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Making A Healthy Church: Church Growth Strategy Through Spiritual Mentoring

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This ministry focus paper entitled

MAKING A HEALTHY CHURCH: CHURCH GROWTH STRATEGY THROUGH
SPIRITUAL MENTORING

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and submitted in partial fulfillment of the

requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary

upon the recommendation of the undersigned readers:


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Date Received: March 11, 2019

MAKING A HEALTHY CHURCH: CHURCH GROWTH STRATEGY THROUGH
SPIRITUAL MENTORING

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

SUNGEUN YANG
MARCH 2019

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ABSTRACT

Making a Healthy Church: Church Growth Strategy through Spiritual Mentoring

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Doctor of Ministry

School of Theology, Fuller Theological Seminary

2019

The Los Angeles Fountain Church is a Korean Presbyterian immigrant church located in Gardena, California. Gardena, once the historic berry growing capital of southern California, was a lush oasis of greenery amidst coastal sage scrub. By the 1990s, Gardena was home to a large percentage of Korean immigrants living in Los Angeles. Even though more than 75 percent of Korean immigrants in America are churchgoers, Korean immigrant churches still have difficulty meeting their complex needs.

The greatest challenge for the Los Angeles Fountain Church is membership instability. This issue is a consequence of the immigrant mentality that survival is one's top priority. Most church attendees are first-generation Korean immigrants who are self-employed and running small businesses, so their work is very demanding. Their spiritual growth and maturity naturally take a back seat to their work. Thus, they have no comprehensive understanding of ecclesiology and soteriology. Furthermore, the Korean immigrant cultures as well as unique negative traits of the Korean culture in general hamper the development of an authentic relationship with Jesus. As a result, church members sometimes end up leaving for other churches.

The purpose of this project is to create a mentoring handbook for developing lay leaders as spiritual mentors. Spiritual mentoring integrates spiritual formation and leadership development. The handbook will broaden the perspective of potential spiritual mentors regarding the imitation of Jesus and provide useful skills for being a good mentor. After acquiring qualities, skills and tools, mentors will become like travelling companions to members in their journeys of faith. They can lend a listening ear and give continuing support. Most importantly, they will become people of God who can discern the guidance of the Holy Spirit in their lives.

Content Reader: Keith Matthews, DMin

Words: 265

ACKNOWLEDGMENTS

This project is dedicated to my beloved wife, Sunhi Lee. She assisted me in innumerable ways; words cannot do full justice to the extent and the value of her contribution. I send gratitude separately to my cute daughter, Hayeon Yang, who took time to patiently read and edit my pages and to my proud son, Jueon Yang, who patiently endured father's burden and prayed constantly. They instilled in me the belief that lifelong learning is a Christian's highest calling, and that ideas do have the power to change people's lives.

I wish to record thanks to my dead mother, Kyungim Kim, who rekindled my passion for studying abroad. And I express my gratitude to my father, Boungho Yang, who had faith in me to complete this doctoral program, and to my step mother Seonae Kim, who has a loving heart for our family and pray in Christ Jesus. I appreciate my only younger brother Sungkwang Yang and his wife Hanjin Kim for their continual help and prayer. My most sincere thanks go to my mother-in-law Kyungsun Hwang, and father-in-law Yongpal Lee, who continually supported our family financially and mentally in order to focus on my project. My parents remained benevolent even when pressed into active service: the study could never have been produced without their labors and support. My aunt, Kyunghee Kim, secretly showed me incredible displays of motherly love and caring. Many colleagues, especially Hunsoo Park and Kibuom Kim, have offered useful suggestions and listening ears.

I thank the pastors, staff, and members of the following churches and institutions: The Los Angeles Fountain Korean Church (Rev. Jim Gwoun, church members, and youth group), Matae Church (Rev. Boungho Yang and his church members), Daedong Church (Rev. Seongil Yun), Dongcheon Hope Church (Rev. Seunghyun Choi), Changwon Wangseong Church (Rev. Chungman Yang), Rev. Seongbok An, Rev. Seungho Moon, Deacon. Inseon An, Deaconess, Jeongnam Park, Jeonbuk South Presbytery. Kwangshin University (Prof. Seongil Hwang, Jeongsik Park, and Sunbong Choi), other pastors, and an anonymous donor.

I thank Dr. Keith Matthews for reading the completed manuscripts, and for his generous appraisal of the project's application and development. My gratitude goes to Fuller Theological Seminary and the wise and kind staff (Julia, Debi, and Cindy) who remained encouraging and helpful and provided a scholarship in time of need. At one time or another, many editors have read and commented on parts of this manuscript.

Above all, I thank God for the great privilege of studying the Korean church and ministry. It was wonderful to realize the beauty of God's church.

Soli Deo Gloria

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PART ONE
MINISTRY CONTEXT

INTRODUCTION

The Los Angeles Fountain Korean Church (LAFC) is a Korean American immigrant church located in Gardena, California, situated in the south bay area in Los Angeles. LAFC is an elder-ruled Presbyterian church where most congregants are first-generation immigrants. As of 2018, the average weekly attendance is seventy. They profess belief in Calvinism and in the sufficiency of Scripture. The church was founded in 1998 and conducted its first public service on January 17, 1999. The church grew and remained in Torrance for seventeen years. In January of 2016, the church moved to its present location in Gardena due to severe rain damage in the former location.

Reverend Jim Gwoun is the founding and senior pastor of LAFC. He started the church to give hope to laboring immigrants by teaching them to be true disciples of Jesus Christ. The core ministries are focused on visitations and intercessory prayers for people in need. The neighborhood's interest in the church had been increasing over time. However, due to the deterioration of the senior pastor's health, the church had stopped growing. The instability of membership grew and the church's vitality weakened. Nevertheless, Gwoun tried to launch new events and programs in order to recover the church's growth. Combining old and new ministries, the church experienced lots of ups and downs. The chronic structural and internal problems of the church threatened its future.

In this project, I will examine contextual issues affecting LAFC. I will also provide an alternative framework for a healthy immigrant church by making a manual for spiritual mentoring. Furthermore, I will develop the proper strategies and collect useful training resources for building up a mentoring network in the church.

