because Ju country was poor in ritual culture at the time (Kim, K I 1999:95-107).

These sorcerers became the *Yu* group in Ju and won social status not only as the performers and managers of ritual but also as officeholders. Their first duty in Ju was to create the object of worship definitively. They divided the object of worship into two: one comprised the ancestors of the royal line along with Eun, and the other was Heaven, created as the high god for communal worship with all other countries at the time and which consequently became a transcendent being in the Oriental mind later. And then, the *Yu* group conferred a title, Chun-ja (the son of Heaven) upon a king of Ju, who could be a political being and simultaneously a religious being and as a result keep his absolute authority. Moreover, Chun-ja implemented clan rules by appointing his sons as feudal lords of each county that belonged to Ju. These ideologies of the *Yu* group were fully accepted and developed by Confucius, which is why Confucius is regarded as the founder of Confucianism, called *Yu-gyo* in Korean, which means “religion following *Yu*’s ideologies” (:108-115).

In a word, Confucianism itself, originally came into existence for a political purpose. Confucianism’s idealistic moral society relies on one ruler called *Sung-in* (the absolute being), who can transcend his own desires and lead society with absolute moral criteria (:139). Therefore, even though Confucianism seems externally to be an ethical religion through its emphasis on the moral attitude of ‘*yeh*’ (propriety – the principle of the fulfilment of human nature in social relations), the real purpose of Confucianism’s *yeh* is to patronize the haves, the privileged, the elite. For this reason, Confucianism was warmly welcomed by *Yang-ban* (the class of nobility) but not by *Sang-nom* (the class of low birth) in the Yi Dynasty (Ro, B R 1983:166). As H S Hong (1983:172) pointed out, “Confucianism always defends the social order and the hierarchy of authority at the cost of individual rights and freedom” (cf. Lee, K S 1990).

One of its cultural characteristics is the patriarchal family system. In Confucian society, women were treated as subordinate beings to men. Likewise, a wife should serve and obey her husband. Based on the ‘Yin Yang’ theory, Confucianism emphasizes the harmony between Yin (the earth) and Yang (the heaven) by Yin’s absolute obedience to Yang, that is, a wife (the earth) serving and obeying a husband (the heaven), the head of a family. Moreover,

Confucianism emphasizes *Hyo* (filial piety – children’s respect towards parents), which should be connected to loyalty to the nation (Lee, M S 1997:35).

In a word, the power structure in Confucian society is based on a dichotomous concept: heaven and earth, man and woman, parents and children, ruler and the people, the old and the young, teacher and student, manager and subordinate, and superior and inferior. Within each pair, power is always transmitted one way, from former to latter (Kim, K I 1999:140). To put it another way, the group holding power basically does not allow any criticism or resistance from the ordinary people. Authoritarianism cannot help developing in the power structure of Confucian society.

This Confucian culture that has been deeply embedded in the Yi Dynasty for about 500 years has remained dominant even during the last 100 years of the modern period. Even though the coming of Christianity to Korea led to the rejection of religious elements such as ancestor worship, it was beyond the capacity of the new religion to remove all the cultural elements of Confucianism that had already become a way of life. It is evident that the leadership of the Korean Church has been influenced by authoritarianism, which is central to Confucian culture. Grayson, a United Methodist missionary to Korea from 1971 to 1987, discovered that “the minister holds a paramount place in all affairs of the church both religious and administrative, while the elders are expected to play a subordinate and supporting role”, and pointed out that this phenomenon was significantly related to Confucian culture. Grayson offers the following comparative explanation (1995:50):

This perception of the minister’s role represents an assimilation of both the Confucian concept of the benevolent but autocratic father of the family and the Christian concept of the minister as pastor of his flock. Another Confucian parallel to the minister’s role would be with that of the teacher who acts as a surrogate father. Confucius taught that there were five key human relationships which were dyadic and hierarchical. Each role within one of these relationships was characterized by a particular quality. Thus, in the ruler/subject relationship, the ruler exercised authority with benevolence (*in*), to which the subject responded with loyalty (*ch’ung*). The parent/child relationship was characterized by *in* on the part of the father, to which the child responded with filial piety (*hyo*), a combination of love and loyalty. Thus, the minister holds a position to which the people (the elders and the ordinary congregants) should repond [sic] to [sic] with loyalty, supporting the lead given by the minister/father.

6.4.1.2 Shamanism and its Culture

In the Shamanistic belief system, a happy life would be achieved by not offending any spirit. Therefore, troubled people, cursed by spirits, could only solve their problems by appeasing good spirits who were offended or by exorcising evil spirits who were troubling them. However, because it was a matter of treating spirits, no ordinary person could do this, only spirit-possessed ones, shamans. Only they, as spirit-mediums, could perform the religious ceremony to calm angry spirits or to drive out demons (Rhee, J S 1995:236-237). In a word, a tranquil life depended absolutely on shamans, whose authority was consequently guaranteed.

As mentioned in section 6.2.1, Korean pastors are, functionally, usually treated as shamans. Though most denominations including the Presbyterian, the largest one in Korea, have a sound theology of the priesthood of all believers, practically, pastors have monopolized the priestly function. It is believed, for example, that the pastors' prayer must be more effectual than that of lay believers. This phenomenon is the combined product of two factors: one is that pastors sometimes pray for worldly blessings for the believers at the request of the believers themselves request and sometimes in order to show off intentionally the pastors' spiritual authority. The other factor is the respect that believers hold for the pastor's Shamanistic position, which comes from fear. B H Son (1995:265) warned against such Shamanistic practice in the Korean church by stating as follows:

Unfortunately, many pastors have been consciously fostering such an image of themselves in order to enjoy higher authority than the elders. Pastors overemphasize the efficacy of pastoral prayers and the rights of baptism and benediction so as to get more power. Gradually, but unconsciously, laymen give cultic respect rather than personal respect to pastors, and laymen listen to, obey, and fear pastors simply because they are ordained. Certain elements of magic may be feared and practices of simony can arise in this atmosphere.

6.4.2 Socio-Political Lens

Behind the hierarchical authoritarianism in the Korean church lies also the influence of the longstanding military government and its culture. Typically, control of a country by the military is initially attained by extra-constitutional means, normally by a coup d'état (Falk 1980:208). Likewise, as mentioned in section 6.3.2.2, the Korean military government came

to power by the coup d'état of General Chung-Hi Park in 1961, called the 'May 16 Coup d'Etat'. Since then, as Lovell & Kim have expressed (1971:103), outright military rule has given way to a pattern of "quasi-civilianization," in which political power remains anchored largely in the military, and the vast military establishment continues to exert a profound influence upon Korean society.

A characteristic military government is that it is deeply associated with terms such as "hierarchy", "authoritarianism" and "bureaucracy". Marion J Levy, Jr stated the hierarchical and bureaucratic nature of armed force organizations as follows (1971:55-57):

If these organizations are effective as a set of structures in terms of which individuals pursue such ends, the structures of the organization must stress allocations of power from the top down and allocations of responsibility from the bottom up. It is of the essence of armed force organizations that they are strictly speaking hierarchical in the purest sense of the word. ... Emphasis on hierarchy is frequently associated with emphasis on tradition, authoritarianism, etc. ... Armed force organizations, regardless of the general social setting, are likely to be pronouncedly bureaucratic in character. Even when they are not highly bureaucratic, the emphasis on bureaucratic qualities of the armed force organizations is likely to be much greater than elsewhere in societies not characterized by the general development of bureaucratic organizations. ... These organizations to some extent are always characterized by specialization of functions, by great emphasis on office and on the hierarchy of authority and responsibility, by being regarded as highly instrumental, etc.

Adding to the attributes of military structure, in developing and crisis-ridden countries, military governors are assuming control of the governing institutions of their countries on the grounds that 'national security' requires a high degree of economic 'modernisation', and that high growth rates are possible only in tightly disciplined societies (Klare 1980:43). Thus, in carrying out their 'developmental' programmes, military governors tend to impose centralised, hierarchical forms of decision-making on all government institutions, and to place all other national institutions – the press, schools and colleges, the church, trade unions, peasant organisations, etc. – under central state control. Any institutions, social groupings, organisations or individuals that resist such control are considered a threat to national security and are forcefully dissolved, restricted, purged or neutralised by state agencies (ibid).

In the case of South Korea, anti-Communist sentiment after the Korean War was strong and the country wanted to reinforce its military power to protect itself from the possibility of

reinvasion by North Korea. South Korea was thus continually in a state of semi-war (Kim, K B 1971:270). Furthermore, South Korea needed the hierarchical structure and authoritarian leadership by which certain goals can be attained more easily and quickly than by any other structure, in order to remedy as soon as possible the poor economic conditions arising from the chaos. The particular situation of Korean society could justify, in the name of 'national security', not only the 'May 16 Coup d'Etat' but also the tyrannical rule of the military government after that. The assassination of President Park in 1979 signalled the breakdown of, or challenge to, the tyrannical authoritarian government (Hahm, S D 1999:108). However, Park's successor, a general, Doo-Hwan Chun, who became president by using extra-legal means, rather amplified authoritarian practices through a series of controversial policy reform actions (ibid).

In the long run, it was not until the so-called 'June People's Revolt' or the 'June 10th Mass Uprising' of citizens in 1987 that the military government turned around after about 25 years of authoritarian leadership to a democratic government by changing the electoral system into one of direct election of the president (Han, W S 1989:33; Ahn, C S 1994:161). However, because Tae-Woo Roh, who became president of the sixth Republic in 1987, was also a member of the military clique, it can be said that practical relinquishment of military government or practical departure to democratic government came true only in 1992 when Young-Sam Kim, who became the first civilian president after about 30 years of military dictatorship, replaced Roh's presidency. Unfortunately, despite this move to democratic government, Y S Kim was also not able to avoid a hierarchical structure and authoritarian leadership, vestiges of the military government, not only because many government officers from central to local level were still from the military clique or under the influence of the military culture but also because Kim was not entirely committed as a leader to putting in place democratic practices (cf. Choi, J J 1997:17-20; Ahn, C S 1994:162-166).

Therefore, on the basis of several research findings of scholars concerning Korea's political culture, C S Ahn concluded that it is generally agreed that, in effect, Korea's political culture derives its prototype from the authoritarian model (1988:4).

As Klare pointed out, military governors would tend to place all national institutions under central state control so that they could forcefully restrict any resistance against government

control that could be regarded as a threat to national security (1980:43). The Korean military government was no exception. Before the June People's Revolt and June 29 Declaration occurred in 1987, military rule and culture had been dominant over all areas of society such as the press, schools, religions, economy, politics and culture (Oh, C I 1989:87).

There were several ways by which such military culture was instilled into all areas of society. First of all, as mentioned before, it was instilled by government practices. Secondly, it permeated into almost all civilian organizations and companies because the military government authoritarily appointed discharged military officers to important posts in them. Lastly, it naturally penetrated into peoples' minds because two to three years of army service was compulsory for all Korean young men. As a result, the people and organizations became accustomed to a hierarchical structure and authoritarian leadership. The Korean church, of course, could also not be immune from the influence of such hierarchical, authoritarian leadership.

6.4.3 Theological Lens

In 1986, Howard Snyder, with Daniel Runyon, published a book entitled *Foresight: 10 major trends that will dramatically affect the future of Christians and the church*, using a thorough threefold methodology to identify the trends. One of the 10 most significant trends they identified was the change of church leadership style or structure from *clergy/laity* to *community of ministers*, from *institutional model* to *equipping model* (:81-94). However, that does not mean the complete elimination, relinquishment or enfeeblement of the traditional, clergy-centred hierarchical structure. Rather, conversely, it implies how long and how powerfully the institutional model has dominated throughout Christian history. Though Snyder took an optimistic view of the rise of the new model by stating that “[t]he equipping model of church leadership will probably be dominant in sectors of the church that are most dynamic, growing, and countercultural” (1986:84), it is certain that the institutional model is still dominant in the church all over the world. Without doubt, the theological foundation on which Korean church leaders are practising authoritarian and hierarchical leadership is “institutionalism” or “clericalism”. These two terms will be used in an overlapping sense in this section.

What then are the institutional model and the equipping model all about? Table 15 indicates how Synder summarised some of the differences between the two (:85).

Table 15: Differences between institutional model and equipping model

Institutional Model	Equipping Model
Control model	Enabling model
Emphasis on authority	Emphasis on mutuality, consensus
Over/Under	Under/Up – Incarnational, elevational
Top-down process	Interactive process
Institution-centred	Person-centred
Survival-oriented	Growth/development-oriented
Program-oriented	Process-oriented
Focus on policies and programs	Focus on a climate for growth
Machine model	Organism model
Resembles Matthew 20:25	Resembles Matthew 20:26

Matthew 20:25-26 expresses a comparative description by Jesus Christ concerning leadership style: “[y]ou know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant.” In a word, the institutional model is based on the secular leadership style whereas the equipping model on the biblical leadership style that Jesus Christ offered.

As mentioned in section 6.3.3, the problem is not the church’s transition from movement to institution but it’s loss of vitality. When church leaders enjoy the power of institution and control it with the wrong motives, it becomes institutionalism. There is little doubt that the Middle Ages were the heyday of institutionalism or clericalism. One of the advocates of lay theology, Greg Ogden, in his book entitled *The new reformation: Returning the ministry to the people of God*, traced the historical and theological background of institutionalism as follows (1990:48-49):

The rigid hierarchy of medieval Catholicism represented the embellishment of the threefold offices of bishop, presbyter, and deacon, which developed during the second and third centuries of the church. The stratified positions of status and honor were the seedbed for corruption during the Middle Ages as the church gained power equal to and often above the state. This dominance over people’s lives was wedded to a theology that

said that Christ had delegated to the church the right to dispense grace. Those in the hierarchy of the church therefore were in the powerful position of dispensing or withholding grace.

The Reformation seems to be the counterblow against institutionalism. Ogden, however, resolutely points out that the Reformers who proclaimed the priesthood of all believers failed to put into effect their promise. To the Reformers, according to Ogden's view, the true church was distinguished by two qualities: 1) the Word of God rightly proclaimed 2) the sacraments rightly administered (1990:51). What Reformers attacked and attempted to change was the institutionalism⁹¹ of the Roman Catholic Church that was hierarchical, sacerdotal, and clerical (:48). However, they fell into self-contradiction by limiting the ministry of Word and sacraments to the ordained only (:52). In a word, "[t]he Reformation was never fully able to realize the fullness of the priesthood of all believers because it attempted to wed this organismic doctrine to an institutional definition of the church" (ibid). This is why he named his book '*The new Reformation*'. It is beyond the scope of this section to look into Ogden's theological validation. The point here is that institutionalism or clericalism, which prompted the Reformation in the sixteenth century, is still one of the agendas of church leadership. Ogden (:56-57), like Snyder, also compared in summary some characteristics of both types of church, in terms of organism and institution as follows:

⁹¹ Ogden (:45-46) understands the term "institution" in two ways: 1) institution as order, 2) institution that becomes institutionalism. For him, the former is a necessary concept, such as organization for order of the organism of the body of Christ whereas the latter concept is rejected as the ministry of the church defined from the top-down viewpoint of its official leaders as opposed to the bottom-up perspective of God's people. In a sense, for Ogden, institutionalism is akin to clericalism (:48).

Table 16: The church as organism and institution

The church	
Organism	Institution
- Starting point: The body of Christ. The church is the whole people of God in whom Christ dwells.	- Starting point: Leadership offices in the church. The true church is found where (a) the Word of God is rightly proclaimed; (b) the sacraments are rightly administered.
- Bottom-up: The church's ministry is shaped by the gifts and callings distributed by the Holy Spirit to the whole body of Christ.	Top-down: The ministry is the province of the ordained offices of the church.
All ministry is lay ministry.	Lay ministry supplements and is secondary to ordained ministry.
Conclusion: One people/one ministry.	Conclusion: Two people (clergy/laity)/two ministries.

J D Whitehead (1993:12-18) states that clericalism witnesses to a scarcity of power. As long as priests or pastors think they have a special power lacking in the community, abundance of power cannot be experienced in the community. The power of leadership in the church should be shared with lay people so that it can be abundant.⁹² Ordained leaders should serve and guide lay people who perform these priestly functions.

According to Mead (1996:1), this clericalism is neither about what we say we believe, nor about how we want to believe. Rather, as with any 'ism' – sexism, racism, ageism – it is about what we do. An 'ism' is not about particular actions or conscious intentions. Instead, it is about a pattern of action, a stance of life that is under the control of larger systems of power that run counter, often, to what the individual genuinely believes he or she intends. This clericalism is associated with a power system that is larger and more powerful than the people in it. When the clergy become a power system, the system is clericalism (Mead 1994:96).

For Mead, what clericalism means in America is, practically speaking, that the church is owned by its clergy (1996:1). It is true that church leadership has until recently focused on the

⁹² J D Whitehead, as a Catholic theologian, goes so far as to insist that all functions that priests have uniquely performed such as the Sacraments, preaching and so on should be shared with the laity.

role of the clergy only. The clergy take the initiative in all that happens in Christian life. Mead, in the missiological perspective, explains why American churches have concentrated on the role of the clergy only in church leadership, which has resulted in a hierarchical relationship between clergy and laity as follows (1996:71):

Supported as it was by cultural, political, economic, and intellectual consensus, the word 'mission' became the religious side of the word 'imperialism'. ... Those understandings of mission – powerfully religious yet also greatly influenced by cultural images of Christian/Western superiority – shaped our understanding of the roles of church leadership and the design of our institutional forms. The result was a 'top-down' relationship between roles in the church and a 'top-down' set of institutional arrangements for doing mission.

In addition, Mead illustrates specific phenomena to prove the church's clericalism: churches spend their money on clergy; decisions are made primarily by the clergy; standards are determined by the clergy; denominational decision making, skewed to smaller congregations, emphasizes the voices of the clergy; the clergy, not the laity, is trained in the language of the institution; education for clergy is a major financial investment; and the clergy controls how the rules are changed (1996:5-9). When the scope or function of priesthood is confined to the clergy, authoritarianism automatically occurs in the church structure, with the clergy over the laity. Mead (:11) faces up to the highly possible reality that "[t]he authority of the role is so great that it can be used manipulatively for selfish purposes, victimizing others" and "[t]he authority of the role can turn the dialogue between clergy and lay into demonic and destructive patterns." However, though a blunder of clericalism is that pastors abuse the ownership of lay people (Mead 1996:1-15), the more fundamental issue of clericalism must be that pastors arrogate the ownership of our Lord, Jesus Christ.

6.5 SUMMARY AND CONCLUSION

The main leadership pathologies of the Korean church, discovered in the previous chapter through statistical data, are: secularised leadership, church-centred leadership and authoritarian leadership. In this chapter, each of these has been interpreted through a religio-cultural lens, a socio-political and economic lens, and a theological lens. This hermeneutic phase can be summarised as follows:

1. Secularised leadership in the Korean church, if it is examined through a religio-cultural lens, has been influenced by Shamanistic culture. Shamanism emphasises worldly blessings such as success, happiness and health, power, and money. To be granted those worldly blessings, people are requested to offer as much money as possible, along with the custom of Shamanic ritual (*Gut*), 'the bigger the *Gut*, the better'. Moreover, because obtaining personal prosperity itself is the ultimate goal, there is no moral, ethical or rational factor in Shamanistic culture. Under the influence of this Shamanistic culture, church leaders recklessly issued promises of worldly blessings from the pulpit to attract the Shamanistically attuned people, and thus oriented the church toward numerical growth (cf. section 6.2.1).

Secularised leadership in the Korean church has also been influenced by the socio-political and economic circumstances of Korea. After the Korean War, numerous people came to the church in order to derive from religion a sense of substitutional satisfaction for the political and social instability, insecurity and hopelessness surrounding them. At the time, the government focused on economic development in order to mitigate people's distrust of its military dictatorship. The government's promotion of economic development succeeded greatly and brought about incredible economic growth. However, along with this rapid economic growth, materialistic values sprang up throughout society until, at last, the whole nation became permeated with materialism. Under the influence of materialism, church leaders also became excited at the prospect expanding the church. The success of a ministry was measured by quantitative criteria such as size of membership, church building, and annual budget. Church leaders did not hesitate to use secular tools for their ministry, such as marketing theory, the spirit of competition and consumer-centred strategy as long as these tools could help enlarge the church. They could cherish the illusion that the result, numerical success, would be able to rationalise any dubious process (cf. section 6.2.2).

However, it is a theological support that ultimately made it possible that church leaders could focus on successism, materialism, quantitativism and megatism. Secularised leadership in the Korean church is possibly thriving owing to the support of prosperity theology that surfaced during the 1950s on the basis of two philosophical roots: American pragmatism and Christian Science. The former yielded the 'Positive Thinking' theory while the latter affected Pentecostalism. In a word, prosperity theology has a psychological factor and a charismatic factor in its background. Its fundamental assumption is that all Christians have a divine right

to be successful and flourishing in a materialistic sense. The only means required to enjoy that right is faith. Therefore, a person's well-being or success becomes an external proof that his faith is adequate. Conversely speaking, a person's suffering proves the lack of his faith. This teaching of prosperity theology attracted Korean church leaders who had to offer hope to a frustrated, hopeless people. Y G Cho is the central figure who employed this teaching and experienced unbelievable success in Korea. Since his founding of the YFGC in 1958, Cho has made it the largest single church in the world. Consequently, many mainline church leaders followed Cho's style, strategy, and methodology, compromising their doctrinal uniqueness (cf. section 6.2.3).

2. The religio-cultural background that brought about church-centred leadership in the Korean church is seen in the Confucian familism. Despite its positive aspects such as the emphasis on the practice of filial piety to parents and of respect to the aged, this aspect of Confucianism has fatal defects such as separatism and a lack of community consciousness. The Korean people tend to divide one group into several smaller groups together with a primary relationship based on a town, school, age group, hobby, personality and the like. Because of this tendency, though they have an intimate relationship and community consciousness within the primary group, they lack community consciousness in the larger group, society. Likewise, the Korean church, especially the conservative group within it, has undergone several divisions in its history and has tended to distinguish itself from society as a sacred group from the secular world (cf. section 6.3.1).