The instability and stagnation of membership began in the early to middle age of the church but fully emerged more recently in the new location. Decreasing membership had not worried LAFC initially because it accepted its position as a revolving-door organization. Many organizations that serve immigrants experience instability in participation. However, a deeper concern is that many in the church were accustomed to only being in fellowship with immigrants and were not interested in welcoming others.

The church and its leadership have attempted to promote the church's growth by introducing new programs. These included an exchange program to serve Korean international students, the Alpha course to invite non-Christian friends to the church, and community involvement like vineyard services which provided free meals to homeless and unemployed people in front of Home Depot. The church also has a harvest plan which encourages members to bring someone new to church twice a year. Unfortunately, most of members scarcely participated in these activities and programs, preferring to remain merely church-goers.

Despite the enthusiasm for these outreach opportunities, many church members asked why the church was stuck and stagnant. Some of them complained about traditional worship styles, unfriendly manners of members towards outsiders, and irrelevant sermons. They believed that all these problems were rooted in the senior pastor's authoritarian leadership philosophy and the irrationality of Americanized Korean congregations. Some blamed the absence of members' cardinal virtues like harmony, balance and order. They noticed discord between pastoral leadership and lay leadership, imbalance between external events and internal maturity and disorder in unscheduled plans and structural processes. Many young couples spoke out against insufficient investment in children's

education and training aids. In fact, this issue became one of the biggest reasons that young members were leaving the church. In addition, the church underwent a lack of facilities and manpower as well as a major financial predicament.

I realized that there were two essential issues at the root of our church's stagnation. Relatively little research has been carried out on these issues. The first is the lack of attention to the doctrine of sanctification in Korean churches. Many Korean Christians have lost their way on their faith journey. Korean churches typically teach extensively about the importance of justification and evangelism but neglect teaching on the journey of life as God's people. They prefer listening to Billy Graham's sermons to reading John Bunyan's *Pilgrims' Progress*. They stress the importance of how people go to heaven over how people should live. The fundamental importance of the Christian life as a faithful journey receives little attention. The second issue is the structural limitation in fostering mature Christian leaders. The importance of raising people into maturity is often noted but rarely studied in Korean churches. Koreans' work-oriented mentality and competitive spirit would be easily applied to the church setting. In Korean ministry, effective ministry is measured only by the number of attendees. Most people take no interest in taking care of people because it requires hard work with no acknowledgement. Due to the distractions of technology, many have stopped caring about spiritual matters. The church has lost sight of its original mission to promote growth within people's lives, enhance people's relationships with God and build peace among neighbors.

This project will seek to remedy LAFC's two major problems, which are in fact intertwined. I firmly believe that spiritual mentoring is the best way to build a healthy

church. Therefore, it is critical to develop well-rounded mentors who have a solid understanding of people and the world.

This project has two main goals: to explain how to make a healthy environment for developing mentors in the church and to define the key elements necessary to become a successful mentor. Preparing the congregation for spiritual mentoring requires teamwork between all positions in the church. The training phase consists of three parts. First, pastoral leadership and lay leadership who are prospective mentors will examine the theology of biblical mentoring. They will study examples of biblical mentoring and learn fundamental principles to apply to their small group members, who are prospective mentees. Second, prospective mentors will implement biblical principles within mentoring sessions. Excellent mentors need to have certain traits, skills and knowledge about building positive relationships. They especially need to practice attentive listening and questioning with the guidance of the Holy Spirit because the Spirit-driven life is a foundation for the abundant Christian life. At the same time, a trained mentor will spend time practicing with selected members who are future mentors. This special group acts as the incubator from which a lot of potential spiritual mentors will be launched. They will be confronted by personal limitations, which will create an appreciation for lifelong learning. They will also experience the presence of God, focusing on discerning the voice of the Holy Spirit during their conversations with their mentees.

Finally, every member in the training group will have time to apply this practice to one of their neighbors and non-Christians. This gives LAFC the chance to reach out to people outside of the church. It starts to attract others and create spiritual friendships

according to the model of Jesus. All these processes come from the example that was given by Jesus Christ, our true mentor and Savior.

Prospective mentors learned the core principles and skills during the six-month courses. Leadership teams had an orientation meeting during the first week of the month. Along with input about the content and storylines, they provided feedback on the details of the mentoring handbook. By then, they were well-acquainted with the contents of the work through several workshops that took place in July of 2018.

A two-month preaching series given by the senior pastor during August and September of 2018 emphasized the importance of spiritual mentoring for the church's future. It encouraged participation in the mentoring program. The church leadership teams fasted for the month of August, selected the target group of future mentors, and researched potential leaders by examining their character and competence.

Following the schedule, target groups were trained from September to November of 2018 in mentorship and networking. They practiced the skills and attitudes acquired during the twelve lectures with exercises every Wednesday night. On Sunday afternoons, participants practiced their skills on the members of their small groups during October and November of 2018. Finally, at the end of December, they had time to give feedback, analysis and evaluation via the mentoring questionnaire.

Spiritual mentoring can provide three benefits to our church. First, it can foster intellectual development within all church members. It not only helps existing leaders understand the necessity of being equipped as spiritual mentors, but also finds new gifted leaders among the church members. Every participant can benefit from time for self-understanding and self-reflection by examining their weaknesses and shortcomings. They

can have a chance to meet with their faithful partners for their spiritual journey. It can be a sacred space for building up spiritual leaders. Eventually, leaders will realize the power of repeated renewal, lifelong learning, a lifetime perspective, and a dynamic calling.

Secondly, spiritual mentoring creates healthy networks for serving people in love. Most immigrants are naturally inclined towards being self-centered and self-oriented. However, spiritual mentoring aims for mutual development and true service from the heart. It can help to develop mentees to their maximum potential in Christ through empowerment. It can also include peer mentoring, upward mentoring and downward mentoring. With humility, everyone in mentoring relationships can operate in love, like Barnabas's heart toward Paul and Jesus' attitude toward his disciples. It can motivate inter-generational interactions and stop the silence exodus in our church.

Finally, spiritual mentoring will likely cause church growth since its principles are based on Scripture. The catalyst of the early church's growth was not good programming, but rather the people of God. The early churches of the New Testament experienced a lot of blessings under the guidance of the Holy Spirit. Spirit-driven churches and people are the only tool for God's grace and growth. The disciples were filled with faith and the Spirit. They were spiritual leaders dedicated to fasting and praying to hear God's voice for the mission. Spiritual mentoring will assist our church to become a source of hope in our community and in the world.