Church-centred leadership in the Korean church can be discerned through a socio-political lens. First of all, foreign missionaries in the early stage of mission in Korea not only had a theologically conservative tendency but were also forced to remain politically neutral by the American government because there had been political undertakings between America and Japan. Accordingly, Korean church leaders maintained a neutral stance in all political matters and focused on the internal affairs of the church by accepting the persuasion and orders of the American missionaries (cf. section 6.3.2.1). In addition, the Korean church has been inclined to support the government since departure of the first Republic in 1948. In particular, during the approximately 30 years of military dictatorship, the Korean church (conservative group) took a pro-government stance despite the undemocratic and corrupt political behaviour of the

military government in return for the government offer of freedom of evangelism that enabled the Korean church to win souls (cf. section 6.3.2.2).

A theological root that has supported church-centred leadership in the Korean church lies in 'gospel reductionism', which confines the gospel to individual salvation and church maintenance. The spirit of gospel reductionism in the twentieth century can definitely be found in the CGM, which was first initiated in America by Donald McGavran. According to McGavran's simple proposition: "God commands church growth", the CGM has focused on evangelism only: finding people and bringing them to the church. In terms of the major influence of the CGM, the Korean church has used almost all its resources for evangelism, resulting in rapid numerical growth. The Korean church could not avoid utilising almost all its resources just for keeping people who were gathered to the church by successful evangelism. Accordingly, the Korean church has hardly been concerned about social service, which is another essential mission of the church (cf. section 6.3.3).

3. Authoritarian leadership in the Korean church has been deeply influenced by Confucianism and Shamanism. Confucianism, which was the dominant national religion for about 500 years during the Yi Dynasty, is a so-called "political religion" that protects the strong, the privileged, and the haves, that is, an elite group. Even though it seems to emphasize moral and ethical matters, Confucianism's basis reason for existence is essentially political, resulting in a thoroughly hierarchical structure in which absolute power is granted to a person at the head such as a father in the family, a teacher in the class, or a governor in public office. Because this spirit of Confucianism has deeply infiltrated the daily life of the Korean people for a long time, church leaders likewise held absolute power as Bible teachers and spiritual fathers in the church (cf. section 6.4.1.1). Moreover, in terms of Shamanism, it was natural that this absolute power has been given to church leaders as if they were shamans because they partly practise a Shamanistic function (cf. section 6.4.1.2).

In addition to Confucian culture, the military culture of Korea is another factor that has promoted the development of authoritarian leadership in the Korean church. Military government, established in 1961, controlled Korean society until the reform to civilian government that occurred in 1987 formally, but only in 1992 in reality. During these approximately 30 years of military government, Korean society was moulded in the

hierarchical structure of the military in which subordinates are requested to show absolute obedience to their superior officers. Accordingly, the Korean people have been used to obeying a person of higher position than themselves. Because of this hierarchical military culture, church leaders have functioned metaphorically as a military general, who commands absolute power (cf. section 6.4.2).

Theologically, it is clericalism or institutionalism that validated authoritarian leadership in the Korean church. This clericalism, which attained its peak during the Middle Ages in Christian history, was not eliminated even after the Reformation, in which the Reformers criticised clericalism and acknowledged the authority of the Bible only. The Reformers however retained a different kind of clericalism in the church by allowing ministers to play an absolute role in church ministries such as proclaiming the Word of God and performing the Sacraments. The Korean church inflated the authoritarian leadership of ministers by relying on them totally in almost all areas of church ministry (cf. section 6.4.3).

These multi-dimensional interpretations have shed light on understanding the backgrounds of three leadership pathologies in the Korean church. However, the theological interpretation of these pathologies did not include a theological evaluation of them. Thus, as a conclusion to this chapter, these pathologies will be briefly evaluated, on the basis of the characteristics of PTA and PTE, constructed in Chapter 4 as theological foundations of this study. Through such theological evaluation, some theological principles that Korean church leadership should consider for its future will be discovered.

1. Theological evaluation of secularised leadership

Secularised leadership in this study was defined as “leading God’s people and performing God’s mission with secular values” such as successism, numeralism, megaism, materialism and the like (cf. section 5.3). Korean church leaders who implement secularised leadership cannot avoid focusing on numerical growth of the church, which proves worldly success, and which brings absolute power, secure status, and material abundance. To achieve numerical growth of their churches, Korean church leaders did not hesitate to employ uncritically

consumer-oriented marketing theory, which originated in America⁹³. Though there have been some warnings of the danger of uncritical employment of this marketing theory,⁹⁴ the influence of church marketers on the Korean church is so enormous that it seems unlikely to abate for the present.

According to PTA, man is an ontologically relational being, living in relation to the Triune God, other people, and nature. In particular, because a person's relationship with the Triune God affects the other two relationships, PTA emphasises a person's deep and right relationship with the Triune God preferentially in order for him to reflect the holy characteristics of the Triune God in his life (cf. section 4.2.2.1). A role of church leaders is thus to help church members be sensitive and obedient to what God wants them to be and to do by believing that God's will is ultimately beneficial though it sometimes seems to be too difficult, boring, or insignificant for them to follow. However, secularised leadership focuses on making the church a "user friendly church"⁹⁵ by preparing programmes that people like and by catering for people's enjoyment. In a word, under secularised leadership, a person cannot become mature enough to attain to Christ's maturity (cf. Eph 4:13), but rather does as he sees fit (cf. Judges 17:6; 21:25).

From the perspective of PTE, because the church, also, has a relational character with the Triune God, the kingdom of God, other people, and the world, the church should function as a sign, foretaste, and instrument of the coming reign of God (cf. section 4.3.1.1). In other

⁹³ This marketing theory has been spread to many churches in America, South Korea and other countries in the world. Its prominent advocate in the Christian environment is George Barna. He has written several books on this issue such as *Marketing the church: What they never taught you about church growth* (Colorado Springs: NavPress, 1988), *A step-by-step guide to church marketing: Breaking ground for the harvest* (Ventura: Regal Books, 1992a), and *The power of vision: How you can capture and apply God's vision for your ministry* (Ventura, Regal Books, 1992b). For more books by Barna and other advocates, see notes (165-176) in Kenneson & Street's book (1997).

⁹⁴ For sound criticisms against church marketing, see Webster's book entitled *Selling Jesus: What's wrong with marketing the church* (Downers Grove: Inter Varsity Press, 1992), Wells' book entitled *God in the wasteland: The reality of truth in a world of fading dreams* (Grand Rapids: W B Eerdmans, 1994), and Kenneson & Street's book entitled *Selling out the church: The dangers of church marketing* (Nashville: Abingdon, 1997).

⁹⁵ See Barna's other book entitled *User friendly churches: What Christians need to know about the churches people love to go to* (Ventura: Regal Books, 1991).

words, the Korean church should exist as a “contrast society” to Korean society, in which most people live and think materialistically, by giving up secularised leadership and by concentrating on spirituality. In addition, under secularised leadership, the Korean church not only fails to participate in God’s mission (cf. section 4.3.1.3), but it also fails to continue to reform itself (cf. section 4.3.1.4).

2. Theological evaluation of church-centred leadership

According to PTA, a person who has a healthy self-image lives as a responsible citizen in the kingdom of God, which includes the church and the world, reflecting God’s agapic love to other people (cf. section 4.2.2.2, 4.2.2.3). In addition, PTA regards man as a unitary being in whom there is no substantial separation between material and spirit (cf. section 4.2.2.4). Through these characteristics of PTA, church leaders should be concerned with people’s needs both in spiritual matters and in physical matters at the same time. In other words, ministries of the church should contain evangelism and social service.

However, Korean church leaders, on the basis of dichotomous thinking, have focused solely on the spiritual affairs of people. They have thus emphasised a sincere life in the church, believing that it should contain regular attendance at all meetings including worship, unceasing prayer and Bible reading, enthusiastic evangelism, and generous offerings. Despite the church members’ keen practice of church life mentioned above in the community of faith, many Korean Christians fail to shed light on society, the larger community, because church leaders do not place much emphasis on the social role of Christians.

Church-centred leadership in the Korean church is criticised by PTE as well. According to PTE, the church is called to be a sign, foretaste, and instrument of the coming kingdom of God (cf. section 4.3.1.1); the church has simultaneously both a theological and a social character (cf. section 4.3.1.2); the church should participate in God’s mission, which comprises both soul converting and social reforming (cf. section 4.3.1.3); and genuine growth of the church includes not only numerical, maturational, organic growth but also incarnational growth, which means to serve the world (cf. section 4.3.1.4).

However, Korean church leaders have put their energy into the expansion work of the church in order to enlarge the kingdom of God because they regarded the church and the kingdom of

God as synonymous. As a result, on the one hand, the Korean church has experienced marvellous growth in numbers for the last few decades till the end of the 1980s. On the other hand, the Korean church has experienced not only numerical decline during the 1990s but also loss of credibility by society.

3. Theological evaluation of authoritarian leadership

That Korean church leaders usually practise an authoritarian leadership style has been proved through statistical analysis, which contains the opinions of several groups: candidates (cf. section 5.5.1), church members (cf. section 5.5.2), outsiders to the church (cf. section 5.5.3), and foreigners (cf. section 5.5.4). Not only did this authoritarian leadership in the Korean church cause the relationship that church members have with their leaders to be one of fear rather than of intimacy and love, but it also made church members passive with regard to participating in church ministries.

According to PTA, no one is unworthy to be loved by other people because man, unlike the other creatures, is a special being created in the image of God, and because God loves all people to the extent that He Himself was incarnated on earth and crucified on the cross to redeem them. Therefore, a person should reflect God's endless, sacrificial love that he experiences, in his relationship with others, by sharing their suffering and joy (cf. section 4.2.2.1). A person's love for others cannot be expressed in the form of controlling them, but in the form of helping them. Moreover, man is a special being who can be "responsible" and responsible to God (cf. footnote 13, in section 4.2.2.3). In other words, man has the freedom to do something and the ability to develop this freedom. Therefore, church leaders should supply opportunities for church members to participate responsibly in church ministries positively and voluntarily. PTA also indicates that human beings differ because every single being is unique. Church leaders should thus develop each member's gifts and encourage church members, with love, to use their gifts in a constructive way with synergistic effect (cf. section 4.2.2.5).

According to PTE, the church, unlike any other organization in the world, has an existential character, it is a so-called "organizational organism". Considering the church as an organism, its head is not a senior pastor, elder, or any other leader, but Jesus Christ, the Lord of the universe. All the church members are ultimately under His control. As an organization, the

church has human leaders to whom Jesus Christ delegates His authority to lead God's people with love and servanthood as Jesus demonstrated (cf. section 4.3.1.2).

In conclusion, through a theological evaluation of three leadership pathologies in the Korean church by PTA and PTE, we were able to find that Korean church leadership lacks some fundamental theological principles of church leadership such as spirituality, vision, and love. The next chapter will scrutinize these essential factors in church leadership.

CHAPTER 7

NORMATIVE PHASE: THEOLOGICAL PRINCIPLES FOR CHURCH LEADERSHIP

7.1 INTRODUCTION

In the previous chapter, three main leadership pathologies in the Korean church, analysed in Chapter 5, were interpreted through three different lenses: religio-cultural, socio-political and economic, and theological. In particular, these pathologies were briefly evaluated by PTA and PTE, base theories that this study introduced in Chapter 4, as theological foundations for a theology of church leadership. Through this theological evaluation, it became clear that Korean church leadership needs to develop some theological principles to cope with the pathologies.

According to Clinton (1988:186), principles are defined as “generalized statements of truth, which are observations drawn from specific instances of ministry”. Clinton (:186-187) classifies principles according to three different levels: suggestions, guidelines, and requirements, that is, absolutes, and explains each of them as follows:

Absolutes refer to replicated truth in leadership situations across cultures without restrictions (i.e., observable in all leadership situations). *Guidelines* represent truth that is generally replicated in most situations but not necessarily in all (observable in many). *Suggestions* refer to truth observed in some situations. *Suggestions* are the most tentative – use with caution. *Guidelines* are more firm and have evidence for broader application. *Absolutes* are principles that evince God’s authoritative backing for all leaders everywhere. The Bible is the prime source for determining whether a statement is a suggestion, guideline, or absolute.

It is beyond the scope of this study to introduce all the kinds of principles that can be supported by the Bible. Instead, this study will focus on three absolute principles, which, through the theological evaluation of the realities of Korean church leadership by PTA and PTE, have proved their need to be developed in order to cope with the current pathologies in Korean church leadership. The search for these three principles starts with the researcher’s

assumption that absolute principles are, as Clinton's explanation above states, significant to any leadership situation and supported utterly by the authority of the Bible (cf. Merry 1997:45-47), and that the crisis of church leadership does not follow from the lack of the programmes or skills but from the ignorance of these principles. Therefore, it is essential for all Christian leaders, including Korean church leaders, to bear these principles in mind in any leadership process no matter what kind of leadership style those leaders may have, or what their personality types may be. These principles are: spirituality, vision, and love, and will be dealt with individually in the following sections.

7.2 IDENTITY OF CHURCH LEADERSHIP – SPIRITUALITY

The study of church leadership is actually indebted in many ways to the studies of secular leadership in social science because the church is one among the social organizations. However, because the church is not only an organization but also an organism (see section 4.3.1.2), there must be a difference between the church and any other secular organization. It is spirituality that sharply distinguishes church leadership from secular leadership. What then is spirituality?

7.2.1 Defining Spirituality

The usage of the term "spirituality" is at present too wide in that it includes all areas of life. As Gratton (1995:46) points out, contemporary spiritualities "tend to offer a bewildering plurality of possible life directives that fail to integrate these scientifically impressive theories". Downey (1997:6-11) summarizes six major trends concerning spirituality in North America as follows:

1. One of the most notable trends today is the spirituality referred to as New Age.
2. A second overarching current in contemporary spirituality is the increased appreciation of the importance of psychological insights in the spiritual quest.
3. A third noteworthy trend in spirituality today is the turn to the East for inspiration and practical guidance.
4. A fourth development is related to the third. Perhaps one of the greatest riches of the

spiritual traditions of the East and of the Native Americans is their deep appreciation for the sacredness of the earth.

5. The fifth and perhaps most noteworthy current in spirituality in the United States today is the proliferation of various self-help movements.

6. A final current that deserves greater attention than we are able to provide here is the emergence of feminist spirituality and likewise masculine spirituality.

With some explanations of why those trends concerning spirituality are so widespread in North America, Downey (:26) concludes that those spiritualities are related to a vague sense of the sacred, but have no direct reference to God, and that many Christians are more and more interested in such spiritualities and find great sources of enrichment in them.

This astonishing plurality in the understanding of spirituality also exists in a Christian sense. There are many definitions about what Christian spirituality is because Christian spirituality can be expressed variously according to the doctrinal background of each denomination or according to the religious experience of individuals and groups. Downey (:46) states this phenomenon as follows:

The whole history of Christian spirituality may be viewed as the ongoing quest for personal integration through self-transcendence in pursuit of the highest ideals and ultimate values perceived by persons and communities. Various figures and movements in Christian history have attended to this task in quite different ways. In other words, ultimate values and highest ideals have been perceived and pursued in different ways by different individuals and groups. And so there are diverse understandings of prayer, the importance of discernment of spirits, the function of a community, the need for a rule of life, and so on. There exists a panoply of approaches, different types and schools of spirituality, precisely because ultimate values and ideals have been and continue to be perceived and pursued in remarkably different ways.

However, it is beyond the scope of this study to investigate in detail each of the spiritualities mentioned at the nonreligious level⁹⁶ and religious level⁹⁷. Rather, defining Christian spirituality for this study becomes the foremost task.

⁹⁶ For a more detailed account of this, look at chapter 1 (pp. 5-29) of Downey's book *Understanding Christian spirituality* (New York: Paulist Press, 1997). He provides not only a survey of spirituality but also an explanation

A definition of Christian spirituality appropriate to this study should come from the base theories of this study, PTA and PTE. As seen in sections 4.2.2.1, and 4.3.1.1, human beings and the church are relational in essence. Thus, Christian spirituality for this study can be defined as “developing a relationship with God and reflecting that relationship in relationship with others”. Downey (:30) gives a word of assistance for this definition as follows: “[T]he spiritual quest has everything to do with being in right relationship with God and living out the sense of the sacred in relationship with others in the believing community and the wider human community”. Browning also supports this by stating as follows (Thayer 1985:7): “The term “spirituality” has a variety of meanings in the contemporary discussion, but in general it refers to that dimension of Christian living that emphasizes various disciplines and practices designed to deepen one’s sense of being related to the divine”.

According to the definition mentioned above for this study, Christian spirituality has two aspects to be considered: the vertical aspect and the horizontal aspect. They will be explained in the following sections.

7.2.2 Vertical Aspect of Christian Spirituality

The first part of the definition shows that the starting point of Christian spirituality is “developing a relationship with God”, which is the vertical aspect. The meaning of “developing a relationship with God” is significant enough to be enlarged on.

First of all, this means that a person should recognize himself as someone redeemed by the grace of God revealed in Jesus Christ through the Holy Spirit. A new creation in Christ (2 Co 5:17); members of God’s household (Eph 2:19); sons of God (Gal 4:5-6); the people of God (2 Pe 2:9); born again of the Holy Spirit (Jn 3:1-8): all these expressions show a person’s relationship with the Triune God, his origin, his belongingness, and imply how he should live. In a word, a person should live as someone who is in the world, but not of the world (Jn

of some of the reasons why there is such an interest in spirituality in North America.

⁹⁷ For a more detailed account of this, see chapter 2 (pp. 30-49) of Downey’s book. He provides various understandings of Christian spirituality in history.

17:14-18). Therefore, a church leader must be basically one who is born again of the Holy Spirit. Without recognizing his own identity as a church leader, and the identities of the church members, he cannot lead the people of God.

Secondly, this means that knowing God progresses through an intimate relationship (2 Pe 3:18; Col 1:9-10). Who is He? What is His character? What is the will of God? What is His purpose for this world? Why does He try to redeem all creatures? Why does He still present Himself in history? These questions can be answered when a person grows in the knowledge of God. Though a person can never know God completely, the deeper his relationship with God is, the more he knows God. Therefore, a church leader should not only have the ability to discern the will of God (Ro 12:2) but he should also strive on behalf of his church members that they might stand firm in the will of God (Col 4:12).

Thirdly, this means that a person should be sensitive to respond to God's will (Dt 13:4; cf. Smit 1995:46-53). To put it another way, the meaning of "developing a relationship with God" implies an obedient attitude on the part of the believer towards the will of God (1 Sa 15:22). The deeper his relationship with God becomes, not only does he get to know God more closely but he also becomes more obedient towards the will of God. As much as a church leader knows the will of God, must he be willingly obedient to it (Ps 40:8; 1 Pe 5:2). If a church leader mixes or replaces the will of God with his own will, he cannot develop his relationship with God properly, and he will be disqualified as a church leader because his spirituality is impoverished. In truth, the Holy Spirit is granted to those who obey God (Ac 5:32).

It is logical then to look into how a person develops a relationship with God. There are several means through which a person can attain to mature Christian spirituality. In this study, only two of them will be examined, those on which Korean church leaders have traditionally focused: prayer and the Bible (cf. section 2.3.1).

7.2.2.1 Prayer

The best way to develop a relationship with someone is to keep communicating with that person. Likewise, to deepen the relationship with God, a person must find a way to communicate with God. Prayer is one of the ways that God provides for humans to enable

them to communicate with Him (Ps 65:2; 66:19; 2 Ch 30:27; Ac 10:4; Eph 6:18; Rev 8:4). Clinton (1988:115) points out this as follows:

At the heart of leadership is communication between God and the leader. A leader must know God's purposes for a group before he can communicate them. In the hectic pace of ministry, vital communication with God via prayer is often neglected. Prayer is one of the major "being" items that is constantly reemphasized by God in this "doing" phase.

Calvin (1960:851) also expresses the necessity and benefit of prayer as follows: "it is by prayer that we call him to reveal himself as wholly present to us." Calvin (:852), in addition, gives six reasons why we need to call upon God as follows:

First, that our hearts may be fired with a zealous and burning desire ever to seek, love, and serve him, while we become accustomed in every need to flee to him as to a sacred anchor. Secondly, that there may enter our hearts no desire and no wish at all of which we should be ashamed to make him a witness, while we learn to set all our wishes before his eyes, and even to pour out our whole hearts. Thirdly, that we be prepared to receive his benefits with true gratitude of heart and thanksgiving, benefits that our prayer reminds us come from his hand [cf. Ps. 145:15-16]. Fourthly, moreover, that, having obtained what we were seeking, and being convinced that he has answered our prayers, we should be led to meditate upon his kindness more greater delight those things which we acknowledge to have been obtained by prayers. Finally, that use and experience may, according to the measure of our feebleness, confirm his providence, while we understand not only that he promises never to fail us, and of his own will opens the way to call upon him at the very point of necessity, but also that he ever extends his hand to help his own, not wet-nursing them with words but defending them with present help.

Such an explanation shows clearly that prayer is a blessing given by God to a church leader who is eager to deepen his relationship with God and to properly communicate with his church members. However, there can be the danger of misusing prayer. Thayer (:105) points out the misuse of prayer in practice as follows:

[V]erbalized prayer seemed to assume the context of child to parent relationship, and viewing God as parent has seemed to perpetuate the kind of infantile religiosity that Freud so effectively analyzed. Prayers in church services are too often mindlessly heard or repeated; something gone through; seldom truly expressive of our inner meaning, except in moments of extremes of pain or pleasure. The decline of the "reasonableness" of a personal God has led to a withering away of verbalized prayer.

An analysis of Thayer's observation shows that the misuse of prayer is revealed in two different ways. One is the one-way conversation, and the other is formalism in prayer. Firstly, as long as prayer is conceived as conversation, it should not only be a tool for us to get whatever we think we need. Calvin (:855), pointing out that "for many rashly, shamelessly, and irreverently dare importune God with their improprieties and impudently present before his throne whatever in dreams has struck their fancy", severely warns that such undisciplined and irreverent prayer is sin.