Chapter one contains information about the city of Gardena and the ministry context of LAFC. Chapter two reviews literature and sources that are related to spiritual mentoring. Chapter three explores the theology of spiritual mentoring. Chapter four

focuses more specifically on the ministry plan of this project. Chapter five is devoted to the implementation process and manuals for training.

Part one explains the genesis of the project by describing the struggles in the immigrant church where I have spent almost ten years in pastorate ministry. My long tenure with Korean ministry, dating from my childhood, has convinced me that spiritual mentoring is key for creating a healthy church, fostering growth and embodying the great commission. However, despite the rising prominence of spiritual mentoring, there are few works of literature about it which focus on Korean immigrant churches.

Chapter one establishes the foundation of spiritual mentoring. This chapter looks into the historical background and nature of the city of Gardena, LAFC and Korean immigrant society. This study does not attempt to encompass a full-fledged account of these concerns, but simply to point to the importance of spiritual mentoring in this context. I examine contextual issues and thereby show that spiritual mentoring is integral to the Korean American context.

The object of part two is to solidify a firm theoretical basis of the necessity of spiritual mentoring. Chapter two consists of literature reviews of seven major books about the topic. These sources attempt to explain how to make a great spiritual mentor and a healthy mentoring environment. Unfortunately, there is little in the way of research on Christian mentoring in Eastern scholarship or in Korean scholarship in particular compared to the vast quantities available about the fields of leadership and management.

The first three books in the literature review outline the major attitudes and patterns common to spiritual mentoring. James M. Houston's remarkably authoritative book, *The Mentored Life*, is a major contribution to this project and deserves the closest

scrutiny and fullest response. This book is an excellent introduction to the primary subject of spiritual mentoring. *Spiritual Mentoring* by Keith R. Anderson and Randy D. Reese is very useful for its intelligible explanation, background and bibliographical materials. *The Element of Mentoring*, the joint work of two distinguished psychologists W. Brad Johnson and Charles R. Ridley, deserves both recognition and sound scholarly treatment. This book supplies valuable references and sources for successful mentoring.

The next two books show the usefulness of mentoring in various organizations and its effectiveness for adult learners. Kathy Kram's book *Mentoring at Work* is an investigation into how healthy mentoring is possible in the working context. Laurent A. Daloz's book *Mentor* offers a new methodological framework for the re-education of post-secondary adult learners. It broadens my understanding of environment and education.

Research on spiritual mentoring in Korean churches is still in the early stages, as the brevity of the Korean bibliography attests. There are a few good resources on the subject, such as *A Post-Colonial Self* by Hee An Choi and a doctorate thesis called *Toward a Mentoring Model within the Korean American Church in Los Angeles* by Park Kun. The first deals with the reality of Korean identity and the Korean church's role in post-colonialism to restore Koreans' true personality and mission in Christ. The second provides a historical overview of mentoring theories and practices in a Korean context. These works offer an indispensable key to understanding healthy church development in Korean-American immigrant society.

Chapter three presents comprehensive perspectives of the theology of spiritual mentoring. It details the importance of mentorship in the Bible and in church history. It

offers an ambitious challenge to the prevailing theories of mentoring in the secular world because Christian mentoring has the unique characteristics of sacrifice, humility, selflessness and self-denial. In this chapter, heavy emphasis is given to the role of the Holy Spirit as the true mentor. It reveals that spiritual mentoring will not be possible without the help of the Spirit of God, which is the biggest difference between secular and biblical mentoring.

Part three describes the ministry plans of this project and contains the handbook for spiritual mentoring at LAFC. This section is structured into two chapters: ministry plan and implication process. Chapter four outlines the specific ministry plans, from the theological implications to the strategic goals, for the future target populations in developing spiritual mentors. Leaders and lecturers stress the benefits of spiritual mentoring in the church. Experts emphasize cultivating spiritual friendships and developing the maximum potential of mentees in Jesus Christ. Second, leadership teams can share strategies and develop curriculums. They should study and learn the biblical principles and practice the core skills of spiritual mentoring. This part also lays the groundwork for making the best mentors who will be like Barnabas and Jesus. It can be applied first to twenty lay leaders and then expanded to all active members of LAFC.

Chapter five explains how to fulfill the purpose of mentoring. It contains a great deal of documentation culled from various studies to serve as educational tools for participants. It contributes to the complete handbook of spiritual mentoring in the Korean immigrant context.

CHAPTER 1:

COMMUNITY AND CHURCH CONTEXT

Gabrielino (Tongva) Native Americans were the first settlers of the city of Gardena. They were ancient hunters who came across Gardena through the Bering Strait from Asia to North America about ten thousand years ago.¹ Later the city of Gardena was part of one of the largest Spanish land grants, Rancho San Pedro. In 1784, a Spanish soldier named Juan Jose Dominguez was given the land in recognition of his military service. After the Civil War, a famous Union army major general named William Starke Rosecrans travelled through Southern California in 1869 and purchased sixteen thousand acres of what became “Rosecrans Rancho” for \$2.50 an acre. From the Rosecrans’ property, Gardena emerged.

Gardena: “Berry-land” and East Asian Immigration

Some speculate that the city’s name was derived from the nickname “Garden Spot” because of the Laguna Dominguez slough and channel. In summer this area cuts a green swath across the barren brown landscape, creating an oasis between Los Angeles and the harbor. Because of the benefits of its abundant water resources and its fertile green valley, Gardena was dubbed “Berry-land” and gained a reputation as the berry capital of

¹ Gardena Heritage Committee, *Images of America: Gardena* (San Francisco: Arcadia, 2006), 7.

Southern California.²

Japanese immigrants played a crucial role in Gardena's early farming community. In the 1900s, Gardena became a home for a lot of Japanese families who came from the San Francisco Bay area. Interestingly, most of them were devoted Christians seeking religious freedom. They became nurserymen, gardeners and farmers who tilled year-round berry fields and farmed tomatoes, alfalfa and barley.³ Gardena had the second highest concentration of Japanese Americans in the U.S. until 2014. Torrance held the highest Japanese American population in the forty-eight contiguous states, while Honolulu had the highest population of any of the fifty states.⁴ These South Bay city belts are still popular initial destinations for Japanese immigrants because they have a full range of compatriotic amenities and work environments.