Nevertheless, leaders in a faith community, practically speaking, are all tempted to use prayer for what they want to get from God. This is often revealed in the form of persuasion, petition, or even coercion (Thayer :105). In such cases, what church leaders want to get from God is not for God's sake, but for their own sake. If something they want to get from God is for God's sake, they should pay attention to what God says to them, which means, accordingly, prayer cannot be a one-way conversation. Rather, mature prayer should be a vehicle for us to know God more fully and deeply and to obey the very will of God.

Secondly, as long as prayer is regarded as conversation, it should not be degraded into formalism. Prayer, of course, can be implemented formally or informally according to various situations. One can communicate with God in a formal way in a certain situation. Formal prayer and formalism in prayer are totally different concepts. Formalism in prayer causes God to be neglected, or even depersonalised. Formalism in prayer means merely the act of religious ritual is exercised. Such an act of religious ritual can also be found in other religions and cults in which the gods are man-made. In formalism in prayer, there is no room in which the living God can dwell. In formalism in prayer, there is no chance for the living God to communicate with humans. Thus, formalism in prayer leads to the act of making an incantation, not the act of conversation.

Those who want to avoid these dangers of the misuse of prayer need to listen carefully to Thayer. Thayer expresses that "[p]rayer is the focused endeavour to open our awareness to the reality of the transcendent" (:81). Though Thayer acknowledges that there can be other ways to open one's awareness to the presence of God (ibid), he especially emphasizes that "spiritual formation requires prayer in solitude" (:82). He reveals the importance of prayer in solitude as follows (:79-80):

John Cobb has said about prayer in solitude that there is “no other way to achieve adequate self-knowledge, self-control and stability of commitment. ... With others there are always intervening variables to honesty, but thinking of oneself as alone before God enables and causes us to take a deeper responsibility for ourselves.”⁹⁸

Prayer in solitude can occur at any time in the midst of all the thoughts and actions of person (1 Sa 12:23; Eph 6:18; 1 Th 5:17). But that does not mean that a person need not set aside a certain time and a certain place for prayer (Mt 14:23; Mk 1:35, 14:32; Lk 5:16, 9:28) and that he need not pray for a certain purpose (Mt 26:36-46; Lk 6:12-16). Rather, what is more important for the person to pay attention to is his attitude in his prayer in solitude, that is, “attention and honesty” (:107).

7.2.2.2 The Bible

God primarily reveals Himself and His purposes in the Bible (Lk 24:27; Jn 7:38; Ro 1:2). According to Calvin (:70), in his *Institutes of the Christian religion 1*, God “has from the beginning maintained this plan for his church, so that besides these common proofs he also put forth his Word, which is a more direct and more certain mark whereby he is to be recognized”. To put it another way, the Bible, “gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God” (ibid). Thus, to develop a relationship with God, it is indispensable to read the Bible. Through reading the Bible, one can encounter God and know Him. Clinton (1988:142) points out how important the Bible is for church leaders as follows:

An essential characteristic of leadership is the ability to receive truth from God. This is essential in building the power base for spiritual authority – the prime influence for a godly leader. It is also an integral part of a leader’s methodology in getting guidance for ministry. Leaders greatly used of God have exhibited love for truth. They study the written Word to feed their own souls, as well as to help those to whom they minister. They are quick to discern God’s truth in everyday life. They learn to hear the voice of God through the ministry of other people. One would expect God to develop a leader in his ability to appreciate truth, to cultivate habits of truth intake, and to obey truth.

⁹⁸ Thayer’s quoted phrases are from Cobb’s book, entitled *To pray or not to pray* (Nashville: Upper Room Publications, 1974:24).

The Bible is thus another blessing granted by God for church leaders who long to develop their relationship with God and to guide their congregations according to the will of God.

But, reading the Bible itself does not always and automatically guarantee development of a relationship with God. If a person reads the Bible as a novel or a newspaper, he cannot hear anything from God. For church leaders, to use the Bible to protect their positional authority; to use the Bible partially and selectively to support their own ideas or denominational doctrines; to read the Bible to find their sermon material only, that is, for the sake of their job; all these kinds of purposes come from a selfish desire that prevents the relationship with God from growing deeper.

To avoid these things, the Bible must be read prayerfully (Ackerman 1994:14), which in turn means that great attention must be paid to the presence of God during the reading of the Bible (cf. Thayer's expression about prayer in section 7.2.2.1). When a person raises his awareness to the Living God, God helps him to understand what He wants to say, in the light of the Holy Spirit. Furthermore, Calvin (:72) emphasized the importance of obedience for achieving the right knowledge of God as follows:

[T]here also emerges the beginning of true understanding when we reverently embrace what it pleases God there to witness of himself. But not only faith, perfect and in every way complete, but all right knowledge of God is born of obedience.

In conclusion, prayer and the Bible help an individual or group to deepen their relationship with God, that is, to develop mature spirituality. This vertical aspect of spirituality must also relate to the horizontal aspect of spirituality.

7.2.3 Horizontal Aspect of Spirituality

When Marshall (1991:130) points out that “[l]eaders are involved with the dynamics of relationships in two directions, firstly the relationships between them and their people, and secondly the relationships of their people with each other”, he refers to horizontal aspects of spirituality. In other words, spirituality contains not only a vertical relationship with God but a horizontal relationship with others as well. The second part of the definition of Christian spirituality used in this study, which is, “reflecting that relationship in relationship with

others”, shows a characteristic of horizontal aspects of spirituality. The dictionary meaning of the word, “reflect”, chosen here is “to be a feature or an aspect of something that indicates something about its true nature or qualities” (Oxford advanced learner’s dictionary of current English, 5th ed., 1995). In addition, the following several expressions are all helpful in understanding the meaning of the word “reflect”: a horizontal relationship with others that visualizes the vertical relationship with God; a horizontal relationship with others that is an outward product of the vertical relationship with God; the vertical relationship with God is proven by a horizontal relationship with others; the quality of the horizontal relationship with others thoroughly relies on the quality of the vertical relationship with God; both relationships always coexist like the two sides of a coin. This reflection can be accomplished at a personal level and at a group level, at a private level and at a public level, or at an individual level and at a social level. However, this study will focus on only one most fundamental factor, which lies at the root of a person developing his relationship with others at both levels. This factor is ‘character’.

7.2.3.1 Character

It is through a person’s character that God’s character, attribute, or nature can be reflected in his horizontal relationship with others. Put another way, God’s character, experienced through a person’s personal relationship with God, because God is a *living* God and a *personal* God, should be embodied in his character.⁹⁹ A person’s character formation thus relies on how much he raises his awareness to the Transcendent. Hayford (1997:71) points this out as follows:

There is more to my character formation than having learned a set of ideas – even if they are God’s. I not only need to *turn to the Bible*, but I must also keep *tuned to the Holy Spirit*, for with the “grid” of values His Word gives me, He provides His Spirit as the ultimate umpire who comes to apply that Word to my life.

⁹⁹ Fairweather & McDonald (1984:116-122) give a similar explanation in the perspective of Christian ethics in their book entitled *The quest for Christian ethics: An inquiry into ethics and Christian ethics* (Edinburgh: The Handsel Press). In a brief summary, they (:116) insist that “[i]n the perspective of faith, morality is seen as the *outcome and outworking of the human relationship to God*: in Christian terms, as part of *the response of humanity to the grace and goodness of God*: therefore, as something *evoked and engendered by the divine initiative*”.

In other words, “[a] leader’s character will never rise beyond the flow level of his obedience to the Holy Spirit’s dealings with the heart” (Hayford :70). Therefore, the deeper a person’s relationship with God is, the more his character should resemble God’s character and the more he may participate in God’s divine nature (cf. 2 Pe 1:4).

Spirituality in the Korean church, however, has become imbalanced by neglecting the horizontal aspect, a person’s character, while emphasizing the vertical aspects such as prayer and the Bible. The reason why the importance of a person’s character in leadership has been neglected results from a misunderstanding of the human being. Hauerwas (1985) discerns, from the perspective of Christian ethics, two main reasons why the aspect of character has been neglected in Christianity. One is a theological issue and the other is a philosophical issue.

Theologically speaking, according to Hauerwas (1985:4), traditional Protestants “have tended to emphasize the dual nature of the self, the ‘internal’, justified self divorced from the ‘external’, sinful self – the passive self from the active”. Such a distinction between two selves provides no basis for a unified view of the self capable of duration and growth (ibid). As seen in section 4.2.2.1 and section 4.2.2.4, not only is a human being relational but he is a unitary person as well. Therefore, Christian ethics should be considered using the character metaphor and the term “sanctification” rather than the command metaphor and the term “justification” (ibid).¹⁰⁰ Hauerwas (:229-230) summarizes this theological issue as follows:

The decay of our language has revealed some of the systematic inadequacies that have been endemic to the Protestant understanding of the Christian life. In particular the concentration on justification tended to impede the development of an ethic concerned with the nature and moral formation of the self. Moreover, the dominance of the metaphor and language of command in Protestant thought encouraged an occasionalistic ethic concerned with decision and judgment about specific acts. ... The ethics of character is an attempt to shift this phenomenological focus to the relation between belief and behavior, thought and action. The ethical issue is not just what we do but what we are and how what we are is formed by our fundamental convictions about the nature and significance of Christ.

¹⁰⁰ For a more detailed account, see pp. 1-10.

Philosophically speaking, according to Hauerwas (:11), “[t]he idea of character in its broadest sense is used most appropriately to identify individuality or distinctiveness.” The word “character” has become so interchangeable with the word “trait” that it indicates a particular quality that a human being has innately. In other words, the word “character” has been understood in connection with trait theory, one of the leadership theories in social science (cf. section 3.3.1.1), and with determinism in psychology (cf. section 4.2.2.3). However, Hauerwas challenges this kind of concept of the word “character” and suggests a different concept, which results from the acceptance that a human being has responsibility (cf. section 4.2.2.3).¹⁰¹ Therefore, Hauerwas emphasizes that “though much of what we are is due to our particular psychological makeup and cultural context, our character should be formed by our own effort rather than as a passive response to our particular environment” (:17). Accordingly, Hauerwas defines character thus, “[b]y the idea of character I mean the qualification of man’s self-agency through his beliefs, intentions, and actions, by which a man acquires a moral history befitting his nature as a self-determining being” (:11).

Character is also a matter of leadership as much as of ethics. Clinton (1988:57) points out that “[o]ur greatest challenge as leaders is to develop a godly character”. Richards and Hoeldtke (1980:117) also point out the importance of character in church leadership as follows: “Leadership is not so much to be public in its *activity* as in its *character*. It is the character, values, attitudes, behavior, and commitment of the leaders, as these reflect Christlikeness, that provide the compelling model”. Moreover, Richards and Hoeldtke (*ibid*) warn leaders against an immature character, giving practical instances in teaching as follows:

How impossible it would be for a materialistic person to share Jesus’ instructions on trust in a Father who cares for the lilies of the field. How impossible for a contentious and angry person to teach the peaceable wisdom described in James 3 and 4! How impossible for a domineering person to successfully teach that we are to be “subject to one another” and to adopt the attitude toward others that is taught in Philippians 2. Such a person teaching such truths would rob the learner of the compelling sense of reality that the Word of God must have if we are to entrust ourselves to it.

¹⁰¹ For a more detailed account, see pp. 11-18.

Such an emphasis on character contributes to regaining the balance between both aspects of spirituality of those Korean church leaders who have neglected the horizontal aspect of spirituality.

However, going too far towards an emphasis on character only can bring about the danger of neglecting the importance of the vertical aspect of spirituality. In that case, church leaders can run the risk of being simply moralists or religious representatives for ethics. Ellul (1986:70) emphasizes that there is no moral system in the revelation of God in Jesus Christ, but that the revelation of God in Jesus Christ is rather against morality. Ellul's focus is that the revelation of God urges God's people to transcend morality, which is revealed as a hindrance to the encounter with God (:71).

For this reason, Hauerwas (:231) emphasizes that "the kind of character we have is therefore relative to the kind of community from which we inherit our primary symbols and practices." The following explanation of Hauerwas (ibid) indicates why character is and should be a reflection of the relationship with God:¹⁰²

The sanctification of the Christian moral life is the continuous unifying of the Christian's intentions through the central image of Jesus Christ. This is not a matter of one "good work" added to another, but rather the Christian's growth in the significance of the central image that dominates the orientation of his character. The idea of character therefore provides the means of explicating the nature of the Christian life without separating that life from its source.

Though many elements of character for church leaders are recommended by several scholars (Sanders 1980; Means 1993; Getz 1997), these elements can possibly be expressed in one word: *integrity*. Hayford (1997:61-79), interactively uses the term "character" with "keeping heart", "honest to God", and "integrity". Clinton (1988:223), indebted to the ideas of Kraft and Easton who explain the qualifications of church leaders listed in Titus 1:5-9 and 1 Timothy 3:1-13 generically, points out that the thrust of all these lists is integrity. In particular, because "[i]ntegrity is foundational for effective leadership", Clinton emphasizes

¹⁰² For more general understanding of the relationship between morality and religion, see chapter 4 (pp. 95-112) of the same book of Fairweather & McDonald.

integrity testing for a leader in the early stages of his ministry (:63). For Clinton, “it must be instilled early in a leader’s character” (ibid). Lee and Moon (1995:89) also point out that no one can refute that the actual cause of leaders’ crises is in the leaders themselves and that the loss of integrity seems to be the core reason for leaders’ degradation.

7.2.4 Conclusion

The identity of church leadership lies in spirituality. Though secular leadership and church leadership have many points of similarity, there are some respects in which they may be antithetical. Sanders (1980:35) distinguishes between natural leadership (secular leadership) and spiritual leadership (church leadership) as set out in Table 17:

Table 17: Comparison between natural leadership and spiritual leadership

Natural	Spiritual
Self-confident	Confident in God
Knows men	Also knows God
Makes own decisions	Seeks to find God’s will
Ambitious	Self-effacing
Originates own methods	Finds and follows God’s methods
Enjoys commanding others	Delights to obey God
Motivated by personal considerations	Motivated by love for God and man
Independent	God-dependent

As shown in Table 17, spiritual leadership relies thoroughly on a leader’s relationship with God. Development of a relationship with God is urgently needed by Korean church leaders who devote themselves to leading God’s people using secular values. In addition, if a leader wants to influence and to guide God’s people for God’s purposes, then it is indispensable that he should develop his character (Clinton 1988:74). Indeed, though Korean church leaders spend much time in praying and in reading the Bible (vertical aspect of spirituality), they seem to fail to develop their character (horizontal aspect of spirituality). In other words, one of the weak points of Korean Christians, including leaders, is discordance between the two aspects of spirituality. Any ministerial or spiritual activity of leaders, which is not based on character, is likely to fall into authoritarianism or mysticism. Therefore, Korean church

leaders should develop and mature their character and retrieve the lost credibility in their ministerial life (cf. Figure 30).

Moreover, this spirituality should also be developed at the congregational level. In this case, spirituality in the leadership process should not be understood in the systematic, descriptive way, but in the practical, hermeneutic way. Smit (1995:39-40)¹⁰³ explains the relationship between congregational spirituality and leadership from the practical theological perspective as follows:

[S]pirituality represents the concern for authentic truth and leadership represents the guidance given and the direction chosen in the light of that truth. ... Compared to the more documentary and foundational approaches towards spirituality exercised respectively in theological disciplines such as Church History and Dogmatics, Practical Theology is primarily interested in spirituality as a communicative and interpretive process, rather than the mere description of a phenomenon and its various expressions.

In conclusion, this spirituality distinguishes church leadership from secular leadership. Church leaders should thus develop this spirituality, maintaining a balance between the two aspects of spirituality. Moreover, church leaders should develop this spirituality at a personal level and at a congregational level.

7.3 DIRECTION OF CHURCH LEADERSHIP – VISION

The term, “vision”, is today mentioned in almost every secular book on management and leadership. The value of vision in the leadership process has gradually become prominent. In the Christian environment, attention to it has increased during last decade only. In fact, unfortunately, until the end of the 1980s, it seems true that most Protestant seminaries ignored vision as a critical dimension of ministry, and Christian intellectuals, theologians, teachers and authors refused to address this subject (Barna 1992b:13). They believed that dealing with a market term, like “vision”, desecrated the Christian faith. Of course, it is true that secular

¹⁰³ Smit's dissertation (1995) deals with relationship between leadership and congregational spirituality. Similar research is found in Ackerman's book (1994).

books deal with the term, “vision”, mainly in the perspective of financial profit or organizational growth. But the term, “vision”, itself is neutral in its etymological meaning. In fact, narratives that describe vision abound in the Bible.¹⁰⁴ There is no doubt that all the leaders identified in the Bible had vision. Moreover, the church is missional (cf. section 4.3.1.3) and should perform the mission with which God entrusted it. Without vision, the church is like a luxury ship at sea, with passengers merely enjoying a luxurious life. In other words, without vision, church members will only be able to enjoy their so-called spiritual life within the church itself. Through a deep and right spiritual life, a leader should be able to direct the ways in which a congregation, as individuals and as a group, should go in their journey through this world. Therefore, vision must be another absolute principle to be studied in church leadership. The following sections will deal with the definition, importance, and discovering of vision, among many other factors, in an interdisciplinary way.

7.3.1 What is Vision?

What, then, is vision? Many secular scholars in management and leadership have explained what vision is.¹⁰⁵ Among them, Nanus (1992:8), one of the prominent advocates of vision study, as professor of management in the School of Business Administration at the University of Southern California (USC) and director of research of the USC Leadership Institute, simply defines vision as “a realistic, credible, attractive future for your organization”.

According to Nanus’ further explanation, vision, on the one hand, always deals with the future. Not only is the future realistic, credible, and attractive but also better, more successful, or more desirable for an organization than the present (ibid).¹⁰⁶ Such an idea about vision is

¹⁰⁴ For a more detailed account of this, see Barna’s book entitled *Turning vision into action*, (Ventura: Regal Books, 1996). In chapters 3 and 4, he evaluates in detail narratives of several biblical characters who had a clear vision gained from God, and uncovers 18 lessons about vision.

¹⁰⁵ Cf. Bennis, W & Nanus, B (1985); Koestenbaum, P (1991); Kouzes, J M & Posner, B Z (1995); Senge, P M (1990); Peters, T (1989).

¹⁰⁶ This idea was already expressed in his previous book entitled *Leaders: The strategies for taking charge* written with Warren Bennis in 1985 (New York: Perennial Library). They say “a vision articulates a view of, a realistic, credible, attractive future for the organization, a condition that is better in some important ways than what now exists” (:89).

in line with that of Augustine. According to Augustine, “a future is not something that exists somewhere in front of us and that gradually approaches close before us, but it is a vision that exists in the now in our heart in the form of expectation” (Lee & Moon 1995:127 my translation). The leaders in the Bible are the very people who lived the future in the very real present according to God’s vision. Bishop Storey of the Central District of the Methodist Church in South Africa (1995:70), who played an outstanding role in the anti-apartheid struggle with Archbishop Desmond Tutu during the 1980s, introduces some biblical leaders for illustration as follows:

Abram and Sarah’s lives were dominated by the vision given them of a new nation. Moses’s life by the journey from slavery to freedom, Isaiah’s by the vision of a people restored to God and forgiveness, Paul the Apostle’s by Asia Minor won to Christ. Their thinking was shaped by God’s destination for them. Jesus, supremely, lived as if the Kingdom He declared was already established. **He lived God’s future in the now.**

On the other hand, “vision is a signpost pointing the way for all who need to understand what the organization is and where it intends to go” (Nanus 1992:9). In other words, vision is the guiding light that indicates direction and that empowers people to travel in that direction. That guiding light does not only shed light on the future, but on the past, and the present too. Vision is thus a synthesis of hindsight, insight, and foresight (Lee & Moon :129). Such a vision makes time fly in reverse from future to present and past because futuristic vision activates the present and an activated present becomes the past (:127).

In this sense, vision always accompanies faith such as believing that God created my inmost being and knitted me together in my mother’s womb (Ps 139:13); that before God formed me in the womb He knew me and before I was born God set me apart for His mission (Jer 1:5); and that God would complete His mission in and through me until the day of Christ Jesus (Php 1:6) even under any suffering (2 Ti 1:11-12). Such faith makes it possible to open my eyes and to see what others cannot see. Therefore, Clinton (1988:117) expresses the intimate relationship between vision and faith as follows: “Faith challenges are directly linked to effective ministry. Leaders are people with God-given vision, and one of their essential functions is to inspire followers with that vision and hope. They cannot fulfill this function without faith.”

There are tremendous illustrations of biblical leaders with that faith in chapter 11 of the Book of Hebrews. They positively proved that vision always accompanied faith. The author of Hebrews thus expresses that “faith is being sure of what we hope for and certain of what we do not see” (Heb 11:1).

Consequently, therefore, vision always requires creativity, courage, change, adventuresomeness, patience, decision-making, and vitality instead of stability, relaxation, a peace at any price principle, and living in a happy go-lucky way. The former elements are indispensable for making an invisible and uncertain future realistic. Skills, talents, and resources of people or organizations can also somehow be crucial in making a vision come true (Nanus :8).

In conclusion, Barna (1992b:27) who first deals with vision in detail from the Christian perspective, gives chapter highlights of chapter 2 of his book as follows:

Vision is clear.

Vision is preferable to the current state.

Vision concentrates on the future.

Vision is from God.

Vision is a gift to leaders, which is tailored to their circumstances.

Vision reflects a realistic perspective.

Vision is dreaming the most POSSIBLE dream.

Vision is built on reality.

A visionary pastor is a successful pastor.

Accordingly, Barna’s definition of vision is “a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances” (1992b:28). In a word, this definition seems little different from Nanus’ definition of vision except in one fundamental aspect, “vision is from God” or “imparted by God”. This aspect concerns the origin of vision and will be dealt with in section 7.3.2.3.

7.3.2 Why is it so Important?

Bennis (1989) provides empirical proof of the importance of vision through his discovery that vision is a most common characteristic of leaders from his interviews with 28 top ranking American leaders in various fields such as science, culture, business, sports, and art. In this section, Bennis' empirical result will be supported theoretically in three dimensions: the outward, inward, and upward dimensions.

7.3.2.1 Outward Dimension – Sociological Understanding

One of the most popular words in expressing this world seems to be “change”. In 1970, one of the prominent futurologists, Toffler (1970:11) described the great power of change as follows: “Western society for the past 300 years has been caught up in a fire storm of change. This storm, far from abating, now appears to be gathering force. Change sweeps through the highly industrialized countries with waves of ever accelerating speed and unprecedented impact”.

According to Toffler, this acceleration of change does not simply confront industries or nations, but personal lives as well (:12). It forces people to act out new roles, and confronts them with the danger of a new and powerfully upsetting psychological disease (ibid). Toffler calls this new disease “future shock” (ibid). To him, this future shock is a much more powerful and serious malady than culture shock, which “causes a breakdown in communication, a misreading of reality, an inability to cope” (:13).

To try and cope with this acceleration of change, a person should learn to love change. Peters (1989:45) states that “loving change, tumult, even chaos is a prerequisite for survival, let alone success”. According to Peters, loving change is no longer a matter only for ambitious leaders, but for every single leader.

Unevenness is another characteristic of change. The future enters the present by force at differing speeds (Toffler 1970:21). The rates of change are different for each and every society, for each region in the same society, and for each group in the same region (:22). Therefore, Toffler (1980:16) points out that “[t]he world that is fast emerging from the clash of new values and technologies, new geopolitical relationships, new lifestyles and modes of communication, demands wholly new ideas and analogies, classifications and concepts”.

Such chaos makes many people bewildered, frustrated, and even desperate because they cannot see clearly where to go. It is natural, in such circumstances, for leaders to feel that it is very difficult to find out how and where to lead their organizations and followers who wander about sometimes losing their way.

Futurologists such as Alvin Toffler, John Naisbitt and Howard A. Snyder have studied some trends of the future world in order to offer encouragement to people.¹⁰⁷ Even if studying future trends helps people to acknowledge and analyse the changing world and the coming future, it does not guarantee hope for the future, for a bright future. Rather, this can be achieved by developing and sustaining a compelling organizational vision that can profoundly increase a leader's chance of success despite all the tumult and all the problems (Nanus 1992:xviii). The importance of vision is clearly revealed in what Nanus expresses as the main message of his book *Visionary leadership*: “[t]here is no more powerful engine driving an organization toward excellence and long-range success than an attractive, worthwhile, and achievable vision of the future, widely shared” (1992:3). Finally Nanus (1992:10) affirms that “vision is central to leadership” and “[i]t is the indispensable tool without which leadership is doomed to failure”.

Harvard Business Professor Rosabeth Moss Kanter also points out, in her foreword to Lovett H. Weems' book entitled *Church leadership: Vision, team, culture and integrity*, that leaders as change masters should, first of all, formulate a vision that gives direction to people's hopes and desires (Weems 1993:7).

Peters (1989:401), warning that visioning should not become a fad, emphasizes that “[f]ailure, today, is failure to change. The leader's vision is at once the license to dare to be better and

¹⁰⁷ For a more detailed account, see, in the secular perspective, Toffler, A *The third wave* (London: William Collins Sons, 1980); Powershift: *Knowledge, wealth, and violence at the edge of the 21st century* (New York: Bantam Books, 1990), Naisbitt, J *Megatrends : Ten new directions transforming our lives* (New York: Warner, 1984); *Megatrends 2000 : Ten new directions for the 1990s* (New York: William Morrow, 1990); *Megatrends Asia : The eight Asian megatrends that are changing the world* (London : Brealey, 1996), and in the Christian perspective, Snyder, H A with Runyon, D V *Foresight: 10 major trends that will dramatically affect the future of Christians and the church* (Nashville: Thomas Nelson Publishers, 1986); Snyder, H A *EarthCurrents: The struggle for the world's soul* (Nashville: Abingdon, 1995).

the beacon and 'control system' which keeps the process of mastering new worlds from deteriorating into directionless anarchy".

7.3.2.2 Inward Dimension – Psychological Understanding

Such change described above generates other factors that are connected to one another. Armour & Browning (2000:7) termed them the "Four Big C's": change, complexity, confusion, and conflict. They are all connected to one another as links in a chain. Armour and Browning (ibid) explain this as follows:

We are going through a period of human history when change and complexity seem to feed on one another. Complexity forces us to change. But change only makes things more complex. No wonder we end up confused. Nor is it surprising that conflict is on the rise. Confused people often end up at odds, over the direction to take.

There is little doubt that all kinds of organizations in the world are exposed to these "Four Big C's". They themselves operate powerfully upon every moment of organizational life. They have also penetrated congregational life. However, according to Armour and Browning (1995:4-5), church leaders have made the mistake of dealing with them in three ways: overlooking the threat of conflict, lacking in a cogent method of anticipating and minimizing the risk of dissension, and simplifying conflict when it does in fact take place. Such leaders and communities are dying for an unknown reason like frogs in ever-increasing boiling water (Barna 1990:21).

Armour and Browning (1995:6) have discovered that the "Four Big C's" in a congregation result from diversity, "too many people with too many different ideas about how things ought to be done" and they explain the reason for this diversity using the concept of intrapersonal systems, which originated with the late Clare W. Graves (cf. section 4.2.2.5).

According to Graves (1974:72), "[T]he psychology of the mature human being is an unfolding, emergent, oscillating, spiralling process marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as man's existential problems change. These systems alternate between focus upon the external world, and attempts to change it, and focus upon the inner world, and attempts to come to peace with it,

with the means to each end changing in each alternately prognostic system”. In a word, “man tends, normally, to change his psychology as the conditions of his existence change” (ibid).

Even if a theory of thinking systems is very useful in understanding how a person thinks or why a person acts in a certain way in organizational life, it is beyond the scope of this study to scrutinize the eight systems individually and how they interact with one another (see Tables 6 & 7 for each system’s observable behaviours at the personal level and at the group level). Rather it is sufficient for this study to reveal, through brief understanding of this theory, that “Four Big C’s” are not only a matter of outside, but also a matter of inside, which is based on the premise that “we do not view things alike because we are not “wired” alike inside” (Armour & Browning 1995:8).

However, understanding systems theory does not guarantee the absence of tension in a group, an organization, or a congregation. It brings about, as trends study does, only an understanding of phenomena that exist in organizational life. Armour and Browning (1995:205-217) point out that four elements are essential for effective ministries that harmonize the diversity that always exists in a multi-system church and that are synergetic with several different systems. One of the four essentials is to project a vision for the future.

Even if we believe that diversity is a God-given blessing (Armour & Browning 2000:16) and a source of strength (:17), our ministries cannot help but follow their own paths unless they have a uniting vision (:138). The importance of vision in the dimension of the inward is revealed in Armour and Browning’s explanation as follows (ibid): “Like Israel in the days of the judges, everyone does what is right in his or her own sight (Jdg 21:25). The result was chaos and anarchy in Israel. The same thing will happen in the church.”

7.3.2.3 Upward Dimension – Theological Understanding

In the two previous sections, the importance of vision has been proven through sociological and psychological approaches. However, there is another dimension, which is most important in the Christian perspective, to understand how essential vision is: the dimension of the upward based on theological understanding.

First of all, the Bible verifies the importance of vision. Proverbs 29:18 says, “Where there is no revelation, the people cast off restraint”. In the King James Version, expresses this as, “Where there is no vision, the people perish”. God exhorts His people to live out their lives according to the vision that He reveals to them. Jesus Christ does not want the blind to lead the blind (Mt 15:14). He severely rebukes Pharisees as blind guides who cannot see God’s vision (Mt 23:13-36). Such a concept is also disclosed, implicitly and explicitly, in many narratives in the Bible as mentioned before. Thus, vision is not a man-made tool to accomplish one’s own goals, but a God-given principle to fulfil God’s mission.

The upward dimension is not generally considered by a non-Christian leader. A non-Christian leader uses vision in order to achieve his own goal, coping alone with the “Four Big C’s” which encircle the outward and inward dimension of an organization. Therefore, the vision that a non-Christian minded leader presents is formed by his own ideas. Nanus (1992:34) answers his own question about where a leader’s vision comes from as follows:

Vision is composed of one part foresight, one part insight, plenty of imagination and judgment, and often, a healthy dose of chutzpah. It occurs to a well-informed open mind, a mind prepared by a lifetime of learning and experience, one sharply attuned to emerging trends and developments in the world outside of the organization. Creativity certainly plays an important part, but it is a creativity deeply rooted in the reality of the organization and its possibilities.

According to Nanus, because a vision presents a realistic, credible, and attractive future (:8), a leader’s abilities such as experience, insight, value, and knowledge, accumulated through his lifetime, become very important for creating this vision. By activating those elements, leaders are able to analyse circumstances surrounding the organization, to anticipate the future, and to motivate people to act. Thus, the future of the organization, called its vision, relies ultimately on the leader’s ability, expressed as “a well-informed open mind”.

But such vision based on the leader’s ability only has a certain vulnerability. Because humans are not perfect, their visions, created by themselves, are “tempered by their perceptions of human limitations, resource realities and incomplete information about the environments they seek to conquer” (Barna 1992b:70-71). Speaking in more biblical terms, humans themselves can never create the right vision because their thoughts and hearts are futile and darkened (Ps 94:11, Ro 1:21) and because the god of this age blinds the minds of unbelievers (2 Co 4:4).

For the marketplace, vision can only be a tool for its own purposes such as profitability, organizational expansion, image enhancement, product improvement, or creative initiative (:70). Such vision has nothing to do with constructing God's kingdom, that is, a redemption-completed world, a justice and love-prevalent society, a God-fearing culture, and common good-pursuing mores. Historically, great tragedies have occurred, brought about by man-made vision, such as Hitler's holocaust of the Jews.

Therefore, it is very important to recognize that true vision comes from God. As seen in section 7.3.1, there seems generally no dissimilarity between Nanus' explanation of vision and Barna's. But there is one salient distinction between the two definitions of vision: it is that Christian vision does not originate from the leader himself, but from God.

For church ministry, that is much more obvious. The church is unique and different from any other organization (cf. section 4.3.1.2). God gave authority to His only begotten Son, Jesus Christ, as the head of the church, His body (Eph 1:22-23). Even though God works through His chosen leaders, Jesus Christ is the ultimate leader of the church (Mt 23:10). Thus, vision for church ministry should not be the leader's dream, but God's dream. Shawchuck and Rath (1994:34) support this by defining vision as "God's dream of how things might be, dreamed within the heart of the person or congregation that faithfully works in harmony with God".

In conclusion, Christian vision is important because of the fact that it comes from God. God-given vision is perfect, blessed, and inspired because it is based on the values and principles that are central to His Word and reflect His character (:72-73). It is granted to His people who are willing to expand His kingdom. Without God-given vision, church leaders cannot help being blind guides who lead God's people according to their own will in this corrupt world.

7.3.3 How to create Vision?

In the previous section, the importance of vision has been examined sociologically, psychologically, and theologically. For this section, contextual, anthropological, and theological aspects will be examined in the process of creating vision, without leaning exclusively upon any one of them. Nonetheless, the contextual aspect will be mainly studied

in this section while the anthropological and theological aspects will be briefly explained because both the latter aspects have already been disclosed in the previous sections.

From an anthropological aspect, leaders should know themselves in order to create vision. In section 4.2, we looked into the basic characteristics of a human being from the perspective of practical theology. Here, more specifically, leaders should evaluate themselves in all areas such as character, personality, intellectual ability, emotions, experience, hobbies, merits, disadvantage, favourite things, and contemptible things, in order to create a suitable vision.

Barna describes 40 specific questions in evaluating the self in several areas such as emotions, ability, intellect and perspective, heart, mentors and models, and ministry (1992b:80-84). It is very important for leaders to answer these questions in order to recognize where and who they are at present. For church leaders, thus, their abilities such as experience, insight, value, and knowledge, developed through their spiritual journey of life, can be useful in taking hold of God's dream as dreamed in their heart.

However, this evaluation is only the first step in knowing the self. A person must realize that there is another self who can be more mature through the work of the Triune God. The present self is not too deterministic to move forward. The present self always has the possibility of being another self, a self whom God wants. A person has the potential to be proactive beyond the present self.

Therefore, God's vision must not always be captured on the basis of a person knowing his present self only. Knowing the desirable self whom God wants him to be is much more essential to seeing God's vision. This leads to a theological aspect.

From a theological aspect, leaders should know God. Because a vision is God's dream, first of all, leaders must be able to read God's mind to capture that vision. To read God's mind is related to the leader's spirituality. As seen in section 7.2.2, the vertical aspect of spirituality is the relationship with God. The nearer church leaders are to God, the more clearly they can understand what God wants them to do. To put it another way, poor spirituality makes the vision blurred whereas mature and deep spirituality makes the vision clear. Without a leader's deep relationship with God, God's vision cannot be dreamed in his heart. Shawchuck and Rath (1994:15) give a clear explanation of this as follows:

The first Quality God looks for in our ministry is a quality relationship between ourselves and God. The Quality of this relationship affects all the other qualities in our work. Without high-quality relationship with God, one will be a trifler in work and ministry. Without vision there is no quality; only unfocused, and often fretful, activity and vision is gestated in the womb of one's relationship with God. Without vision the people perish. Without vision the ministry will perish. Without vision *the minister* perishes.

According to Shawchuck and Rath, spirituality always visualizes God's plan, will, and purpose towards this world. In this sense, praying and reading the Bible, once again, are indispensable for church leaders in order to grasp God's vision. Barna introduces another tool for knowing God, which is fasting (1992b:88-91). But fasting should be considered as part of praying. When praying, a person can try fasting to concentrate on God only. Without praying, fasting itself does not ensure that God enters a person's heart.

Finally, from a contextual aspect, leaders should be sensitive to understanding the context in which they reside. When God shows His vision to His people, He never disregards the environment in which they work because He always works in history. His vision takes concrete shape in a certain time, in a certain place, and in a certain event. Thus, church leaders should fully understand the context in which they minister in order to capture God's vision.

There is no doubt that the study of PTE would construct a broad background for the practical understanding of the local church (cf. section 4.3). Nonetheless, it is congregational studies that have contributed to developing a contextual understanding of each single congregation more specifically.

The Project Team for Congregational Studies (PTCS) has made a fruitful effort since the 1980s to persuade people to pay attention to the study of the local church by initiating various activities, by holding conferences, and by publishing several books.

One of the prominent books for congregational studies is *Handbook for congregational studies*, edited by Jackson W. Carroll, Carl S. Dudley, and William McKinney, which the PTCS published in 1986. Twelve years later, in 1998, this book has been revised and published again under the title *Studying congregations: A new handbook*, adding one more

editor, Nancy T. Ammerman, to the editors of the 1986 version. In the revised edition, the editors introduce several research literatures on congregations, which have burgeoned in the 1990s.¹⁰⁸

According to the PTCS (Ammerman, et al 1998:10-12), congregational study is so disciplined, in the ways that information is both gathered and interpreted, that it can be especially effective at turning points in the congregation's life that require new direction for the future of the congregation, that is, vision.

The PTCS explores what it calls "frames" or "lenses",¹⁰⁹ four specific ways to look at information: the ecological frame, the culture frame, the resources frame, and the process frame. Though it is beyond the scope of this study to look into all four frames, we need, at least, to look at the ecological frame through which the congregation is regarded "as an organism in an environment in which there are many other organisms that together make up the social and religious world", and "as open systems, implying systemic interaction"¹¹⁰ both within congregations and between congregations and their environment" (Ammerman, et al 1998:14).

When Eiesland and Warner understand the congregation in terms of the ecological frame, they mean the congregation is one among many organizations (1998:40). But every single congregation is unique and special in the context in which thousands of other congregations and organizations relate to one another as a net (:41). This ecological understanding of congregation provides an insight that every single congregation can obtain its own vision

¹⁰⁸ For more detailed lists, see their book (1998:12-13).

¹⁰⁹ In using the concept of "framing", the PTCS is indebted to the work of Lee Bolman and Terrence Deal, in *Reframing organizations: Artistry, choice, and leadership* (San Francisco: Jossey-Bass, 1991).

¹¹⁰ In the original edition, *Handbook of congregational studies*, the authors state the two-way, interactive process between congregation and context as follows (1986:48):

A congregation – its theology and ethics, its worship, its style of operation, and what it does or does not do with reference to mission – is profoundly shaped by its social context.

A congregation, by virtue of its relationship to a religious or faith tradition, has the capacity, in a limited but crucial way, to transcend the determinative power of the social context so that it influences the context as it is being influenced by it.

from God that is unique and special within the context that surrounds it. This leads to the conclusion that no leader needs to copy a successful leader's vision and simply paste it onto a different situation, and that every vision must fit the situation in which God places that leader (Clinton 1988:202).

When Eiesland and Warner understand the congregation in terms of the ecological frame, they also mean that the context of the congregation must be extended from the local to the global community (ibid). Global circumstances in all areas such as religion, the economy, politics, culture, art, and education sway directly or indirectly the life of the local church. Put another way, even one local church should consider its context locally and globally when it tries to capture the new direction in which it should go.

According to Eiesland and Warner, contextual understanding of the congregation can arise in three layers: demography, culture, and organization. They give brief explanations of these layers as follows (:42):

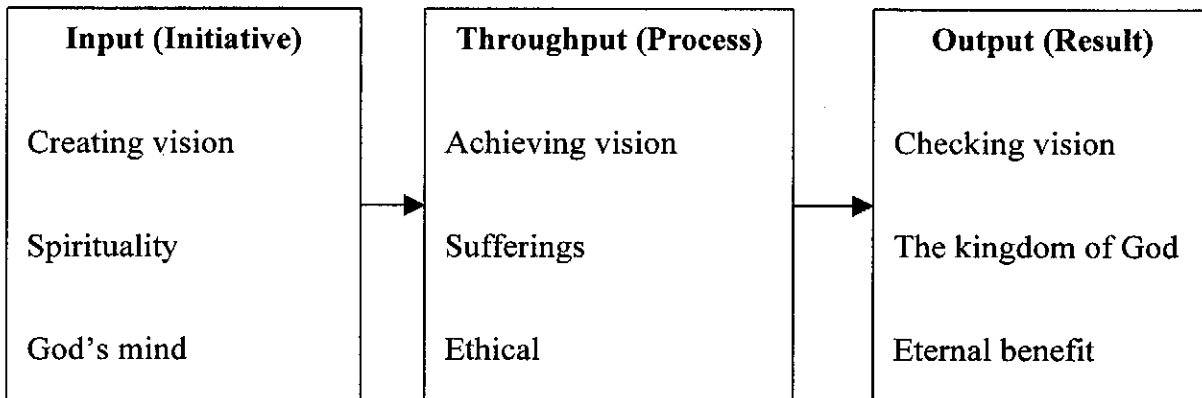
The first layer is demography, or the characteristics of the people in the community, described in terms of numbers, age, and sex distribution; ethnic and racial profile; and changes in these data over time. The second layer is culture, or the systems of meaning, values, and practices shared by (and constitutive of) members of the community and groups within the community. The third layer is organization, or the systems of roles and relationships that structure the interactions of people in the community. These three levels – demography, culture, and organization – will help us understand the complex dynamics of the community.

However, the context of the congregation is somewhat limited in terms of specific time, place, and person (:43). The study of the congregation's context, thus, necessitates many participants who are well familiar with its local circumstances such as pastors, group leaders, professionals, and even lay members (ibid). Through the study of the congregation's context, the whole congregation including leaders and members can recognize where it was, where it is, and where it will be. This is the way of capturing a vision for the congregation.

7.3.4 Conclusion

In conclusion, the vision procedure can be explained in four phases: input (initiative), throughput (process), output (result), and feedback. Figure 31 shows this clearly.

Figure 31: Vision procedure



– Input (Initiative)

The task of a leader in this phase is to create vision, which is imparted by God. In this phase, a leader's spirituality plays a significant role because "[v]ision, for the faith community, is not born from the creative imagination of strategists, but 'reflects the encounters of people with the holy'" (Smit 1995:144; cf. Foster 1989:15). In other words, a leader should know God's mind, character, will, and mission in order to create vision (Barna 1992b:12). Korean church leaders who indulge in the success syndrome and materialism, and who lead their congregations to achieve their own goals, disguised with the slogan, "for the glory of God", should remind themselves that vision comes from God and that they should preferentially focus on understanding God's mind to create a God-given vision.

– Throughput (Process)

The task of a leader in this phase is to achieve God-given vision with faithful and effective strategies. In this phase, a leader should be awakened from the illusion that a vision would be automatically achieved without any problem because it is God-given. Rather, this vision is

often accompanied by suffering. Because the vision is usually born in a hopeless condition, suffering naturally occurs in the process of transition from darkness to light, from despair to hope (cf. Hall 1988:107-110). In addition, “vision is not to be understood as a blue print for life, but a guide providing meaningful truths, ethical principles, virtues to live by, and images of promise and hope that facilitates the faith community’s participation in God’s reign” (Smit 1995:198; cf. Groome 1991:217). Therefore, Korean church leaders should not only accept any suffering in the process of implementing a vision, but they should also reinforce the ethical aspects of a vision because “vision includes both mission (what we should do) and the culture of people (what we should be)” (Stevens & Collins 1993:45).

– **Output (Result)**

The task of a leader in this phase is to check the achieved God-given vision against two criteria. One criterion is the concept of God’s kingdom, and the other criterion is the eternal benefit of God’s people. God-given vision does not always coincide with numerical growth or prosperity of the church because the vision also concerns the larger community, this world, in terms of the concept of God’s kingdom, which includes both the church and the world upon which God’s reign operates. In addition, God-given vision, achieved through suffering, promises God’s people not worldly blessings, but eternal benefit, that is, not abundance of possessions, but abundance of being (cf. Hall 1988:107-110). Therefore, Korean church leaders should include both evangelism and social responsibility in their ministries in the light of God’s kingdom (cf. section 4.3.1.3) and encourage God’s people to focus on the eternal benefit when they participate in and achieve a God-given vision.