In 1992, about 60 percent of Korean immigrants in the South Bay region lived in Gardena and Torrance. They started enterprises in Gardena rather than in Torrance due to the affordable commercial lands. Gardena was an excellent place to settle for East Asians for years.

All-American City: Cultural Diversity and Spiritual Decadence

Gardena has gained the prestigious designation of an "All-American City." This is an award granted to cities that provide full resources and amenities to residents of all ethnicities. The city of Gardena was incorporated on September 11, 1930 with a

² Ibid., 3.

³ Ibid., 7.

⁴ Wikipedia, "Gardena, California," accessed June 17, 2018, https://en.wikipedia.org/wiki/Gardena,_California.

population of approximately twenty thousand residents. Since then, it has grown to a bustling city with over 58,000 residents as of 2010.⁵ According to the United States Census Bureau, on July 1, 2017 the population was about 60,224 people. The proportion of people for each race is as follows: white (22.2 percent), African American (24.8 percent), Asian (25.1 percent) and Hispanic or Latino (37.1 percent).⁶ The percentage of Hispanic or Latino residents is increasing steadily.

The city's important role as a traffic hub allows cultural exchanges to occur. The city adopted its official seal and slogan of "Freeway City" on October 26, 1954 because of the city's proximity to the constructed freeways, strategically located thirteen miles south of the metropolitan area of Los Angeles. The city is located near the intersection of the Harbor (110), San Diego (405), and Gardena Freeways (91).⁷

Gardena has a deep Christian foundation, with multiracial churches and a diversity of denominations. The first Presbyterian church in Gardena was built in 1922. On March 25, 1926, St. John Lutheran Church had its first service. Gardena Methodist Church Ladies Aid Society first started around 1910.⁸ With the simple heart to share the love of Jesus to the children of immigrants from Japan, Moneta Japanese Baptist Church, later Gardena Valley Baptist Church, was founded in 1914.

There were also ministries from various religious groups and cultural

⁵ Ibid.

⁶ United States Census Bureau, "*Gardena City, California; UNITED STATES*," accessed June 11, 2018, <https://www.census.gov/quickfacts/fact/table/gardenacitycalifornia,US/RHI125216#viewtop>.

⁷ Gardena City Hall, *Guide to the All-American City: Gardena, California* (Gardena, CA: Gardena City Hall, 2000), 4.

⁸ Gardena Heritage Committee, *Images of America*, 27-29.

organizations which sought to improve the quality of immigrants' lives. Since 1988, the Japanese Cultural Institute (JCI), a former Moneta Japanese Language school, has offered cultural and social activities for Japanese Americans.⁹ From 1913 to 1971, the Spanish American Institute (SAI) taught industrial arts to children.¹⁰

SAI was one of oldest Methodism's institutions in the Los Angeles area. It had an illustrious history of services to the Spanish-speaking community in Southern California and served as a useful bridge between the churches of Mexico and the United States. SAI offered help and hope to boys and young men of Latin heritage. Many boys short on funds but long on ambition to make their lives count found in the institute a Christian home environment and the guidance and encouragement to live up to their best potential.¹¹

Early Gardena also was the home of several other religious places of worship. St. Anthony of Padua Catholic Church has served parishioners since 1927. The earliest pioneer and owner of Gardena, William Stark Rosecrans, was Catholic. Rosecrans opened his home for Sunday Masses because there were no Catholic churches in the immediate area. The Gardena Buddhist Church was established in 1926. The church celebrates *Obon* every August. The highlight of the festival is the two-night street dancing nearby the church. It is an annual Buddhist event for commemorating one's ancestors. It is believed that each year during this festival, the ancestors' spirits return to this world to visit their relatives. Southwest Temple Beth Torah was the home for those of the Jewish faith for many years.¹²

⁹ Wikipedia, "Gardena, California," accessed May 14, 2019, https://en.wikipedia.org/wiki/Gardena,_California.

¹⁰ Gardena Heritage Committee, *Images of America*, 30.

¹¹ Ibid.

¹² Ibid., 126-127.

City of Opportunity: Seven Key Goals for the Community

The city of Gardena was in financial trouble for many years because of the Alondra Park incident, the city's failed investment in a park site at the border of several cities. It threatened to burden taxpayers with a heavy county tax.¹³ The city worked for fifty years to overcome its debts. In 1996, city leaders implemented a hiring freeze and enacted a 2 percent decrease in appropriated expenditures for the last six months of the fiscal year. One of the interesting insights during the recovery of the city's financial well-being was the huge role of the casino. It played a major part in bringing in revenue for the city. Annually, 20 percent of the city's income came from the card club's gross revenue fee:

Gardena was responsible for introducing card gaming casinos to Southern California. Ernie Primm founded the first card club in 1936. Only five-card draw and lowball poker could be played at that time. During the 1960's, Gardena was the only city in Los Angeles County to have legal gambling. In the mid 1980's, a tremendous Asian influence came with the introduction of the California games: blackjack, paigow poker, and super 9. Gardena's clubs flourished until 1980, when card rooms opened in other cities and the Gardena monopoly on card gaming came to the end. ...two card casinos, which also operate in the stage Las Vegas-type shows and pumps millions in taxes into city coffers.¹⁴

On March 8, 2016, the Gardena City Council released the Gardena 5-Year Strategic Plan 2016-2021. With a full range of quality services, it focused on creating a better environment for the active prominent residential and business communities.¹⁵ The city identified "Seven Key Goals for the Community" which were community safety;

¹³ Ibid., 8.

¹⁴ Gardena City Hall, *Welcome to Gardena Valley* (Gardena, CA: Gardena City Hall, 1980).