Another task of a leader in this phase is to obtain practical opinions (feedback) concerning the achieved God-given vision from church members who have participated in implementing the vision so that these opinions can be reflected in the next stage (input). Korean church leaders have disregarded, in particular, the importance of feedback in the vision procedure, because of their misconception that God-given vision can be channelled only through a leader.

7.4 MOTIVE OF CHURCH LEADERSHIP – LOVE

The final absolute principle that this study proposes, which should not be overlooked in church leadership, is love. If spirituality reflects the identity of church leadership and vision exposes the direction of church leadership, love represents the motive of church leadership. The following sections will deal with several themes: importance of motive, wrong motives in church leadership, agapic love as the ultimate motive in church leadership, a challenge against agapic love, and the possibility of agapic love.

7.4.1 Importance of Motive

Most of the literature and books on secular leadership contain one section dealing with motivation theories because “few aspects of human behavior have been the subject of so much attention as that of motivation” (Hughes, Ginnett, & Curphy, 1996:374). Researchers in secular leadership know that a leader cannot perform his task properly without knowing what motivates people (Koontz, O’Donnell, & Wehrich, 1980:631). The focus of researchers, therefore, lies mostly in identifying how leaders can motivate followers to achieve their goals; and what are the motivators that induce an individual to perform enthusiastically.

In fact, these motivation theories have been deeply affected by psychology, which pursues the understanding of the mental character of a human being. As psychologists, Hughes, Ginnett, and Curphy (1996:374-390) broadly overview at least eight different approaches in four broad categories of motivation theories: need theories (Maslow’s hierarchy of needs and Alderfer’s existence-relatedness-growth theory), individual differences in motivation (achievement orientation and intrinsic motivation), cognitive theories (expectancy theory and goal setting), and situational approaches (the job characteristics model and the operant approach).¹¹¹ Those different theories of follower motivation provide an insight for leaders who should know how to properly apply each of them to various situations to best achieve their goals.

¹¹¹ For a more detailed account of each theory for the understanding of follower motivation, see their book entitled *Leadership: enhancing the lessons of experience* (Chicago: Irwin, 1996:364-390). They offer quite a few references for motivation theories.

Though these follower motivation theories are also important enough to be studied in church leadership, it is beyond the compass of this study to look into them in detail. In contrast, this section will deal with a leader's motive in leading followers. After all, in terms of the researcher's assumption that a leader's inner motive is more important than a leader's ability to motivate followers in the leadership process, this section will try to answer the question: what is and should be the motive of a church leader in leading God's people?

The Oxford dictionary defines motive as "that which causes somebody to act in a particular way". This means that a person's behaviour style or pattern, whether good or bad, is an external expression of his inner motive and that a person's decisions, whether major or minor, are affected by his motive (Hocking 1991:148). That is, a leader's motive induces certain behaviour styles and decisions in him and these styles and decisions directly affect his followers' lives. In other words, the quality of the followers' lives is totally reliant on the leader's motive. As long as a leader's motive is based on the right foundation, people will willingly follow him no matter what his behaviour styles or decisions are, because people know that their leader is impelled by the right motive. This is why in church leadership a leader's motive is so important.

Then, what should be the motive of a church leader in leading God's people? The answer, quite simply, is love. Before scrutinizing this in detail, several wrong motives in church leadership will first be looked into in the following section.

7.4.2 Wrong Motives in Church Leadership

Hocking (1991:148-160) points out that there are six areas in which a church leader should be careful about his motivation in exercising leadership: position, money, fame, personal need, obligation, and achievement goals. Each of these will be briefly explained in this section.

1. Position

According to Hocking (:149-151), a leader who is motivated by position tends to have the wrong aims: that this position would bring him ultimate authority; that this position would put him in control of others; and that this position would make him admired by others. A major

cause of crisis and schism in the history of the church has almost always been the power exercised by church leaders, ironically claiming to be disciples of Jesus Christ who, in contrast, abandoned the highest and the most glorious throne in heaven and became the most abased of men (Nouwen 1989:59; cf. Php 2:1-8). The following description by Nouwen shows how powerful the temptation of power is to leaders and why leaders are so tempted by power (:59-60):

What makes the temptation of power so seemingly irresistible? Maybe it is that power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life. ... [W]e have been tempted to replace love with power. ... The long painful history of the Church is the history of people ever and again tempted to choose power over love, control over the cross, being a leader over being led.

In other words, if a leader tries to lead people through power, he is a foolish leader who takes the easiest but the worst way in leadership performance. Therefore, Nouwen (:60) concludes that the true leaders are those who resist the temptation of power to the end and thereby give the followers hope.

2. Money

Another possible wrong motive in church leadership is money. Hocking recommends church leaders to ask themselves the following questions in order to test whether they are motivated by money or not (:151-153). The first question is “[A]m I a leader because I am paid?” If a church leader performs his job because he is paid, his leadership must be, at most, equivalent to what a manager does for a company. Such a leader cannot create any ministry beyond the job that corresponds to the salary that he receives. The second question is “[D]o I lead because I need the money?” In the Korean church, church members usually give some money out of gratitude to a pastor who visits them and leads a home service. However, a church leader who is used to receiving money from his members is apt to feel hurt when his members do not offer any money, whether deliberately or not, after a visitation, because he has already become a slave of money. The final question is “[D]o I lead because I want to get rich?” Those who attain to this stage will not be called church leaders any more. However, many church leaders today seem to be tempted to become rich through their ministries. These leaders should listen very carefully to the warning of Paul (1 Ti:6:9-14; cf. Lk 16:13-15):

People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. ... I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ.

3. Fame

To lead people in order to vaunt your name is to be motivated by fame. Such a leader wants people to recognize his ability by which he can do what others cannot. He is always interested in people's evaluation of himself. Therefore, such a leader is used to doing something that would attract people's attention, not something that would please God. A leader might as well usurp the glory that God should receive through his ministries as undertake ministries in order to obtain fame. The confessions of John the Baptist (Jn 1:19-28, 3:29-30) and of Paul (Gal 2:20, 6:14; Php 1:20, 3:2-8), which show thorough self-denial and their desire to give all the glory to God, should also be confessed by a leader who has pursued fame (Hocking :155).

4. Personal need

Loneliness is so often a concomitant to a leader's life that he may be tempted to exercise a leadership that will attract the company and support of others (ibid). Church leadership is not to be exercised at the personal level but at the congregational level. When a leader exercises leadership at the personal level, he is apt to fail to make right and objective decisions. Put another way, a leader, indulging in self-pity, cannot lead people for their eternal benefit. Sometimes loneliness and emptiness of heart make a leader look for not only the emotional encouragement of others but also physical expressions of affection (:156). It is more dangerous to exercise leadership out of a need for physical affection than for emotional encouragement because the former can make both leader and followers who show physical affection commit sin. For this reason, Hocking suggests two preventatives in this area for leaders: one is "[D]on't give physical affection out of a sexual need, except to our marital partner" and the other is "[D]on't give physical affection to members of the opposite sex when you are alone or isolated from other people" (ibid).

5. Obligation

Some leaders lead people out of obligation. Joy, enthusiasm, spontaneity, and creativity cannot be found in a leader who exercises leadership because of his sense of obligation only. This obligation generally arises out of the lack of a healthy self-image (Hocking :157; cf. section 4.2.2.2) and the lack of an awareness of being a free person (cf. section 4.2.2.3). Because a person's relationship with others is not one of duty but of love (Ellul 1986:71), a leader should choose love rather than obligation as his motive in leading people.

6. Achievement goals

A leader, motivated by the success syndrome, leads people in order to achieve his goals. He obtains a sense of satisfaction when he achieves what he planned. Such a leader compares the accomplishments of this year with those of last year and he puts all the energy of the congregation into making the former better than the latter. Moreover, he evaluates himself against others and does his best to prove to himself and others that he achieves better or more than others. Such a leader tends to focus on size, quantity, numbers, and to what extent he achieves his goals rather than on quality, God's will, and why he achieves them. In other words, his concern is only his own satisfaction rather than God's kingdom and the eternal benefit of his followers (cf. Figure 31). However, it is indeed very difficult for a leader to discern whether he is motivated by the success syndrome or loyalty to God because leadership motivated by goal achievement is usually exercised in the name of God. Therefore, Korean church leaders, in particular, should be supremely careful of discerning their real motive because they are overexposed to the temptation of the success syndrome (cf. section 5.3).

7.4.3 Agapic Love as Motive in Church Leadership

What then must be the motive of a church leader in exercising leadership? Conclusively speaking, as mentioned in section 7.4.1, it is by love that a church leader is to be motivated in guiding God's people. This is noticeably revealed in the answer of Jesus Christ to the question of one of the Scribes in Matthew 22:35-40:

One of them, an expert in the law, tested him with this question: "Teacher, which is the greatest commandment in the Law?" Jesus replied: " 'Love the Lord your God with all

your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

This text seems to be a condensed expression of the whole teaching of Jesus Christ in his public life. It shows three kinds of love: loving God, loving self, and loving others. This section, however, will focus on loving others because the concept of loving God can be understood in relation to spirituality, which has been scrutinized in section 7.2, and the idea of loving self can be totally comprehended in terms of a healthy self-image, which has been examined in section 4.2.2.2.

Jesus Christ is the greatest exemplar of showing love as a motive in leading people. Jones reveals that the authors of the Gospels often describe people as those whom Jesus *loved* (1995:255) (cf. Mk 10:21; Jn 11:5, 35-36, 13:1, 23, 34, 19:26), affirming that “Jesus could lead people because, quite simply, he loved them” (:256) and that Jesus knew his disciples would ultimately come back to him because he loved them (:257). When Jesus Christ taught his disciples on the mountain (Mt 5:1-7:29), he expanded the object of love from loving one’s neighbour (5:43) even to loving one’s enemy (5:44) because any natural person can practise loving those who love him in return (5:46). Jesus Christ himself fulfilled his teaching by giving himself, who was without sin, to a death that would redeem mankind. Jesus Christ was nailed on the Cross by his great love, which was shown to all men, enemies of God (Ro 5:6, 8, 10). In a word, the motive of Jesus Christ in his ministry was love for mankind.

The Apostle Paul is another exemplar. In his ministry, Paul was motivated not by money, popularity, or anything else, but by love towards the people to whom he ministered. All his letters in the New Testament show that Paul, throughout his whole ministry, is full of passionate love towards people, both believers and non-believers. To believers, Paul is filled with a nurturing love with which he is eager to increase their sincerity in following Jesus Christ while, to non-believers, he is bursting with a flaming love with which to lead them to Jesus Christ. 1 Thessalonians 2:1-12 representatively furnishes a powerful opportunity for readers to see Paul’s love towards people:

... For the appeal we make does not spring from error or impure motives, nor are we trying to trick you (v.3). ... You know we never used flattery, nor did we put on a mask to cover up greed – God is our witness (v.5). ... [B]ut we were gentle among you, like a

mother caring for her little children (v.7). We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us (v.8). ...

Puritans also seem to have known how important love is in their ministry. Baxter (1956:75-76), one of the greatest Puritans, states the importance of love-motivated leadership quite clearly in his exhortation towards pastors who lead God's people as follows:

The whole course of our ministry must be carried on in a tender love to our people. We must let them see that nothing pleaseth us but what profiteth them; and that what doeth them good doth us good; and that nothing troubleth us more than their hurt. Yea, the tenderest love of a mother should not surpass ours. We must even travail in birth, till Christ be formed in them. They should see that we care for no outward thing, not money, not liberty, not credit, not life, in comparison of their salvation; but could even be content, with Moses, to have our names blotted out of the book of life rather than that they should not be found in the Lamb's book of life. Thus should we, as John saith, be ready to 'lay down our lives for the brethren', and with Paul, not to count our lives dear unto us, so that we may but 'finish our course with joy, and the ministry which we have received of the Lord Jesus'. When the people see that you unfeignedly love them, they will hear anything and bear anything from you, and follow you the more easily.

Today, however, love is disappearing from church ministry. Love-motivated leadership is becoming more and more alien to church leaders (Haggai 1986:45), instead, method-oriented leadership receives their rapt attention. Means (1993:25) points out this phenomenon as follows:

Our current mentality and literature emphasize managerial exploits, pragmatic strategies, technological expertise, and an incredible array of pragmatic methodologies for building churches, but barely refers to the necessity of loving people deeply and passionately. As a result, many contemporary church members feel used rather than cared for.

The love that has been mentioned up till now in this section refers, of course, to the agapic love that God shows mankind. It is generally known that there were four or five different types of love in Greek, namely: *philia*, *storge*, *eros*, *agape* and *self-love*. It is not the agenda of this study to explain in detail each of these different types of love, but one challenge to the possibility of practising agapic love among human beings will be briefly looked into in the following section.

7.4.4 A Challenge to Agapic Love

This unnerving challenge comes from psychology. Freud, a prominent psychologist, emphasizes that human beings cannot practise universal and unconditional love as God does. Jackson (1999:57-61) summarizes Freud's critique against the possibility of human beings practising agapic love as follows:

In calling for equal regard for all other human beings, agape is not psychologically possible, Freud believes: we simply cannot love more than a few people with genuine concern and intimacy. If we hold ourselves to a standard of universal love, therefore, the self-criticisms leveled by conscience will inevitably make us petulant and/or neurotic. In being unconditional, moreover, agape is unjust: it fails to honor those who are truly excellent or to whom we have special obligations (friends and relatives), and it wrongly upholds those who are hostile or offensive. As Freud candidly puts it, "not all men are worthy of love," so any standard of behavior that requires us to treat them as such is misguided. ... Freud, on the other hand, sees the turn to God and unconditional love of neighbor as a process of repression and falsification. One's personal energies and social skills are retarded by an erroneous vision of the world; we end up sick or unhappy because agape requires too large a sacrifice of natural instinct.

Despite Freud's sharp criticism, it remains a fatal blot on his theory that he tries to understand a human being from the psychological perspective only. Ultimately, Freud replaces agapic love with erotic love, which, he believes, is the only possible love that a human being can practise. However, as seen in section 4.2.2.1, a human being should basically be understood in terms of a relationship with God. Jackson's argument against Freud shows that a human being must be understood in relationship to God (:67):

Love of the neighbor need not be irrational, in short, though it requires suprarational resources. Christians judge, at any rate, that God's gracious bestowal of value on individuals makes possible their bestowal of value on others. Human beings love because they are first loved by others and the Holy Other; and, as Kierkegaard, following Saint Paul, notes, "love builds up" even as it presupposes an innate capacity for growth.

The following section, therefore, will construct a foundation for the possibility that human beings can practise agapic love.

7.4.5 Possibility of Agapic Love

As Jackson points out in the previous section, human beings can practise agapic love because God loves them first, which means the strength for their practice of agapic love comes from God, not from themselves. In other words, to accept oneself, as a being loved by God must precede love for others. God's leadership of human beings starts from His own perfect love. God's love to mankind has been continuing from the very beginning right up till now, and will last to the end of this world and even beyond it. The Creation, the Incarnation of Jesus Christ, Jesus' death on the Cross and the Resurrection from the dead, Jesus' Second Coming, and the preparation of a new heaven and a new earth are all parts of God's redemptive plan, which results from God's endless love for human beings. Such love makes it possible for church leaders to practise agapic love towards others. God's love provides the foundation, in turn, for the command to love Him unreservedly and the command to love one's neighbour as oneself (1 Jn 4:10-11; Mt 22:37-39).

Church leaders, therefore, must be those who experience not only God's macro-love, which was shown on the Cross but also even God's micro-love, which is revealed moment by moment in their own lives. Without an authentic experience of God's redemptive love, it is definitely impossible for church leaders to practise agapic love. In addition, without a vivid and concrete experience of God's minute love in their daily lives, it must also be difficult for church leaders to practise agapic love. That is, church leaders can practise agapic love for others only inasmuch as they experience God's love with their whole personality.

The term, "agapic love" does not here refer to the exercise of emotions but to "a mind-set, an *act of the will*" (Haggai 1986:45; cf. Marshall 1991:162). In this sense, a human being's practice of agapic love is not static but dynamic and ongoing. Therefore, a church leader should strive to develop not only his experience of God's love but also his love for others.

7.4.6 Conclusion

Love may not be an absolute principle in secular leadership. Though a people-oriented leadership theory has been contrasted with a task-oriented leadership theory by leadership researchers, there seems no difference between the two theories in the sense that they were

both developed as methods by which a leader increases leadership effectiveness to reach his goals (cf. section 3.3.1.2). In other words, the motive of people-oriented leadership, like task-oriented leadership, is ultimately not love but achievement of goals.

In contrast, love must be an absolute principle in church leadership. The most important and fundamental reasons why a church leader must be motivated by love in leading God's people are: firstly, because a church leader himself is a special being, loved by God, and secondly, because people are also precious beings, loved by God. It is thus exceedingly natural that a leader must lead God's beloved people through the very love that he has received from God.

Therefore, a church leader should exercise God's love in detail in his ministry as far as he can. For instance, a church leader should exercise agape, which "covers a multitude of sins" (1 Pe 4:8), in the sense of forgiving and healing his people (Jackson :55). Hocking gives several practical areas in which a church leader needs to exercise learning to love people (:290-293):

1. *Consistency* – Learn to show love to everyone and at all times.
2. *Need* – Be sensitive to the needs of others.
3. *Trust* – Never betray confidences.
4. *Self-control* – Never become angry or express anger about things.
5. *Sincerity* – Be sincere in word and act.
6. *Forgiveness* – Forgive others for what they have said or done.

Furthermore, a church leader, who willingly learns to love people, should open himself to the suffering that is involved in love (Moltmann 1974:230; cf. Martin 1995:76-79). This implies that a church leader should not only participate in people's suffering, but he should also endure the suffering that results from people's betrayal, disobedience, hostility, scolding, and the like, despite his loving them. At the congregational level, the church should not only participate in people's suffering in society, but it should also endure suffering that results from persecution, hostility, and disregard from that very society (Lee, K H 1996:43-46). For K H Lee (:75-80), the church can thus exist as God intends it to be when it replaces its power with love because such love cannot be imitated by anybody or by any group outside the church. According to Jackson (:90), the sacrificial love of a leader, based on a faithful imitation of Christ, is something "beyond the reciprocity principle".

It has been proved through a statistical analysis in section 5.2 that Korean church leaders are devotional, hardworking, and sacrificial in their ministries. These practices of Korean church leaders are a legacy of their predecessors in the Korean church, who gave their lives to serving God who showed His great love for them, and to serving God's beloved people. However, this legacy has faded recently with criticism that this lifestyle of Korean church leaders is not based on agapic love for people but on the success syndrome, and on the achievement of their own goals (cf. section 5.6). Therefore, it is one of the urgent tasks of Korean church leadership for current leaders to serve God's people and the world with the very agape that God shows mankind.

7.5 SUMMARY AND CONCLUSION

Three absolute principles, which Korean church leaders should develop in order to cope with and remedy the pathological realities of Korean church leadership such as secularised leadership, church-centred leadership, and authoritarian leadership, have been scrutinized in this chapter. These principles are summarized as follows:

1. Spirituality indicates the true identity of church leadership. Spirituality for the purpose of this study can be defined as "developing a relationship with God and reflecting that relationship in relationship with others". Prayer and the Bible become major channels through which a person can develop a relationship with God (a vertical aspect of spirituality). A person's character is most fundamental to the way in which a person reflects that relationship in relationship with others in all areas such as evangelism, charity service, social justice, and even the business field (a horizontal aspect of spirituality).

2. Vision expresses the direction of church leadership. Vision should be created in church leadership because of the rapid change in society, by which the church can lose its function and direction without a vision (a sociological dimension); because of the diversity of humans, by which people do what is right in their sight without a vision (a psychological dimension); and because of God's intention, which is that He wants His people to know where to go through having a vision (a theological dimension). A church leader can create a God-given vision by understanding God's mind because vision comes from God; by examining his

current self and desirable self because he himself is a channel of vision; and by analysing the context in which he lives because the context is the place in which vision is activated.

3. Love represents the motive of church leadership. A person's motive is important because it influences his attitude and behaviour. There are several factors by which a church leader should not be motivated in exercising leadership: position, money, fame, personal need, obligation, and achievement goals. The true motive by which a church leader should guide God's people is agapic love. Despite the innate weakness of a person, which would seem to make it impossible to show agapic love, a human being can exercise agapic love because God first loved him; because Jesus Christ showed that love; because the Holy Spirit helps him to do so; and because he has the freedom to choose to exercise agapic love. This love should be exercised every day in all areas of life because this love is not static, but dynamic and ongoing.

However, a certain leadership model that can express these principles comprehensively at a strategic level needs to be developed for Korean church leadership. The following chapter will deal with a model, chosen on the researcher's assumption that the above three absolute principles are reflected best in it.

CHAPTER 8

STRATEGIC PHASE: PROPOSING A MODEL OF LEADERSHIP FOR THE KOREAN CHURCH

8.1 INTRODUCTION

According to the four-phased methodology of current practical theology, which this study employed as its methodology, the realities of Korean church leadership were analysed statistically in Chapter 5 and the results of the analysis were interpreted through three different lenses in Chapter 6. Thereafter, on the basis of the analysis and interpretation, three absolute theological principles as norms for Korean church leadership were examined in Chapter 7 in the light of base theories that were constructed in Chapter 4 as a theological foundation for this study. This chapter, as the final and strategic phase, will propose a model of leadership for the Korean church that can integrate and reflect these three principles (spirituality, vision, and love) in full: Servant leadership. Servanthood thus becomes a method of church leadership, by and in which these three principles are practically exercised. The researcher's assumption that this model integrates and reflects these three principles most clearly will be proved while several characteristics of servant leadership are being investigated in the following sections.