¹⁵ Gardena City Hall, *Guide to the All-American City*, 3.

recreation, human services, parks and facilities; economic development; city financial stability; transportation; city facilities and infrastructure and Gardena workforce excellence.¹⁶

The city of Gardena is making a great effort to become the best city with small town conveniences. The city spends over 50 percent of its yearly expenditures on public resources like the police and fire departments, streets and park development. With the geographical advantages of being in the heart of Los Angeles County, the highway system for accessibility to different industrial centers and amusement places, two great educational institutions (UCLA and USC) and the low cost of housing and commercial lots, Gardena is an ideal spot for forward-thinking families and businesses to experience a prosperous life.¹⁷

L AFC's Early Years: Concentration on Traditional Ministry

L AFC was founded by Reverend Jim Gwoun after a forty day period of fasting and praying in the mountains. At his former church, he served as an assistant pastor but was dismissed when the senior pastor left for a missionary position. He rented a small office of a warehouse complex in Torrance and held the first service there. L AFC grew rapidly to about one hundred members, thanks in part to the senior pastor's talent in leading prayer and praise. In the early days of the church, Gwoun focused on traditional methods of church revival such as daily morning services, hospital and store visitations, annual revival meetings, starting a Korean school and opening a senior academy. He also

¹⁶ City of Gardena, *Gardena Strategic Plan 2016-2021* (Gardena, CA: City of Gardena, 2016), 3.

¹⁷ Gardena City Hall, *Welcome to Gardena Valley*.

appointed new leadership including elders, deacons and deaconesses whenever celebrating the church's anniversary.

However, the church growth plummeted and its services were suspended when Gwoun suddenly contracted liver cirrhosis due to stress and overworking. His health was failing and the doctor told him to quit working, stay at home and recuperate. It was a terrible time for the church's growth. Sadly, the church lost its old vigor.

L AFC's Defining Years: Harmony between the Old and the New

Gwoun tried to extricate himself from his health problems by exercise and rest. He worked to balance his personal life and public ministry. Despite his ailing health, he did not give up the ministry and continued to work with passion. He adopted and applied new methodologies for church growth. He introduced the Alpha program in order to invite new-comers. Serving Korean exchanging students who studied abroad for a year led to an influx of young people. The church helped the students assimilate into American culture by introducing them to the gospel and taking them to tourist sites. Gwoun also concentrated on new curriculum by using the Trinity Bible Study for new members. He implemented programs like Called to Awaken the Laity (CAL) and discipleship trainings for current members. The church held its first cultural event night. Then it decided to share its stories with the public to grow closer with its community.

One of the biggest areas of growth was in Sunday school. When I was the youth pastor, I focused on making the church a place where youth can make great memories. There were a lot of social events and fun activities like movie nights, sports (basketball, football and badminton), birthday parties and retreat fundraisers. There were also a lot of

spiritual opportunities to ignite their passion for Christ such as attending conferences like Saddleback Church's student worship conference, Jesus Awakening Movement for America (JAMA), Hillsong and Jesus Culture. The church became busy and was a happy place.

Many parents had a passion for experiencing new things that would broaden their perspectives and their children's faith. They volunteered at church events and enjoyed the experience of serving others. The church membership increased steadily up to nearly one hundred members. At one time, the number of students exceeded the number of adult members.

However, the church has suffered from conflicts between new and old members, discordance between external growth and internal maturity and a lack of communication between leadership and lay people. Hazing, one of the biggest deterrents to a church's growth, had become a bad habit at LAFC. Newcomers faced a lot of hurdles from existing members. Similarly, in the Bible Saul's hatred of David affected himself and the kingdom of God. On the other hand, Barnabas's encouragement of Paul enabled him to tap into his undiscovered passion for Christ and brought the expansion of God's kingdom.

Kathy E. Kram explains this kind of dysfunctional dynamic in an organization:

A mentor relationship can become destructive for one or both individuals. For example, a young manager may feel undermined and held back by her mentor, or a senior manager may feel threatened by his protégé's continued success and opportunity for advancement. Either occurs when a senior adult enters a difficult midlife transition or a young adult encounters organizational barriers to advancement. Further research in a variety of organizational contexts will illuminate the facts that contribute to these dysfunctional dynamics as well as the

range of organizational circumstances that facilitate movement through the phases of mentor relationship in a manner that maximize benefits to both individuals.¹⁸

In LAFC, the increasing number of new people made it difficult for them to fit in with the established system of the church. Without healthy mentoring relationships, equipping mature memberships continued to be a challenge for the church's development.

New Location: New Opportunities and New Challenges

LAFC entered a new phase in January 2016. With great hope but also some sadness, we moved to a new location after finishing forty days of fasting prayer. We realized that God had a new plan to move us out of the old territory and into the great promised land. God forced us to get out of the original space where we had suffered hardships from the owner of the property several times. In February 2015, our main sanctuary was damaged by rain due to the roofing workers' schedule mistakes. Most items in the sanctuary were ruined. The problem was that the workers were hired by the owner who had promised to repair the roof. We waited ten months for this work to finish. Temporarily, we worshiped at an alternative space which caused difficulties resulting in us losing momentum and membership.

The owner eventually evicted LAFC and sued our senior pastor after receiving the money from the insurance company. We had been in that location for seventeen years. During the time of trouble, our church tried to find God's guidance and to remain obedient through the situation. Many people prayed to find a new place and searched for one. Finally, we moved to the First Presbyterian Church of Gardena in January 2016.

¹⁸ Kathy E. Kram, *Mentoring at Work: Developmental Relationships in Organizational Life*, (Glenview, IL: Scott Foresman and Company, 1985), 65.

The new location has its advantages and disadvantages. The biggest advantage is that it is a more convenient location for Korean commuters than the former desolate and secluded spot which was in a primarily Hispanic community. LAFC now meets in a church in the center of a town that includes residential, commercial and industrial areas. Secondly, with the location problems resolved, we can focus on equipping existing members and growing them in maturity. One downfall is that in the original location, we had a lot of freedom in scheduling events and using the space as needed, but in the current location we have a more limited schedule because the rental contract gives us limited time and space. In the former location, our church was an event-oriented church that focused on lots of activities and work. In the new location, we have become more like Mary in a quiet place at the feet of Jesus than like Martha in a busy place doing a lot of activities beside Jesus. The biggest difficulty ahead is that there has been no paradigm shift in the ministry philosophy. Even though the external environment has changed, the core of the church's contents and schedule has not. This has led to an imbalance in members' spiritual and daily lives.

Christian A. Schwarz, a church consultant, called this a problem of traditions. He reported that countless churches are stuck in this "institutional mistake" by quoting Albert Einstein's definition of insanity as "doing the same thing over and over again and expecting different results."¹⁹ Kram emphasizes two general avenues for creating a productive working environment through relationships at work: the educational program and the organizational structure:

¹⁹ Christian A. Schwarz, *The 3 Colors of Leadership: How Anyone Can Learn the Art of Empowering Other People* (St. Charles, IL: ChurchSmart Resources, 2012), 64.