This chapter will first examine servant leadership more specifically than in Chapter 3 (cf. section 3.3.4.1), servant leadership that is implemented in the secular society, and that is rooted in the Bible through Jesus Christ Himself and His teaching. After that, several characteristics of servant leadership will be introduced.

8.2 SERVANT LEADERSHIP IMPLEMENTED IN THE SECULAR SOCIETY

8.2.1 Robert K. Greenleaf and the Greenleaf Center for Servant-Leadership

It is Robert K. Greenleaf who coined the paradoxical term, “servant leadership”, in the field of management. He is called the “grandfather of the new paradigm of thinking”, termed “servant leadership”, in the managerial world. He describes the background of how he got his idea of servant leadership in the Introduction of his book entitled *Servant leadership: A journey into the nature of legitimate power and greatness*, published in 1977. According to Greenleaf (1977:1-2), he was firstly motivated in the class of his last term in college by the challenge of an old professor in sociology named Oscar Helming:

There is a new problem in our country. We are becoming a nation that is dominated by large institutions – churches, businesses, governments, labor unions, universities – and these big institutions are not serving us well. I hope that all of you will be concerned about this. Now you can do as I do, stand outside and criticize, bring pressure if you can, write and argue about it. All of this may do some good. But nothing of substance will happen unless there are people inside these institutions who are able to (and want to) lead them into better performance for the public good. Some of you ought to make careers inside these big institutions and become a force for good – from the inside.

Right after graduating from Carleton College in 1926, Greenleaf joined the Ohio Bell Telephone Company, a subsidiary of the giant AT&T¹¹² to accomplish the challenge embedded in his mind (Rieser 1995:50). Throughout his organizational life, mostly with AT&T where he spent almost four decades, he did his work from groundman to director of Management Research as a servant-leader in identifying workers’ abilities, in developing their potential, in helping them to achieve what they needed to move into leadership positions, and in encouraging them to be servant-leaders themselves (Greenleaf 1977:3).

While Greenleaf worked as a consultant in the twelve years since his retirement from AT&T for businesses, foundations, professional societies, church organizations, and universities in the USA, in Europe and in the developing nations, he could pick the first-fruit of his idea of

¹¹² American Telephone and Telegraph Company.

the servant-leader (ibid). Greenleaf's idea of *The servant as leader* came out of his reading Herman Hesse's novel entitled *Journey to the East*, the story about Leo who guided a group to the East as a servant, but who was in fact recognized by that group as a great and noble leader (:7).¹¹³

Nonetheless, according to Shannon (1998:280), Greenleaf would insist that the concept of servant leadership was based on empirical evidence in the workplace, not on deductive corollaries from some abstruse philosophical or theological premises. Shannon's evaluation is precisely supported by Greenleaf's own statement as follows: "[I]t comes largely out of my own experience, plus watching and talking to able practitioners, and not from scholarship" (Greenleaf 1977:3).

From 1969 until his death in 1990, Greenleaf expedited the development of his idea and wrote a series of highly influential books and essays for the concept of servant leadership. As a result, the idea of the servant-as-leader has been spread throughout society and has enjoyed unprecedented attention as well as being put into practice (Spears 1998:1-2). Max DePree (1995:ix) evaluates that Greenleaf's idea has become an influential movement by stating as follows: "[T]here is a building momentum for enlightened leadership in the for-profit world, the non-profit sector, and in many areas of government today. In a number of areas, it has the marks of a movement".

In 1964, the very year Greenleaf retired from AT&T, he founded the Center for Applied Ethics, which was renamed the Robert K. Greenleaf Center for Servant-Leadership (RKGK) in 1985 and now has its headquarters in Indianapolis (Greenleaf 1977:3). After Greenleaf died, Larry Spears succeeded in his post and has been serving the RKGK as a director till now. According to Spears (1998:14), the RKGK in recent years has been expanded considerably in size and quality. At its annual conferences, a great number of outstanding

¹¹³ Greenleaf himself, reminisced more elaborately, in a commencement talk entitled *Life's choices and markers* at Alverno College in the spring of 1984, that there had been five events that had momentarily influenced his idea of servant leadership. According to his deep review (1995:17-21), the first event was an experience with his father as a true servant, the second was the advice of the old professor and joining a large institution (AT&T), the third was reading the writings of E.B.White who emphasized the importance of seeing things whole, the fourth was reading Elmer Davis' article about preparing for a useful old age, and the final event was reading Herman Hesse's book entitled *Journey to the East*.

members of the RKGK attend as main speakers, for example, Peter Block, Max DePree, Stephen Covey, Meg Wheatley, M. Scott Peck, and Peter Senge and emphasize how important and useful the concept of servant leader is to all parts of the world (ibid). Furthermore, the RKGK spread its influence all over the world by translating, publishing and selling materials on servant leadership including books, essays, and videotapes (ibid).

According to Spears (ibid), the RKGK is “an international, not-for-profit, educational organization that seeks to encourage the understanding and practice of servant-leadership” and its mission is “to fundamentally improve the caring and quality of all institutions through servant-leadership.”

8.2.2 Fundamental Concept of Servant-Leadership and its Characteristics in Greenleaf and the RKGK

First of all, the words, “servant” and “leader”, are the antithesis of each other meaning and application. They cannot exist in one person simultaneously in a common sense. However, when these two antonyms encounter each other in a creative and meaningful way, a paradoxical compound word¹¹⁴ is made up, “servant-leadership” (Spears 1995a:2). Greenleaf (1977:7) believes that these two opposite roles cannot only be fused in one real person but that that person can also live productively in the real world of the present.

According to Greenleaf (1977:13), a servant-leader has a natural desire to serve others first and then aspires to lead others with conscious choice. A natural servant who is a *servant first* is much more concerned with what serves other people’s highest needs than “is the person who is *leader first* and who later serves out of promptings of conscience or in conformity with normative expectations” (:14). This means that a servant-leader must be close to both the bitterness and goodness of life to be fully human and must perceive what happens on the ground of life (:42). Greenleaf (:13-14) provides several questions for a thorough test for the difference between being servant first or leader first as follows: “Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more

¹¹⁴ Senge (1995:221) calls the phrase “servant leadership”, “a juxtaposition of apparent opposites”.

likely themselves to become servants? And, What is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?" Of course, the answer, "Yes", must be elicited from servant leadership. In a word, institutions that implement servant leadership fundamentally focus on interrelationships, not things (Senge 1995:225).

Above all, it is from Smith's work that we can broadly grasp the fundamental concept of servant leadership. Smith (1995:198-213), a consultant who works with the RKGCC, draws a clear contour of the fundamental concept of servant leadership by comparing the characteristics of the traditional mechanical model and the emerging servant-leadership model in the six key areas that contribute to the structure of both models. A condensed view of Smith's work appears in Table 18 (:201-202):

Table 18: Comparison between the mechanical and the servant-leadership model

Model Key	The mechanical model – The pyramid	The servant-leadership – The circles
Foundation	Plato Descartes Isaac Newton: Newtonian Physics Frederick Winslow Taylor: Scientific Management	New sciences: Quantum physics, Self-organizing systems, Chaos theory, Complexity theory Peter Senge: Learning organizations Russell Ackoff: Systems thinking Hermann Hesse: Journey/Seeking/Serving Robert K. Greenleaf: Servant-leadership
Values	Right/Wrong polarity Objectivism – People become “Objects” Seeks equilibrium (Balance)	Developmental process/Learning process - Consciousness - Intrinsic capabilities - Exploration & discovery Disequilibrium (Chaos creates creative energy) Order vs. control Accountability without control Serve others
Beliefs	Control/Dependency are crucial to success Exploitation of environment is necessary	Regeneration - Emergence - Whole system evolution Call-to-lead by the followers Complexity – Systems thinking Observation & no limits: Quantum physics Power of relationship Sharing information: Whole picture Thinking Ownership vs. compliance
Puzzle solutions	Knowing the whole through its parts – reductionism, segmentation, classification, categorization	Holographic inquiry Open systems Consensus seeking Many possible right answers
Leadership styles	Traditional: Top-down, Expansive and controlling, Compliance and dependency in followers	Emerging: Collaborative, Council of equals, Empowerment/stewardship; Ownership, Trust, Communication are crucial Serving, first
Follower styles	Traditional: Seeks safety and dependency, Self-serving and ambitious, Compliant and rebellious	Emerging: Calls leaders forth, Accepts empowerment, Seeks ownership, Gives up dependency and safety – seeks inter-dependency and risk-taking (uses faith and courage)

Meanwhile, it will be required of people who desire to be servant-leaders to identify more specifically some discernible characteristics of the servant-leader. DePree proposes 12 characteristics of the servant-leader: integrity, vulnerability, discernment, awareness of the human spirit, courage in relationships, sense of humour, intellectual energy and curiosity, respect for the future, regard for the present, understanding of the past, predictability, breadth, comfort with ambiguity, and presence (Lee & Zemke 1995:111). Spears (1995a:4-7; 1998:5-8), after spending several years appreciatively and attentively examining Greenleaf's essays, articles, and books, has identified 10 characteristics of the servant leadership that appear repeatedly in Greenleaf's writings as follows: listening, empathy, healing, awareness, persuasion, conceptualisation, foresight, stewardship, commitment to the growth of people, and building community.

These characteristics of servant leadership imply that it is not a "quick-fix" or "easy-going" approach (Spears 1995a:4). Servant leadership will not solve all the problems existing in organization in the short-term. Nor does it promise the easy solution of conflicts in relationships. Rather, it is long-range, ongoing approach that involves not only perseverance and strength but also risk and vulnerability (Tarr 1995:81). The traditional hierarchical leadership style is so prevalent that the concept of servant leadership does not seem to be appropriate (:79). The established paradigm is too enormous and seemingly invincible to be changed into a new paradigm in the short-term without risk. However, McGee-Cooper (1995:114), with his business partner Duane Trammell, insists that the servant-leader concept should avoid from being caught in the epidemic of hurry sickness, that is "habitual, unnecessary, or compulsive rushing that leads to the speeding up of our natural body functions, ultimately damaging our health". Therefore, Greenleaf and his advocates believe that servant leadership must enhance the personal growth of leaders and workers and the quality of an organization (Spears 1995a:2; Peck 1995:98) and that its influence may form a leaven that makes possible a reasonably civilized society (Greenleaf 1998:18). Though it works slowly, Tarr insists that "to truly understand the servant as leader is to unlock a secret source of energy, of legitimate power, and of the kind of toughness needed to be an effective leader today" (:79).

8.2.3 Impact of Servant Leadership in the USA

The impact of servant leadership has become apparent in various areas in American society. Spears describes 6 major areas to which the principles of servant leadership have been applied in significant ways (Spears 1995a:7-12; 1998:8-13).

First of all, servant leadership has been applied as an institutional philosophy and model across all boundaries to organizations such as churches, universities, institutions, profit or non-profit organizations, and foundations (Spears 1998:8). Furthermore, it has been adopted as a personal guiding philosophy by many individuals within institutions (:9). This is the result of Greenleaf's indefatigable effort among businesses and even among individuals for developing ethical behaviour that is inextricably linked to servant leadership (Fraker 1995:38). Therefore, Spears emphasizes that within the concept of servant leadership "the primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive" (1998:9).

The second application has been in the education and training of trustees (:10). When Greenleaf's essays on the application of servant leadership to the roles of boards of directors and trustees within institutions were widely distributed, the servant leadership model became the theoretical and ethical basis for "trustee education" (ibid).

Thirdly, servant leadership plays a major role in community leadership organizations across the country (ibid). These organizations have used leadership programmes and resources from the RKGK (ibid).

Fourthly, servant leadership has contributed to the development of experiential education programmes (:11). When experiential education or "learning by doing", raised its head in almost every college, university, and even some secondary schools around 1980, servant leadership received great attention from a number of educators (ibid). They wrote about the linkage between servant leadership and experiential learning under a new term named "service-learning", a major focus for experiential education programmes in the past few years (ibid).

The fifth impact of servant leadership occurs in leadership education (ibid). Not only in leadership and management courses in colleges and universities, but also in corporate training programmes has it occurred as the main curriculum (:11-12).

The final impact of servant leadership is related to personal growth and transformation (:12). Tom Peters points out that one of the distinctive areas of competence in successful companies is that “[t]he successful company or university or continuing education program has a ‘bone-deep’ belief in the dignity, worth, and creative potential in *every* person in the organization” (Tarr 1995:82-83). In other words, servant leadership offers individuals spiritual, professional, emotional, and intellectual growth by encouraging them to serve others (Spears 1998:12). Furthermore, it offers them opportunities to contribute to society by raising the quality of their life through serving others (ibid). Therefore, it stands on the premise that if individuals are more caring and serving, the organization also will become more caring and serving (Fraker 1995:47).

8.3 SERVANT LEADERSHIP: ITS ROOT IN THE BIBLE

Indeed, servant leadership is not totally new paradigm. According to Lawler, it is called a “new-old-paradigm” (Lee & Zemke 1995:112). What is meant by “new-old-paradigm”? The concept of servant leadership seems to be quite new in the current business world because it was briskly established around the 1990s. In fact, however, this concept was already around in Jesus’ day. Greenleaf may be the grandfather of it, but it was already on Jesus’ lips, and more powerfully. That is why Lawler uses the term, “new-old-paradigm” for servant leadership. In fact, Greenleaf’s belief about the possibility of servant leadership arose fundamentally from his religious background, a Judeo-Christian upbringing and later Quaker affiliation (cf. Fraker 1995:37; Rieser 1995:50; DiStefano 1995:63; Lee & Zemke 1995:108).

Therefore, Jesus Christ is surely the first and foremost exemplar of servant leadership. Not only did He teach the concept of servant leadership but He also lived out what He taught. His disciples obviously saw, felt, and experienced the reality of servant leadership while living with Jesus Christ.

In this study, we will firstly see Jesus' teaching on the concept of servant leadership. Secondly, we will examine, in six categories, the agreement between the prophecy in the Book of Isaiah in the Old Testament and its fulfilment in the New Testament, concerning Jesus Christ as the Servant of the Lord. Finally, several characteristics of servant leadership will be introduced according to these six categories from the Christian perspective (cf. section 8.2.2).

8.3.1 Jesus Christ's Teaching on Servant Leadership

Jesus Christ's teaching on servant leadership is clearly and paradoxically indicated in several passages in the gospels. Three passages will be selected for this study. One passage shows the difference between servant leadership and Greek secular leadership. Another one shows the difference between servant leadership and Jewish religious leadership. And the last one shows Jesus' example in teaching His disciples what servant leadership is all about.

In Matthew 20:25-28 (cf. Mk 10:42-45; Lk 22:25-27), Jesus compares features of Greek secular leadership with those of servant leadership in order to teach two brothers among His disciples who want to hold high position – and the other disciples who are indignant with the two brothers – what real greatness is and how servant leadership works.

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

Richards and Hoeldtke (1980:106-108) discover several contrasts between the two opposite leadership models in the aspect of the leader's relationship with the led, command, mode, effect, and power. The ruler is "over" people whom he leads whereas the servant is "among". The ruler "lords it over" and "exercises authority" over the led whereas the servant does not. The ruler "tells" the led what to do whereas the servant "shows". The ruler achieves "behavioural conformity" from the led whereas the servant achieves "heart commitment" from the led. Finally, the ruler uses power by coercing in order for the led to follow him

forcibly whereas the servant uses power by serving in order for the led to follow the only one leader, Jesus Christ voluntarily.

In Matthew 23:2-12, Jesus teaches people the secret of servant leadership by sternly warning religious leaders of their attitude and behaviour.

The teachers of the law and the Pharisees sit in Moses' seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach. They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them. Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long; they love the place of honor at banquets and the most important seats in the synagogues; they love to be greeted in the marketplaces and to have men call them 'Rabbi.' But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers. And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. Nor are you to be called 'teacher,' for you have one Teacher, the Christ. The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

First of all, Jesus points out that religious leaders are interested in knowledge only without putting into practice anything that they know (vv. 2-4). There is no doubt that the secular model of leadership had invaded the synagogue because Hellenistic culture had deeply infiltrated Judaic society in Jesus' day. Ward (1996:39-40), as a Christian educator, characterises the Greek concepts of school and schooling in terms of: hierarchy, social distance and its artefacts, one-way communication, and education as social privilege. In other words, knowledge decides all social levels. This knowledge has nothing to do with deeds. Most people affected by Greek culture at that time simply treated knowledge as a commodity, learning as an acquisition, and knowing as the basis of doing (:40). Therefore, that the teachers of the law and Pharisees sat in Moses' seat is "the picture of an incursion, an invasion, an intrusion, or a usurpation" (:41).

Secondly, Jesus points out that religious leaders are interested in parading themselves as men of high status (vv. 5-7). Everything that they do is done for people to see. The purpose of their leadership is to secure their status, to display their power, to boast about their position, and to enjoy their special privilege. Such distorted leadership results in and from disregard of inner introspection, of sincerity, of humbleness, and of a sense of fear before God. Accordingly,

Jesus scorns them as hypocrites seven times over (Mt 23:13, 15, 16, 23, 25, 27, 29), saying “Woe to you, teachers of the law and Pharisees, you hypocrites!” (cf. in v. 16 “Woe to you, blind guides!”). Jesus forbids anyone to be called “Rabbi”, “father”, and “teacher” because there should be only one Master, Father, and Teacher, who is Jesus Christ. Instead, Jesus turns the values of these leaders upside down by saying that “The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted”.

In John 13:3-17, Jesus Christ especially teaches the principle of servant leadership to His disciples in the way of an example. This event occurred right after Jesus had shared the Last Supper with His disciples in an upper room in Jerusalem (Mt 26:26-29; Mk 14:22-25; Lk 22:17-20; Jn 13:1-3).¹¹⁵ Despite the disciples’ embarrassment, Jesus Himself finished washing their soiled feet with water and drying them with a towel one by one, by stooping and kneeling before them, and softly asked them whether they understood what he had done for them and then explained:

You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them (vv. 13-17).

Jesus Christ’ teaching is quite different from the secular concept of teaching. Teaching in general is defined in terms of content or subject such as math, science, literature, and the like. But at a deeper level, the human task of teaching should focus first and foremost on people, the learner (Ward 1996:8). According to Ward (ibid), content or subject functions only as the instrumentation or the tools toward human growth or fulfilment. Jesus Christ did not try to teach the content of servant leadership but taught the people themselves. He did not require His disciples to acquire simply theoretical knowledge about servant leadership. He wanted His disciples to grow and to serve others as he had done. His desire was that among his

¹¹⁵ According to Luke 22:24, that day, there was quarrel among the disciples about who would be greater after the Last Supper. Thus, we can know this event (Jn 13:5-17) follows the Last Supper and the quarrel of greatness among the disciples.

disciples the words and deeds of servant leadership would be united. Therefore, Jesus Christ's teaching on servant leadership is thoroughly based on His own life as a servant.

8.3.2 Jesus Christ as the Servant

It was prophesied that Jesus Christ would be the suffering Servant of the Lord in the Old Testament through the prophet Isaiah. Isaiah portrays the Servant of the Lord in four distinctive passages, which are usually called the Servant songs: Isaiah 42:1-7; 49:1-7; 50:4-11; and 52:13-53:12. Here, we will see how the portraits of the Servant of the Lord, sketched by Isaiah, are reflected and accomplished in the life of Jesus Christ Himself in the New Testament. This prophecy and its fulfilment about Jesus Christ as the Servant of the Lord will be studied in the following six categories:

1. Identity

Prophecy: God chooses Him as His Servant in whom God delight (42:1; 49:3, 5-7; 52:13; 53:11). God's Spirit is put on Him (42:1). His name is mentioned before He is born (49:1). He is a covenant for the people and a light for the Gentiles (42:6).

Accomplishment: The Servant of the Lord was named as Jesus, before He was born, meaning that He would save His people from their sins (Mt 1:21; Lk 1:31). When Jesus came up out of the water on being baptized, the Spirit of God descended like a dove and lighted on Him (Mt 3:16) and a voice from heaven said, "This is my Son, whom I love; with him I am well pleased" (Mt 3:17).

2. Mission

Prophecy: He brings God's justice and salvation to Israel, the Gentiles, and the ends of the earth (42:1, 3, 4; 49:6). He takes care of the needy (42:3; 50:4). He brings people in the dark to the light (42:7). He takes up our infirmities and carries our sorrows (53:4).

Accomplishment: In Jesus' public life, He healed every disease and sickness (Mt 4:23-25; 8:1-17; 9:1-8, 18-22; 12:22; 14:34-36; 15:29-31; 21:14); fed the hungry (Mt 14:13-21; 15:32-38) and raised the dead (Mt 9:23-25; Jn 11:1-44). Jesus preached the Gospel (Mt 4:17; 11:1).

Jesus willingly accepted God's will for the redemption of sinful people in spite of anticipating great suffering (Mt 26:36-44; Jn 4:34; 6:38-39). Jesus saved the lost (Lk 19:10), and gave them eternal life (Jn 10:10, 28) by giving His life as a ransom for many (Mk 10:45).

3. Power

Prophecy: God takes hold of His hand and keeps Him (42:6). God forms Him like a well-prepared weapon (49:2). God is His strength (49:5). God gives Him an instructed tongue and opens His ears to listen like one being taught (50:4-5). God helps Him (50:7-9)

Accomplishment: Jesus thanked God for committing all things to Him (Mt 11:27, 28:18). Jesus' teaching astonished people due to His wisdom (Mt 7:29, 13:54-56; Mk 1:22; Lk 4:32). Jesus has authority to forgive sins (Mt 9:6; Mk 2:10; Lk 5:24); to drive out evil spirits (Mt 10:1; Mk 1:27; Lk 4:36); to heal every disease and sickness (Mt 10:1); to judge (Jn 5:26); to lay down and to take up again (Jn 10:18); to give His authority to his disciples (Mk 3:15, 6:7; Lk 9:1, 10:19)

4. Attitude

Prophecy: He is meek, gentle and humble (42:2-3). He does not falter nor is discouraged till the fulfilment of His mission (42:4). He is uncomplaining and dignified before unjust accusations, beatings, mocking, and spitting because He believes God helps and guides Him faithfully (50:5-8). He is silent in spite of being oppressed and afflicted (53:7). He obeys God (50:4-6).

Accomplishment: Jesus identified Himself as a man gentle and humble in heart (Mt 11:29). Jesus was equal with the Father (Jn 5:18; 10:33), but became man (Mt 1:25; Lk 2:1-7; Jn 1:14) by emptying himself (Php 2:7). Jesus as Lord and Teacher of His disciples washed their feet like a servant in order to show them how to serve others (Jn 13:1-17). He was not servile before His adversaries, even Pilate. Rather, He was silent, dignified and venerable in front of them (Mt 27:11-14; Jn 18:19-23; 33-38).

5. Suffering

Prophecy: His labours seem to be a failure (49:4). He is despised, abhorred, and rejected by men (49:7; 53:3). He is beaten on the back, mocked and spat upon by the mob (50:6). He is disfigured far beyond any man (52:14). He is pierced and crushed for His people's transgressions (53:5). He is treated like a sinful man and dies on the Cross although sinless (53:8-9).

Accomplishment: People spat on Jesus' face, struck Him with their fists, and slapped Him (Mt 26:67). Soldiers stripped Jesus, put a scarlet robe on Him, set a crown of thorns on His head, mocked Him, spat on Him, struck Him on the head, and led Him away to crucify Him (Mt 27:27-31). His disciples sold Him and denied Him (Mt 26:47-50, 69-75).

6. Reward

Prophecy: God honours Him (49:5). Kings and princes will rise up and bow down when seeing Him (49:7; 52:15). He will be exalted after suffering (52:13). God will give Him a portion among the great (53:12). He will see the light of life and be compensated after suffering (53:11). People gain peace with God because of His redemptive sacrifice (53:5).

Accomplishment: When Jesus died on the Cross, the centurion and those with him who were guarding Jesus experienced an earthquake and all that had happened, and exclaimed, "Surely he was the Son of God" (Mt 27:50-54). Jesus was raised to life after completely dying (Mt 28:1-10; Mk 16:1-6; Lk 24:1-12; Jn 20:1-10). Jesus was resurrected and exalted by God (Ac 2:32-36). God glorified Jesus (Ac 3:13). After Jesus rose from death and spent some time with disciples, He was taken up into heaven and sits at the right hand of God (Mk 16:19; Ac 1:9-11). Jesus knew that He would enter His glory after suffering (Lk 24:26). God placed all things under His feet (Eph 1:22). Jesus was the channel by which people could gain eternal life (Jn 20:31).

8.3.3 Characteristics of Servant Leadership

In the previous section, the prophecy and its accomplishment concerning Jesus Christ as the Servant of the Lord were examined in six categories through a comparison between the two Testaments. Based on this examination, several characteristics of servant leadership from the Christian perspective will be extracted, according to the same six categories, in the following sections.

8.3.3.1 Identity

Servant leadership says clearly about the identity of a leader¹¹⁶ that a leader is a servant. However, we need to examine conceptually the word, “servant”. In Greek culture, which had affected almost all the known world, a servant is characterized as a person of low status, one who has lost his freedom and lives reluctantly, obeying his master’s order. To serve others is so shameful and contemptible that no one is willing to be a servant in that culture. The concept of the servant in Hebrew culture, however, is somewhat different from that in Greek culture.

Rieser (1995:55) points out that “[t]he servant had a special place in society and a special relationship with the master in early Biblical history. The servant was not exactly family, nor was he or she a hired hand or – most assuredly – a slave, that is, a servant under some circumstances could even inherit the master’s property”. Indeed, a servant’s contract with a master could be fulfilled and the servant could be freed at the Sabbath year (Ex 21:2-6; Dt 15:12-18) and at the Jubilee year (Lev 25:8-17). Not only freedom but the servant also gained a skill for his new life. In addition, while serving the master and household, a servant experienced trust and mutuality in his relationship with them (ibid).

Moreover, the concept of a servant, as mentioned in connection with leadership in the Bible, is very different from that of the Greek culture. In the Old Testament, Moses (Ex 14:31) who

¹¹⁶ A leader, in this study, can be understood as the church collectively at a congregational level. A servant-leader can thus be understood as a servant-church. For the concept of a servant church, see Armstrong’s book entitled *Service evangelism* (Philadelphia: The Westminster Press, 1979).

led God's people towards the Promised Land, and David (2Sa 7:5, 8; Ps 89:3) who governed God's people in Judea, were called God's servants. God called, appointed, and entrusted them with His mission. While they were leaders of people, they were also God's servants at the same time. In the New Testament, when Paul describes himself as a servant of Christ (δοῦλος Χριστοῦ, cf. Ro 1:1; Gal 1:10; Tit 1:1), δοῦλος is likely to be "a title of honour rather than of humiliation" (Ellingworth 1998a:126), because Paul also depicts himself as an ambassador of Christ (2 Co 5:20). In a word, the status of a servant was related to that of his master (ibid). As seen in the previous section, the Servant of the Lord, Jesus Christ is God's son, one whom God chooses; one whom God loves; one whom God enjoys; one whom God puts His Spirit on. Jesus thoroughly recognized what he had to do as the Servant of the Lord.

Therefore, a servant-leader must be identified as a person who is chosen by God; a person who is sent to accomplish God's mission; a person who willingly gives up all privileges to serve others despite having everything; a person who is always filled with God's Spirit, that is, a spiritual person (cf. section 7.2). From this identification of a servant-leader, we can also recognize that the identity of a servant-leader is deeply related to his mission.

8.3.3.2 Mission

The mission of a leader in a secular model is to achieve his goal, which is his ultimate satisfaction. He wants to make his organization larger, stronger, and more profitable than before because his position, authority, pride, and privileges are made increasingly secure by the growth of his organization. He thus does his best to achieve his goal. In a word, his mission is ultimately to maintain the leadership itself, higher, more secure, and more satisfying. To achieve his mission, it is indispensable that he pushes his followers to work harder. He cannot help demanding blind and coercive fidelity from his followers.

The passage of 1 Kings 12:1-15 contains a story about a typical model of such self-indulgent leadership. When Rehoboam, the third king of Judea, was asked to lighten the harsh labour and the heavy yoke that his father Solomon had put on the people, he obtained counsel from two sources to answer them. One was from the elders, "If today you will be a servant to these people and serve them and give them a favourable answer, they will always be your servants." The other was from the young, "Tell these people who have said to you, 'Your father put a

heavy yoke on us, but make our yoke lighter' – tell them, 'My little finger is thicker than my father's waist. My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions'". Rehoboam eventually followed the young men's advice because it seemed to be more plausible for reinforcing his status.

In contrast, the mission of a leader in the servant leadership model is to serve, to please, and to glorify God by serving people, people whom God expects to grow and participate in serving other people for His glory as well. Nevertheless, serving people does not mean that a servant-leader seeks just to please the people whom he serves. Paul, as a servant of Christ, says, "Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ" (Gal 1:10; cf. Ac 4:18-19; 1 Th 2:4, 4:1). Instead, a servant-leader does always seeks God's will that is beneficial to all men. He seeks the eternal benefit of the people whom he serves before God who sent him. In this sense, he pleases the people whom he serves for their good only, to build them up (cf. Ro 15:2; 1 Co 10:33).

In addition, neither does a servant-leader seek to please himself, as Jesus Christ did not please himself (cf. Jn 5:29; Ro 15:3). Rather, a servant-leader is eager to please his Master, God, by serving His people (2 Co 5:9). His mission thus is to take part in God's mission positively, voluntarily, and faithfully. Moses' mission was to participate in God's mission, leading the Israelites to Canaan, the Promised Land. Jesus' mission was also to participate in God's mission, bringing back to God His people alienated from Him because of their sins and making them righteous through faith by His grace. Our mission is indicated in 1 Peter 2:9, "You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light." Thus, a servant-leader must understand clearly what God's concern for this world generally is and what God asks him specifically to do. God's concern in general is the salvation of mankind, which includes both the spiritual and physical. Thus Jesus' ministry included both because a human being is an essentially unitary being (cf. section 4.2.2.4). In a word, a servant leader must be sensitive to his God-given vision by keeping his eyes on God, by understanding himself, and by understanding the context as well in order to perform, with excellence, the mission with which God has entrusted him (cf. section 7.3).

Furthermore, a servant-leader is not interested in seeking his glory, but his master's, though he completes his mission successfully. Because a servant-leader is chosen and sent by God, he seeks God's glory and focuses on God's intention for His people. To him, the people whom he serves are not to be exploited for his glory. Rather, they are God's people who please and glorify God through his service. The focus of Jesus Christ, our Saviour, in his ministry, was always God's glory (Jn 14:13; 15:8). Jesus says to the Father, God, in John 17:4, "I have brought you glory on earth by completing the work you gave me to do."

8.3.3.3 Power

Is it necessary for a servant-leader to have some power and authority in order to serve God's people and to participate in God's mission? The Bible gives an answer to this question. According to the Bible, there seems to be no objection to authority itself. God gave Jesus authority and power (Mt 7:29; 9:6-8; 28:18; Lk 5:24; 24:19; Jn 10:18; Ac 10:38; Eph 1:18-23), and Jesus gave his disciples authority and power (Lk 9:1; Ac 1:8; 4:33). Besides, Paul and other authors encourage God's people to acknowledge authority (1Ti 2:1; Tit 3:1; Heb 13:17). Thus, the issue is not authority and power themselves but how they are used. Before we deal with this issue, we will examine some channels through which authority is implemented as identified by Weber's sociological analysis because, according to Parsons (Weber 1947:77), it constitutes "the most highly developed and broadly applicable conceptual scheme in any comparable field which is available, not only in the specifically sociological literature, but in that of social science as a whole".

As mentioned briefly in section 3.3.3, Weber (1947:324-392) classified and described three pure types of legitimate authority: legal authority, traditional authority, and charismatic authority. Legal authority is based on rational grounds, that is, "resting on a belief in the 'legality' of patterns of normative rules and the right of those elevated to authority under such rules to issue commands" (:328). Traditional authority is based on traditional grounds, that is, "resting on an established belief in the sanctity of immemorial traditions and the legitimacy of the status of those exercising authority under them" (ibid). And charismatic authority is based on charismatic grounds, that is, "resting on devotion to the specific and exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him" (ibid). In a word, the keywords for each type of authority

are: “role” or “rule” in legal authority, “status” or “hierarchy” in traditional authority, and “personal quality” or “character” in charismatic authority. Therefore, whereas obedience in legal authority is owed to the legally established impersonal order and to the persons exercising the authority of office under it, obedience in traditional authority is owed to the person of the chief who occupies the traditionally sanctioned position of authority and who is bound by tradition (ibid). And in the case of charismatic authority, “it is the charismatically qualified leader as such who is obeyed by virtue of personal trust in him and his revelation, his heroism or his exemplary qualities so far as they fall within the scope of the individual’s belief in his charisma” (ibid).

Though these authorities are legitimate in terms of Weber, they are always imbued with the risk of being misused. Historically, legal authority that goes with a role model has prevailed in an industrial society, which accordingly created professionalism¹¹⁷; traditional authority that goes with a status model has prevailed in a hierarchically structured society, which consequently produced authoritarianism; and charismatic authority that goes with a charismatic model has prevailed in disordered periods of society, which subsequently shaped apotheosis. Professionalism, authoritarianism, and apotheosis are all products of a distorted and excessive implementation of authority.¹¹⁸ A much highlighted and common characteristic of professionalism, authoritarianism, and apotheosis is separation between a leader and the led: special vs. ordinary; higher vs. lower; the haves vs. the have nots; and the like. However, nowhere does the Bible refer to this separation between the two. Rather, all people are brothers and sisters, whose master is Jesus Christ only (Mt 23:8). Unfortunately, church leadership in history has been a paradigm of the misuse of such authorities.

The Bible shows the right way to use authority. Jesus gives weapons that have divine power to his people to demolish the strongholds of Satan (2 Co 10:4). The authority that Jesus gives Paul and his companions is used for building God’s people up rather than pulling them down (2

¹¹⁷ For a more detailed account of professionalism in the church, see Campbell’s book entitled *Professionalism and pastoral care* (Philadelphia: Fortress Press, 1985).

¹¹⁸ See Avis’ book entitled *Authority, leadership and conflict in the church* (Philadelphia: Trinity Press International, 1992), in which authorities that are implemented in church history are examined, and compared with these three authorities.

Co 10:8). Jesus himself discloses his authority in terms of twofold power: “first, of his moral character with its selfless compassion and unsullied goodness, and second, of the truth of his teaching as the gospel of God” (Avis 1992:83). The power of the servant-leader can, thus, be revealed in the same way: modelling and teaching (Richards 1970:117-120).

In regard to modelling, Jesus emphasized the importance of example in the Beatitudes (Mt 5:13-16) and demonstrated it by washing his disciples’ feet and asking them to do as he had done for them (Jn 13:15). Paul gave the same instruction to Timothy and Titus, that they should lead their flocks by setting examples that no one could find fault with (1 Ti 4:12, 15-16; 5:22; 6:11-14; Tit 2:7). Paul did not hesitate to tell his readers to be like him insofar as he imitated Christ (1 Co 11:1; Php 3:17, 4:9). Peter also urged his fellow leaders to be examples to the flock instead of lording it over those entrusted to them (1 Pe 5:3).

In regard to teaching, Jesus’ authority was revealed in teaching. His teaching amazed those who heard him because Jesus always proclaimed the truth of a matter (Mt 7:29; 13:54; 22:46; Mk 1:22; Lk 2:47; 24:32). Paul exhorted Timothy to protect his flock from false teachings (1 Ti 1:3; 4:7; 6:20-21) and to teach the Scripture (1 Ti 3:2; 4:13; 2 Ti 2:2, 24; Tit 2:1). In Titus 2:15, teaching with all authority includes encouraging and rebuking.

In a word, a servant-leader can show his power only by way of modelling and teaching that are developed on the basis of love and justice respectively. Therefore, the power that a servant-leader exercises in his ministry is the power of love and of justice (cf. Avis 1992:83).

8.3.3.4 Attitude

Attitude is defined as “a way of thinking about sb [somebody]/sth [something] or behaving towards sb/sth” (Oxford advanced learner’s dictionary 1995). In the psychological perspective, though attitude does not always predict certain behaviour because behaviour is influenced by more factors than just attitudes, it is certain that a leader’s attitude can affect his approach to his role (Hughes, Ginnett & Curphy 1996:211). That a leader behaves in a certain way depends on his attitude. Biblical authority and power mentioned in the previous section can be more deeply understood by scrutinizing what the Bible says about attitude.

The Bible clearly indicates that there is a special attitude that Jesus adopted before He used the authority and power that was granted by God in a way different to that of the secular, before he taught his disciples about servant leadership and showed what it was, and before he served this world, which God loved. In Philippians 2:6-8, Paul describes how amazingly humble Jesus' attitude is:

Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross!

Though Jesus is identical to God, he humbled himself and took the very nature of a servant. This attitude that Jesus took gives some insights into understanding the attitude that a servant-leader should take.

First of all, a servant-leader's attitude must be consistently embodied in his behaviour. Though a servant-leader may adopt the same attitude as that of Jesus, his behaviour may differ from his attitude on account of circumstantial elements. Though he conceives the attitude of servanthood, his behaviour may differ to secure personal benefits such as money, honour, security, and status. An attitude that is inconsistent with behaviour makes fatal casualties of a leader's confidence and integrity among his subordinates.

Undoubtedly, Jesus' attitude as revealed in Philippians 2:6-8 was perfectly concretised in his life as a servant. Paul was one of the Lord's servants who endeavoured to behave only according to the attitude that he took after encountering Jesus Christ. When the crowd in Lystra deified Paul and Barnabas by calling them Hermes and Zeus because Paul healed someone who was congenitally lame, they tore their clothes and could barely keep the crowd from sacrificing to them (Ac 14:8-18). Though Paul could have behaved as a man who deserved this, he rejected any discord with his inner state. In contrast, the first king of Israel, Saul, was dethroned because he behaved arrogantly and deserted his humble attitude. When he was anointed king, his attitude was very humble before God, Samuel, and the people (1 Sa 9:2, 21; 10:22, 27). But when the Philistines attacked Israel (1 Sa 13:5), Saul did not behave according to his humble attitude in that he placed himself first by performing the burnt

offering, which was not his role (v. 9), with the excuse that Samuel was late (v. 8), and he did not seek the Lord's favour (v. 12).

Secondly, a servant-leader's attitude must not be temporal and pretended but life-long and authentic. Servanthood is not an apprenticeship for a servant-leader to practise only until attaining a high position. Ward (1996:30) insists that servanthood must not become "a temporary or transient period of initiation or demonstration of eligibility". In addition, a servant-leader must not pretend to serve in order to become great. He must not pretend to be humble in order to be exalted. Matthew 20:26-27 and 23:11-12 do not allow any misinterpretation for such pretence. Rather, both passages urge us to imitate Jesus' genuine humbleness. Jesus' behaviour in serving people was neither temporal, nor pretended. His behaviour was consistent as a servant based on his attitude, an unchangeable inner state in which he made himself nothing.

Finally, a servant-leader's attitude is essentially derived from and reflects his understanding of human nature. According to Covey (1990:69) "it is perception that governs beliefs, attitudes, and behaviors". In other words, a servant-leader's attitude depends on how he perceives human nature, both his own and that of his subordinates. Hughes, Ginnett, and Curphy (1996:213-214) give four different attitudinal positions according to positive or negative attitudes that a leader has about himself and about others, as shown in Figure 32.

Figure 32: The interactions between attitudes toward self and attitudes toward others

	Theory Y (The willing)	Theory X (The not willing)
High self-esteem	High self-esteem Respects others Self-confident Accepts positive feedback Gives positive feedback Expects others to succeed Nonjudgmental Nondefensive Seeks win-win solutions I'm O.K./ You're O.K.	High self-esteem Overbearing Bossy Highly evaluative of others Impatient Hostile Task-oriented I'm O.K./ You're not O.K.
Low self-esteem	I'm not O.K./ You're O.K. Low self-esteem Difficulty accepting positive feedback Unassertive Worrisome Assumes own fault	I'm not O.K./ You're not O.K. Low self-esteem Feelings of helplessness and hopelessness Blames others and world Nothing matters Expects to fail

On the one hand, a leader has a positive or negative attitude toward subordinates, in terms of McGregor's theories that represent two contrasting people, the willing or not willing.¹¹⁹ On the other hand, he has a positive or negative attitude (high-esteem or low-esteem) toward himself, in terms of the congruence or divergence between his actual self and his ideal or expectant self. Though this analysis shows that a leader's attitude toward self and others can create different leadership styles, it has limitations in explaining more a fundamental factor, understanding of human nature that generates attitude.

According to Hughes, Ginnett, and Curphy (1996:212-213), a leader's attitude towards self is simply explained by self-esteem. A leader can have a positive or negative attitude by having a high or low estimation of himself. A leader's self-esteem comes from his self-confidence. This self-confidence depends totally on a leader's own perceptions and feelings about himself

¹¹⁹ For a more detailed account of McGregor's X theory and Y theory, see his book entitled *Leadership and motivation* (Cambridge: MIT Press, 1966).

and these perceptions and feelings are apt to be obtained by comparing himself with others, or comparing his real self with an ideal self. Because this comparison is essentially relative, a leader's self-esteem is changeable and inconsistent. In a word, a leader cannot understand himself as he should be. In contrast, a servant-leader's self-esteem comes from his confidence in Jesus Christ who has made him reborn, precious, and unique. Because Jesus is the Lord of all the universe, a servant-leader's confidence is unshakeable as long as Jesus dwells in him. A servant-leader's self-esteem thus has something to do with how much he trusts in Jesus Christ (cf. section 4.2.2.2).

A human being should be understood much more essentially and theologically (cf. section 4.2 than the mere understanding of human nature from the view of human willingness to a task (Hughes, Ginnett, & Curphy 1996:211-212). When a servant-leader understands human nature theologically, his attitude toward others can go far beyond a dichotomic attitude, positive or negative. His attitude can rather be more empathic, comprehensive, integral, and humble.

A servant-leader who adopts such an attitude towards self and others can create high quality in his leadership. To a servant-leader, others are precious and unique in Jesus Christ as he is (cf. section 4.2.2.5). He thus can consider others better than himself (Php 2:3) not from an arrogant, or self-deprecatory attitude, but from a right and healthy attitude that only he who understands human nature properly can possess.

8.3.3.5 Suffering

Servant leadership implies that a leader should not only adopt a humble attitude but should also endure suffering even to the death for his ministry. Hall (1980:49-59) insists that the New Testament as a whole draws a clear picture of the church (cf. Hall 1975:89-93; 1976:220-222; 1986:123-128). Hall, indeed, finds a portrait of the real church in the term, "diaspora". For Hall (ibid), being a diaspora church meant being a community of belief; being a community on its way; and being a minority community, and finally, these meanings of "diaspora" are integrated into the concept of a "community of suffering":

To be a community of belief means to believe in a Christ despised and rejected by the official society. To be a movement means to share with Christ his lack of a place to lay

his head, to rest, to build tabernacles. To be a minority means to be a critical minority, announcing the judging love of God in the midst of a tottering civilization. All this adds up to suffering.

For Hall, therefore, the success of the church means the loss of its identity (1980:46-47):

The price that historic Christianity paid for its worldly success may have been the highest price it could have paid. In order to have prominence, power, and wealth, the church through the centuries had to compromise. ... In exchange for success, it forfeited its identity, its dignity – and perhaps its very soul. The soul of the church is the gospel. Without that it is nothing. And the gospel is not based on a success story. On the contrary, the story at the heart of the gospel is the tale of a victim of success – an unpowerful man, nailed to his cross by successful political, economic, and religious forces. More than that! It is the story of a failure: a young man who, at the age when most young men who are going to “make it” have begun to go places, was put up to die slowly in a public place with a ridiculous sign over his head.