Whether in university or business settings, educational programs that increase self-awareness, understanding of relationship dynamics, and skills in building and maintaining a relationship in a work context have great potential. By understanding how life and career histories and the organizational context affect relationships, individuals will develop greater sensitivity, awareness of self and others, and the diagnostic skills to make self-enhancing choices about relationship opportunities. Then, with training in critical relationship skills, individuals can scan the opportunities in a work context with positive action. Education, however, is limited in its potential value. First, whether or not individuals can learn relationship skills in an educational setting is uncertain; perhaps previous history and relationships have more to do with individual capacities to build supportive relationships. Second, even if essential skills can be learned in an educational setting, their usefulness is limited by the organizational context in which individuals work. Organizational structures, processes, and norms can encourage or inhibit the use of effective relationship skills. Significant modifications in reward systems, task design, organizational culture, and performance management practices are needed before educational efforts are successful and individuals can form supportive relationship at work.²⁰

LAFC will celebrate the twentieth anniversary of its foundation next year. However, the church is facing a difficult situation which cannot be solved with words alone. The church as Jesus' body should be rejuvenated and refreshed to be a spiritual community where people can see Jesus in the lives of God's people and in the healthy mentoring setting.

Need for Spiritual Mentoring: Immigrant Church as Noah's Ark

The church in an immigrant society can be compared to Noah's ark. Immigrant churches are the most important institution for providing immigrants with a successful life in their new country and their contributions should not be underestimated. Most immigrants enter their new life with a great deal of support from local immigrant churches.

²⁰ Kram, *Mentoring at Work*, 20-21.

First, immigrant churches provide for many physical needs for the new arrivals. They assist in tasks such as finding a house and a job, getting a driver's license, going to school and taking care of kids. Many of immigrants' difficulties come from the fact that they are in a totally different situation and setting. They usually experience a cultural gap, language barriers and a job crunch. They unintentionally come to expect the church to be an employment agency, educational institution, fellowship club and flea market. Immigrant churches focus on God's commandment to "Rejoice with those who rejoice; mourn with those who mourn" (Rom 12:15).²¹ In the perspective of new settlers, churches provide the support and assistance needed for survival in an unfamiliar foreign society, and this way of life looks even more attractive than staying in Korea's mainland. The result is that over 70 percent of immigrants attend church.

Second, immigrant churches play an important role in growing immigrants' faith in Christ Jesus. The church is a diverse place with people of all sorts of personalities, professions and backgrounds. There is a wide range of church members including international students, sojourning employees and immigrants. Most immigrants experience the same feelings of emptiness and loneliness at some point. This often creates a space wherein immigrants realize that they have little to depend on and need a strong foundation in life. In this emotional desert, some become addicted to drugs and alcohol, but others turn to God's love in Christ Jesus.

²¹ All Scriptures quoted are from the New International Version, unless otherwise noted.

Creating an Environment Conducive to Spiritual Maturity

Spiritual renewal through mentoring is necessary for immigrant churches because many are suffering from deep-rooted problems. Common long-term issues in immigrant churches include cultural isolation, generational gaps, unclear spiritual identity, undisciplined leadership, shallow faith resulting in immature attitudes, loss of the original culture and lack of regeneration and conversion. Instead, immigrant churches should be incubators where great disciples can grow. They must provide the necessities of regeneration and conversion as a first step in the Christian life. They also need to support leadership and discipleship training to make members into spiritual leaders.

These churches should restore the glory of God's church as Jesus' body by following the example of Jesus' life and ministry. During Jesus' ministry, he concentrated on developing his disciples by modeling the kingdom life and by sacrificing his time and ultimately his own life. Kram explains that

Role Modeling involves the senior person setting a desirable example, and the junior person identifying with it. It is both a conscious and an unconscious process; a senior person may be unaware of the example. She is providing for a less experienced colleague, and a junior person maybe unaware of the strength of identification. At the same time, interaction around business tasks, common organizational concerns, and larger career issues is conscious modeling process; through such dialogue the junior person learns approaches, attitudes, and values held by his model, and the senior person has the opportunity to articulate central parts of her self-image in the work role.²²

Building mature spiritual leaders is an urgent need for immigrant churches, even above systematic changes. The church needs to explore the process of developing spiritual leaders in selecting, training, multiplying and transitioning them according to biblical principles. Kram writes, "It is essential to understand how an organization's structures

²² Kram, *Mentoring at Work*, 33.

and processes influence behaviors in order to maintain those features that encourage supportive relationships and to modify those that impede them.”²³ Moreover, ministry philosophies should be renewed from the traditional way of using people as workers for the kingdom to a more biblical ideal of building people up to lead others. The church should be a place to transform rather than to perform. Most people in the church should experience the shaping of God in their mentoring network.

Healthy Churches with Justice and Security in an Unfair World

Since Donald Trump’s election, immigrant societies have been facing serious difficulties including deportation, abolition threats about the DACA program and intensive control toward undocumented immigrants. The political leadership transition has led to more chaos in the lives of immigrants. Choi Hee An, a distinguished professor at Boston University, accurately describes the reality of Korean immigrants’ lives. In the perspective of most Americans, Korea is still divided and is an unsafe country despite its economic growth and technological advancements. In the perspective of some subgroups in America, we are selfish businesspeople triggering the Los Angeles riots.²⁴ Even though we believe that the U.S. respects all human rights and lives, there are still unresolved issues like racial discrimination, white supremacy and bureaucratic authoritarianism. Unfortunately, immigrant churches also often close down to outsiders due to regionalism, school relations or kinship rather than embrace the power and love of the gospel.

²³ Ibid., 16.

²⁴ Hee An Choi, *A Postcolonial Self: Korean Immigrant Theology and Church* (Albany, NY: State University of New York, 2015), 104-114.

The church should be the true place to be protected from discrimination and other worldly dangers. The Apostle Paul writes, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Gal 3:28). N. T. Wright explains that “The longer you look at Jesus, the more you will want to serve him in his world.”²⁵ I believe that looking at Jesus together is the best way to combat cultural discrimination and formidable national barriers because Jesus triumphed over them by the cross for our real freedom from this world (Col 2:15).