As shown in the quotations, despite being God’s son who has power enough to do whatever he wants to do, the most unbelievable thing that Jesus has done for us is his suffering to the extent of the Cross. Jesus did not have to be arrested and die on the Cross under a false accusation because He had power enough to call on His Father to send more than twelve legions of angels to defeat His opponents (Mt 26:53-54). However, he did not avoid suffering because he knew that this was the way in which God would save His people. Jesus’ suffering to the death was God’s final choice by which He called His people from the dead. In Van Engen’ s expression (1991:168), Jesus was the *King*, but rode on a donkey, the *King* of the Jews, but hung on the cross, the *Messiah*, but the suffering Servant, and the *Lord* who could rule the universe, but through sacrifice.

Suffering can surface when a servant-leader is willing to become weak and afraid and little: weak with the weak, afraid with the fearful, little with the insignificant. It is to such that Jesus promises to grant his power (Hall 1975:93). Suffering can also come to a servant-leader in the form of self-sacrifice, loneliness, fatigue, criticism, rejection, pressure and perplexity, and cost to others (Sanders 1980:169-183).

However, it is essential that a servant-leader, as one who leads this suffering community, completes what is still lacking in regard to Jesus’ suffering, in his ministry (Col 1:24); bears on his body the marks of the suffering Jesus (Gal 6:17); drinks the cup that Jesus drank (Mk

10:38); carries on his body Jesus' death (2 Co 4:10); and endures persecution because of a godly life (2 Ti 3:12). A servant-leader is not afraid of renouncing personal preferences, and legitimate and natural desires for the sake of God and His kingdom in the same manner with which heroes of faith in Hebrews 11 sacrificed their lives for the kingdom of God (Sanders 1980:170-171).

8.3.3.6 Reward

The suffering of a servant-leader is, however, not the final event but the process. The Bible tells that God prepares tremendous rewards that will be granted to those who willingly participate in these sufferings for His sake and for His kingdom (Mt 5:11-12). God guards them during their sufferings (2 Ti 1:12). Jesus helps those who endure suffering (Heb 2:18). Those who suffer for what is right are blessed (1 Pe 3:14). The Spirit of glory and of God rests on those who are insulted because of the name of Jesus Christ (1 Pe 4:14). God's comfort always follows suffering (2 Co 1:3-10). Sufferings produce perseverance, character, and ultimately hope (Ro 5:3-4). Great joy will come after suffering (1 Pe 4:13). A servant-leader will be free from all suffering on the day of Jesus' Second Coming (2 Th 1:7). Whereas suffering will be given to those who gave themselves glory and luxury in this world (Rev 18:7; cf. 2 Th 1:6), glory will be granted to those who share in Christ's suffering in this world (Ro 8:17; 1 Pe 5:1). This glory will be too great to compare with the suffering that the servant-leader endured (Ro 8:18).

8.4 SUMMARY AND CONCLUSION

The concept of servant leadership in secular society was promoted in the United States since the 1970s by Robert Greenleaf and the RKGK. However, this concept is now popular, as a new paradigm, not only in America but also in many other countries through the RKGK's zeal for the propagation of this concept. Though servant leadership is still strange to those who exercise traditional leadership in an organization that has had a mechanical and hierarchical pyramid structure for a long time, this leadership has gradually attracted the attention of many management scholars and practitioners. In fact, the principles of this leadership have been applied to several areas of American life in significant ways (cf. section 8.2.3).

However, in essence, the idea of servant leadership derives from the Bible. It was already an old paradigm in Jesus' day. Jesus Himself is described as the Servant of the Lord in the Book of Isaiah in the Old Testament. All the prophecies about Jesus as the Servant of the Lord, which had been made in the Old Testament, were fulfilled in the New Testament, in the life of Jesus (cf. section 8.3.2). Jesus taught His disciples how to be the servant of all through the practical example of washing His disciples' feet (cf. section 8.3.1).

Thereafter, several characteristics of servant leadership from the Christian perspective were examined according to six categories: identity, mission, power, attitude, suffering, and reward (cf. section 8.3.3).

However, this chapter has still not yet proved directly the researcher's assumption that a model of servant leadership can integrate and reflect the three absolute principles that were scrutinized in the previous chapter as the theological norms for Korean church leadership. The proof of this assumption, which forms the conclusion of this chapter, can be made by revealing the relationship between servant leadership and the three theological principles respectively from the characteristics of servant leadership, as examined from section 8.3.3.1 to section 8.3.3.6.

1. Servant leadership and spirituality

For this study, spirituality was defined in section 7.2.1 as "developing a relationship with God and reflecting that relationship in relationship with others". In terms of this definition, the Korean church has experienced spiritual decline. Though it seems to be related to God, it is more interested in secular values that focus on success, numerical growth, materialism, and the like (cf. section 5.3). This conventional relationship with God is causing the Korean church to face a serious crisis in its spiritual life because no one can serve two masters at the same time (cf. Mt 6:24). In addition, because the Korean church cannot avoid reflecting this poor relationship with God in its relationship with society, it has more and more lost credibility from both inside and outside of the church (cf. section 5.4.3). In a word, the Korean church, vertically and horizontally, has shown enfeeblement of its spirituality. Thus, one of the tasks that Korean church leaders must undertake in order for the Korean church to serve its Master, Jesus Christ, only is to reinforce spirituality at an individual level and at a congregational level.

Then, can a model of servant leadership be a remedy to bring spiritual revival to the Korean church? In the category of “identity” of servant leadership (section 8.3.3.1), a servant-leader is identified as a person who is chosen by God to accomplish His mission through the Holy Spirit. The word, “servant” in the Bible denotes an intimate relationship with a master, and is a title of honour rather than of humiliation. That is, a relationship with God is essential to being a servant-leader. This relationship with God is more and more deeply experienced while a servant-leader serves his Master, God.

In addition, in the category of “attitude” of servant leadership (section 8.3.3.4), a servant-leader is asked to have a right and humble attitude, an attitude that must be embodied in his behaviour consistently; that must not be temporal and pretended but life-long and authentic; and that must be derived from his understanding of human nature. That is, a servant-leader must reveal his attitude or character, which is formulated through developing his relationship with God, when serving people. In a word, both the vertical and horizontal aspects of spirituality can be fully exercised in a model of servant leadership.

2. Servant leadership and vision

“Vision” is one of the most popular terms used in almost all areas in secular society today (cf. section 3.3.3) because it is a very powerful tool through which a leader can motivate, stimulate, influence, and guide followers in order to achieve his goals. Therefore, in particular, the CEOs of business and political organizations must endeavour to hold a clear vision and propose it to their followers to achieve their organizations’ growth and their political ambitions respectively. Likewise, a church leader also needs to create a vision for the direction of the church. However, unlike a secular vision, the vision of the church should be a God-given vision because the church exists as a sign, foretaste, and instrument of the kingdom of God, in which God reigns according to His divine will (cf. section 4.3.1.1). The vision of the church should thus be created according to the will of God and in the light of the kingdom of God, which includes both the church and the world. In this sense, the enfeeblement of spirituality leads to a church leader not holding a God-given vision to achieve God’s will, but instead holding his own vision for his own self-realization. As mentioned above, because the Korean church has been enfeebled in its spirituality, it has no clear vision. Moreover, if its vision is clear then, it has a wrong vision. In other words, since

the 1960s, the Korean church has focused on its growth in numbers and its maintenance in a secular managerial way, showing a lack of social responsibility (cf. section 2.6; 5.4). Therefore, another important task that Korean church leaders must accomplish is to create God-given vision.

Then, can a model of servant leadership help the Korean church to create a God-given vision? In the category of “mission” of servant leadership (section 8.3.3.2), the mission of a servant-leader is to serve, please, and glorify God by serving God’s people. In other words, his mission is not to please people. If he has a mission to please people, it is only for the sake of their eternal benefit. Furthermore, a servant-leader neither seeks to please himself nor to glorify himself. In other words, he neither creates a vision for his own self-realization or self-satisfaction, nor carpets his path with glory when he has accomplished his vision successfully. Rather, a servant-leader is interested in seeking to glorify God only by participating in God’s mission to this world. Therefore, he is always sensitive to listening to God by opening his mind to God.

In addition, in the category of “suffering” of servant leadership (section 8.3.3.5), a servant-leader is willing to endure suffering even to the death. God-given vision contains suffering because it is not created for a leader’s sake, but for God’s sake, God, who requires him to abandon the pursuit of his own glory; who requires him to participate in Jesus’ suffering; who requires him to have concern for the weak, the isolated, the oppressed, and the poor; who requires him to follow Jesus Christ by denying himself and taking up his cross; and who requires him to join Jesus’ glory through suffering. Therefore, a servant-leader who seeks to please God, dares to create God-given vision, which is accompanied by suffering. In a word, God-given vision for the kingdom of God, including both the church and the world, can be proposed in a model of servant leadership.

3. Servant leadership and love

Love is a most powerful criterion to test a leader’s genuineness for ministry. Through this criterion, a leader can inspect himself to assess whether he is a genuine leader or whether he is qualified to be a leader. A leader can be motivated by several inadequate motives in leading followers, such as position, money, fame, personal needs, obligation, and achievement goals (cf. section 7.4.2). Most leaders in all areas in the world are motivated by at least one or two

of these inadequate motives. Church leaders, of course, are not exempt from temptation in leading God's people with these wrong motives. However, when a church leader leads God's people with love only, he can be a genuine leader whom God authorizes, because God Himself is a perfect leader who is filled with love, agape, to the extent of embodying self-sacrifice on the Cross (cf. section 7.4.3).

Fortunately, the Korean church has inherited a very precious legacy, love-motivated leadership, which its faithful predecessors showed throughout their lives. It is true that this legacy has been so influential for most Korean church leaders that they have also ministered to God's people with sacrificial love (cf. section 5.2). However, while the Korean church has been focusing on its numerical growth only in accordance with the economic growth of Korean society under the influence of capitalism, the purity of the sacrificial love of Korean church leaders, initiated by God's agape, has increasingly faded away, with the criticism that their devotional, hardworking, and sacrificial life does not arise from their love for people but from their desire to accomplish their own goals (cf. section 5.6). Therefore, the current Korean church leaders have an important task to retrieve, preserve, and develop as a motive of church leadership, that same love with which their predecessors in faith in Korea served God's people, and with which originally God achieved, achieves, and will achieve His redemptive work for his people.

Then, can a model of servant leadership help Korean church leaders to exercise this agapic love? In the category of "power" of servant leadership (section 8.3.3.3), a servant-leader has certain power and authority, which God grants to him in leading God's people. This power and authority has to be used as the means of protecting God's people from Satan's attack, and of developing their maturity. In other words, modelling and teaching are the ways in which a servant-leader can exercise his power. However, these modelling and teaching by a servant-leader to God's people should be performed on the basis of love because his Master, God, loves them. Therefore, the power that a servant-leader exercises over God's people must be the power of love. In this sense, the agapic love that God shows to his people can be exercised in the model of servant leadership.

We have examined whether a model of servant leadership can integrate and reflect three theological principles that Korean church leadership should develop in order for the Korean

church to cope with the pathologies of its leadership, such as secularised leadership, church-centred leadership, and authoritarian leadership, and to play a significant role in revealing the kingdom of God by existing as a sign, foretaste, and instrument of that kingdom. In conclusion, the result of this examination, as shown above, proves that servant leadership can be a model for the Korean church.

CHAPTER 9

SUMMARY AND CONCLUSION OF THIS STUDY

9.1 GENERAL SUMMARY

This study started with the researcher's awareness of the leadership crisis in the present-day Korean church. This leadership crisis includes fundamental problems such as secularised leadership, church-centred leadership, and authoritarian leadership, and problems of response such as inadequate diagnosis and an inadequate remedial method. In other words, the Korean church has misdiagnosed its leadership crisis as membership stagnation or decline and consequently has focused on the development of a methodology for numerical church growth to cope with this decline. Therefore, this study aimed, by constructing a sound leadership theology for the Korean church, to propose a way to help the Korean church to resolve its leadership crisis appropriately at a practical level, and to propose a suitable method for the development of valuable leadership studies at an academic level. To achieve these two practical and academic purposes, this study employed the methodology that is chiefly being employed in contemporary practical theology, on the basis of the researcher's assumption that its application would lead to the construction of a sound leadership theology for the Korean church (hypothesis 2).

In Chapter 2, hypothesis one was addressed. As a first step towards achieving the practical purpose of this study, Korean church history was reconstructed from the perspective of leadership to help understand the context of Korean church leadership on which a theology of leadership could be constructed. As a result, six significant leadership images throughout the whole history of the Korean church were discerned: a martyr, a revivalist, a patriot, a reformer, a charismatic, and an equipper. Through this historical tracing of Korean church leadership, we could find that three fundamental problems, as proposed in the Introduction of this study, surfaced in full from a certain period though these problems had revealed themselves sporadically throughout Korean church history. That is, the regular occurrence of the fundamental problems started with the image of a charismatic, which has been predominant since the 1960s. In addition, we could find that this image, in particular, showed

the most serious insufficiency in its theological support, of all the images that were not initiated by thorough theological reflection about leadership, in particular, in the perspective of practical theology. These results demonstrated that a sound theology of church leadership needed to be constructed for the Korean church.

The requirement to construct a sound theology of church leadership can be met through the application of practical theological methodology. In addition, the academic purpose of this study also required an examination of practical theological methodology. Therefore, Chapter 3 surveyed the trends in practical theology, in particular, those regarding its field, academic status, and methodology. Through the review of the trends in practical theology, two significant findings for constructing a sound leadership theology for the Korean church were reached: one was the necessity of constructing base theories, and the other was the necessity of employing a four-phased practical theological methodology. In addition, this chapter also surveyed the historical development of leadership theories in social science with the assumptions that we can acquire general and panoramic knowledge about leadership studies; that we can see how much and in what way church leadership has been affected by these studies; and that we can obtain theoretical support upon which the study of church leadership can base its future direction. A review of the historical development of leadership theories in social science was made in four categories: mono-dimensional (leader-focused) leadership theory, multi-dimensional (leader-follower-situation-focused) leadership theory, values-focused leadership theory, and spirit-focused leadership theory. Through a survey of these four categories, three assumptions, which were made previously, were proved as true and, in particular, it was revealed that leadership theorists and practitioners in social science have become gradually more interested in philosophical and theological aspects of leadership. In a word, these two reviews justified the construction of a sound theology of leadership for the Korean church.

The first step in the process of constructing a sound theology of leadership for the Korean church is to develop base theories as theological foundations. Chapter 4 addressed hypothesis three and developed base theories for this study from the practical theological perspective: PTA (practical theological anthropology) and PTE (practical theological ecclesiology). PTA, according to its characteristics, demonstrated that a person is a relational being, living in relation to the Triune God, other people, and nature; that a person can have a healthy self-

image by means of the continuous work of the Triune God; that a person can have responsibility, using restored true freedom through Jesus Christ; that a person is a unitary being, who rejects a substantial separation between material and spirit; and that a person is various and unique, accordingly, not to be standardized and not to be understood in a mechanical way. PTE, according to its characteristics, proposed that the church has a relational character, related to the Triune God and the kingdom of God, including both the church and the world; that the church is an “organizational organism”, which signifies that the church has both a theological and a social character simultaneously; that the church is missional in essence – mission is not one of the ministries but the ministry itself; and that the church exercises ‘*Ecclesia Reformata semper Reformanda*’, which means that the reformed church should always be reforming. These base theories function as theological foundations for constructing a theology of church leadership.

Chapters 5, 6, 7, and 8 scrutinized a current methodology of practical theology that has four phases: descriptive, hermeneutic, normative, and strategic. In Chapter 5 addressing hypothesis four, as the descriptive phase, statistical data was used in order to understand the realities of Korean church leadership as objectively as possible, based on several reports of surveys, which derived from some reliable institutes such as M & T, Gallup Korea, CPCR, and HMJ. In this descriptive phase, one positive image and three negative images of Korean church leadership were analysed. The positive image was discovered as divine calling-based leadership, represented by the devotional, hard-working and sacrificial image, while the negative images were revealed as secularised leadership, church-centred leadership, and authoritarian leadership. However, this phase showed that even the positive image has been gradually eroded because of its alliance with secularised, church-centred, and authoritarian leadership rather than with divine calling-based leadership. In other words, Korean church leaders became the target of criticism in that a pastor’s devotional, hardworking and sacrificial life was seen as being used to achieve his selfish desire to possess a large church that provides him with ministerial and social status, and external power.

These empirical results were brought to Chapter 6, the hermeneutic phase, to be interpreted because these empirical results on their own could not provide a profound understanding of the context. In this chapter, interpretation of the results of the statistical data was conducted through three different lenses: a religio-cultural lens, a socio-political and economic lens, and

a theological lens. Each lens gave a proper and rational explanation of the three fundamental problems (secularised, church-centred, and authoritarian) in Korean church leadership, from its peculiar perspective. However, through these multi-dimensional interpretations, we were able to find that the roots of these pathologies in Korean church leadership were very deep, complicated, and compound. In addition, this phase yielded theological evaluations of these leadership pathologies in the Korean church in the light of PTA and PTE, which were introduced in Chapter 4 as theological foundations for constructing a theology of Korean church leadership. Through these theological evaluations, we were able to find that the Korean church needed to develop some theological principles of leadership to cope with the three leadership pathologies in the Korean church (hypothesis five).

From the hermeneutic phase, the necessity of developing some theological principles of leadership for the Korean church came to the fore because it was discovered that the crisis of Korean church leadership did not follow from a lack of programmes or skills but from the ignorance of these principles. Therefore, these principles were introduced in Chapter 7, the normative phase. Among many principles, three absolute principles were chosen for introduction to Korean church leadership: spirituality, vision, and love. Spirituality was chosen to be developed as the identity of church leadership, in the vertical aspect and the horizontal aspect simultaneously because spirituality was defined as “developing a relationship with God and to reflect that relationship in relationship with others”. Vision was also chosen to be developed as the direction of church leadership, because vision could make the church function properly despite the rapid change in society; because it could make people do what is right in God’s sight; and because it could make people know where to go as God’s people. Finally, love was chosen to be developed as the motive of church leadership, because only a love-motivated leader could please, serve, and glorify God by serving God’s people for their eternal benefit.

In Chapters 5, 6, and 7, an analysis of the realities of current Korean church leadership, an interpretation of the results from that analysis, and the development of theological principles for Korean church leadership based on the analysis and interpretation, and in the light of the base theories of this study, were conducted according to the four-phased methodology of current practical theology that this study employed as its main methodology for constructing a theology of Korean church leadership. The final phase of this methodology comprises

proposing a model for a specific context. Therefore, Chapter 8, as strategic phase, proposed a model of leadership for the Korean church, namely, servant leadership (addressing hypothesis six). The concept of servant leadership in secular society was developed by Robert Greenleaf and the RKGK in the United States. However, it was revealed that this model of servant leadership derived ultimately from the life and teaching of Jesus Christ himself. Therefore, when the prophecies and their accomplishment concerning Jesus Christ, as the Servant of the Lord, were examined according to the two Testaments, six characteristics of servant leadership from the Christian perspective were discovered: identity, mission, power, attitude, suffering, and reward. The validation of the model of servant leadership for the Korean church was proved by demonstrating that through examination servant leadership was the best model that could integrate and reflect, in full, three theological principles (spirituality, vision, and love). These principles were developed in Chapter 7 for Korean church leadership to assist it in coping with its three fundamental problems.

9.2 CONCLUSION

As mentioned in section 1.1.4, the current Korean church has focused its leadership on developing quick-fix remedies with which it can increase its membership on the basis of its misunderstanding that its leadership crisis lies in its membership decline. Accordingly, the Korean church has held a number of leadership seminars on leadership skills for church growth has promoted, case studies of churches successful in terms of their numbers, and methods and programmes that successful churches employ. In addition, much leadership literature, published by the Church Growth School in the United States, has been introduced into the Korean church uncritically. In a word, almost all leadership practitioners and theorists in the Korean church have regarded its leadership as a tool for its numerical growth. In an environment such as this of church leadership in Korea, it was a most important task for the Korean church that it should attempt theological reflection on the condition of its leadership in practice and theory. In other words, it was essential for the Korean church to construct a theology of its leadership.

This study thus tried to construct a sound theology of leadership for the Korean church. In fact, this study represents the first attempt to examine Korean church leadership generally and comprehensively from the practical theological perspective. This general and comprehensive

study of Korean church leadership offers the following benefits in leadership studies in the Korean church:

1. From the three reviews, namely, the historical survey of leadership in the Korean church, the review of the trends of practical theology, and the review of the historical development of leadership theories in social science, two beneficial factors emerged. One beneficial factor was that we could attain a general understanding of the realities of Korean church leadership, practical theological methodology, and leadership theories in social science. The other beneficial factor was that the necessity for developing base theories as theological foundations in constructing a sound theology of leadership for the Korean church was revealed from all the three reviews.

2. The importance of developing base theories (PTA and PTE for this study), with which every sub-discipline of practical theology is required to start its study, was revealed when these base theories functioned as theological criteria including criticism and support in all the phases from Chapter 5 to Chapter 8.

3. According to the practical theological methodology, through the process of constructing a sound theology of leadership for the Korean church, this study achieved the following: disclosed through statistical analysis the seriousness of the problems that the current Korean church leadership has faced; probed fundamentally the background of these problems by using multi-dimensional lenses; developed three absolute principles that Korean church leadership should grasp to cope with the problems; and proposed a desirable model in which these theological principles could be integrated and reflected in full, and which the Korean church could exercise in the leadership field.

However, this study does not offer a panacea that will resolve all the problems that the Korean church leadership is facing. Indeed, it did not focus on how to resolve all the phenomenological problems in a short time. Rather, it focused on constructing a sound theology of leadership that could deal with the problems in a critical, constructive, and fundamental way. Therefore, this study is expected to be a stepping-stone for more specific and elaborate studies of leadership using a similar path.

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