The city of Gardena needs a spiritual awakening and an alternative framework to transform immigrants’ lives. Its rise and fall depends on the community dealing with the casino, religious pluralism, and cultural diversity through a biblical perspective. LAFC is experiencing a critical situation which is not going to be solved easily or quickly. The church recognizes that big structural changes are needed to bring continued prosperity for the church and the generations that follow. By providing a healthy mentoring network, immigrant churches can fulfill Jesus’ mandate to live stable spiritual lives in the midst of unforeseen circumstances.

²⁵ N. T. Wright, *Following Jesus: Biblical Reflections on Discipleship* (Grand Rapids: Eerdmans, 1995), ix.

PART TWO
THEOLOGICAL REFLECTION

CHAPTER 2: LITERATURE REVIEW

Chapter 2 reviews several sources that address spiritual mentoring. The writers reviewed below provide a useful overview and evaluation of spiritual mentoring. They address various issues within that topic, ranging from how to make mentors to how to apply a mentoring system in a Korean immigrant context. This chapter is organized into three thematic parts consisting of seven major books.

***The Mentored Life* by James M. Houston**

This book focuses on the importance of finding Christians' true identity, which is the only way to live godly lives in the world. The author writes that the core of Christian mentoring is "the personal encounter with, and the response to, Jesus Christ."¹ He emphasizes that the mentor's role is not to help the mentee find him or herself, but rather that true discipleship is accomplished by rediscovering one's biblical Christian identity.

In the first half of the book, James M. Houston examines various secular mentoring strategies and concludes that their purposes are only incidental to the larger goal of biblical mentoring. He compares similarities and differences between the

¹ James M. Houston, *The Mentored Life: From Individualism to Personhood* (Colorado Springs: NavPress, 2002), 89.

Christian perspective and the non-Christian perspective by examining the research on secular mentoring. He explains the viewpoints of each approach to secular mentoring. Overall, these ideas are not in line with the traditional view of Christian mentoring.

In the second half of the book, Houston points out that every disciple should find his or her true identity in Christ by the power of the Holy Spirit. Every Christian should have knowledge about themselves and God, along with the humility of knowing one's weaknesses and God's strength. He introduces reliable models and great mentors like George Herbert, Soren Kierkegaard and Jonathan Edwards. Finally, he discusses the importance of worship through daily encounters with the Word of God.

A huge contribution of this book to the project is that it renovates the idea of personal identity by showing the big picture of biblical mentoring. He provides clear objectives and strategies as well as actionable steps that help one find true identity in the Word of God and worship. The book provides a Christ-centered, Bible-based and Spirit-driven foundation for spiritual mentoring. It also addresses the topic of different mentors' personalities and advises self-reflection, humility and good listening to create a successful mentoring relationship.

Unfortunately, this book has some limitations. Although it gives a clear view of Christian mentoring, it did not provide specific instructions for application in the church setting. It also neglected to outline how to run a mentoring system. In other words, Houston did not give an example of how one's original identity is transformed and for which scenarios Korean churches must prepare.

***Spiritual Mentoring* by Keith R. Anderson and Randy D. Reese**

Keith R. Anderson and Randy D. Reese believe that mentoring is the best method for inspiring spiritual growth because it is founded on the practices of traditional spiritual formation. They assert that mentors are like artistic facilitators who pass on great qualities and skills to mentees in a healthy relationship.² The types of faith skills mentors can pass on include intimacy with God, identity as the beloved of God and discovery of a unique voice for kingdom service. These spiritual gifts are uncovered through prompting questions about who God is, who each person is and what each person is called to do.

Anderson and Reese explain the mentoring process in a chronological sequence. It begins with initiating the relationship through attraction, developing trust and intimacy, and teaching and helping mentees go forward to experience the grace of God. The final stages include the optimistic goal of empowerment. With empowerment as the goal for spiritual mentoring, their method provides an in-depth view of discipleship that is others-centered, not self-centered. In the end, mentors become great co-workers with the Holy Spirit that taps into the full potential of the mentees' lives.

The most valuable contribution to my project is that this book provides a key strategy for addressing many problematic life circumstances that immigrants encounter. The influence of mentors is most noticeable in its task of creating safe spaces for self-discovery. Anderson and Reese write that "The most important quality of the mentor is the person's ability to help others listen to their own lives."³ This book's ideas can help

² Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: Intervarsity Press, 1999), 94.

³ Ibid.

Korean Christians overcome the task-oriented mentality which prevails in immigrant society and shed new light on self-discovery as the most urgent task for their lives.

With the authors' simple explanations, this book could be a useful resource for immigrant churches in which the concept of mentoring is unfamiliar. It provides the framework for practical mentoring relationships and networks. It reminds me that God's work is not to complete my project, but to develop myself as his disciple.

For the application of spiritual mentoring in the Korean American context, this book might have some limitations. It suggests that the first stage of mentoring is attracting the un-churched to the church. One third of Korean immigrants have their first experience of attending Sunday church service in their immigrant setting. However, this book does not spend much time on how to create the best church environment for everyone to feel accepted and attracted. It is not easy to attract immigrants because they deal with constant struggles simply to survive. As a result, the recommended process of mentoring can be a great challenge because immigrants are fighting for a place in society and for their basic needs. Many of them might be frustrated by the complexity and vagueness of spiritual mentoring because they are focused on physical and material goals rather than spiritual ones. However, I believe that it is a worthy challenge because Jesus Christ did this tough work thousands of years ago.

***The Elements of Mentoring* by W. Brad Johnson and Charles R. Ridley**

This book begins with W. Brad Johnson and Charles R. Ridley's definition of mentoring. They believe that mentoring is a dynamic, reciprocal and personal relationship in which a more experienced person (mentor) acts as a guide, role model,

teacher and sponsor of a less experienced person (mentee).⁴ They emphasize that mentoring is an act of generativity and a process of bringing into existence and passing on a professional legacy. Johnson and Ridley write that mentoring is arduous work and should be a well-researched helping relationship.⁵ Nevertheless, the authors firmly believe that successful mentoring is a powerful tool that brings windfall profits to both individuals and organizations. This book offers readers a clear summary of the fundamental principles of mentoring.⁶

This work is a great contribution to my project mostly due to the authors' research, which required several decades of painstaking work. They provide a superb overview of and ample information about becoming a successful mentor. The authors are licensed psychologists and college professors with backgrounds in research and a lot of experience mentoring.⁷ They pull together an adroit mixture of theory and practice. Johnson and Ridley distill sixty-five key elements for effective mentoring and categorize them in six primary themes (skill, style and personality, beginning, integrity, restoration and closure). It is well-ordered and well-reasoned. This book contains a wealth of survey and statistical data on mentoring relationships. It also offers fascinating observations and some trenchant guidelines for approaching the writers' work. Johnson and Ridley present a clear and comprehensive review of the mentoring system. Throughout the text, they grapple with the question of how to make a great mentor.

⁴ W. Brad Johnson and Charles R. Ridley, *The Elements of Mentoring*, rev. ed. (New York: Palgrave Macmillan, 2008).

⁵ Ibid.

⁶ Ibid., i-xi.

⁷ Ibid., x.

One of the limitations of this study is that it will be hard to apply to most immigrants due to the differences in environments. The authors highlight the mentor's deliberate study of mentees, their accessibility and their availability for them. They also emphasize the mentor's unconditional support, discernment and nourishment for the mentee's dream.⁸ However, many immigrants are pressed for time and money because they are self-employed. Gardena historically has been perceived as one of the most economically depressed areas among immigrant communities. When I read this book, I grew concerned about how to apply it within Gardena's context.

Another limitation is regarding nationality and personality differences. Mentoring is an investment in developing a mentee's full potential. However, Korean communities are usually competitive and have a strong sense of rivalry. Most are emotional and jealous. In fact, the mentoring system as a whole stands in sharp contrast to the Korean mentality. The book could have been more beneficial if it had addressed how to transform deep-rooted cultural opposition to mentoring.

***Mentoring at Work* by Kathy E. Kram**

This study is an investigation into relationships in workplaces that enhance individuals' development in major stages of their career. Kathy E. Kram presents an intricate and realistic view of mentoring, delineates its potential benefits and limitations and illustrates the various forms of a developmental relationship in an organization.⁹ She

⁸ Ibid., 7-8, 13.

⁹ Kram, *Mentoring at Work*, vii.

believes that a mentoring relationship is fully impacted by the individuals' backgrounds and organizations' environments.

Kram argues that mentoring is the essential ingredient for success through mutually enhancing relationships. It benefits everyone involved but requires the appropriate environment and conditions. She stresses that mentoring is an evolutionary process in which both individuals go through ups and downs while experiencing developmental growth.¹⁰ Both people need to understand the intellectual risk of mentoring and have convictions about their promises. They can naturally go through the stages of mentoring, initiation, cultivation, separation and redefinition within a limited amount of time. In the transitions between stages, they should consider self, career and family, which are the three key aspects of their lives.

The greatest contribution of this book to my project is the concept that the church should tailor the mentoring approach to participants' life situations. In this book, organizational relationships are portrayed in considerable detail in the different stages of a career. Kram describes the main struggles and expectations in each stage. Those in the early stages of their career try to form a clear sense of identity in managerial roles. They are concerned about competence, advancement potential and career commitment. Spouses play a significant role during this stressful period because career woes can be eased by a partner who provides acceptance, confirmation, counseling and friendship. Wise spouses can become emotional supporters. This is one reason that the church works to support harmonious and fruitful marriages.

¹⁰ Ibid.

For those in the middle stages of their careers, Kram explains that their lives are in the crossroads. They are confronted with various concerns such as aging, changes in organizational circumstances and changes in family structure.¹¹ It is time of reassessment and rearrangement in all aspects of life. Mid-career individuals can find encouragement as they support and guide promising subordinates. They may feel compensational pride, satisfaction and responsibility by helping young managers. Kram writes that “the senior manager often sees parts of himself or herself in the young manager.... The young manager thus becomes an extension of the senior manager, a legacy, carrying on the attributes that the senior manager values.”¹²

Those who are in the later stages of their careers face impending retirement and must consider their life without a work identity. They might struggle with a sense of usefulness and centrality. However, they can develop a sense of continuity by knowing that parts of themselves will live on through others.¹³ They can pass on wisdom and experience through mentoring and coaching. In this stage, due to the freedom to feel less competitive, relationships with peers are important. This book is a treasure trove of mentoring information relevant to the workplace.

This book is valuable not only for its ample information about quality of work life, but also for its emphasis on healthy relationships. The author attaches great importance to a wide range of relationships that support an individual’s development at any given

¹¹ Ibid., 93.

¹² Ibid., 90.

¹³ Ibid., 97.

time.¹⁴ She also urges people not to waste time on finding perfect mentors because mentoring is not the solution to all issues. In the church, most Christians that attend church for at least five years lose all their friends within those years. This implies that maintaining narrow relationships to focus on their relationships with God hinders horizontal relationships among those in the church. Christian spirituality is based on the balance of God, life, people and the world. God's shalom and glory should be displayed not only in church but also outside of church. God's will for justice and peace for the world should spread through active community involvement and sharing of the gospel.

My only small objection to this book is that there is no explanation of how to develop peer mentoring, moving from a relationship with an information peer into a collegial peer and then to a special peer. Kram explains the concept of peers with three categories according to their roles and importance. There are many cases of peer mentoring in the Bible such as David and Jonathan and Paul and Barnabas. However, churches are full of information peers and lacking in special peers. However, the author did not write in detail about the process of developing a peer network.

Mentor: Guiding the Journey of Adult Learners by Laurent A. Daloz

This book offers a new perspective for understanding adult learners and provides concrete and practical ways for post-secondary education to improve. Laurent A. Daloz's concept of a mentor is a teaching mentor and a trusted guide who walks with his or her mentees through new unpaved ways. Mentors can concentrate on helping mentees become competent travelers who can enjoy experiences in their ever-changing lives.

¹⁴ Ibid., 149-150.

Mentors work toward development and offer advice rather than providing a set map and fixing the road.¹⁵

The true meaning of learning finds its fullest expression in Daloz's metaphor of the transforming journey, which profoundly impacts mutual relationships. He provides a key with which to unlock many of the riddles of re-education. He emphasizes the role of adult educators who can understand how learning changes the learner because "the aim of education is understand to be the development of the whole person."¹⁶

The primary value of this book for my project lies in its helpful questions about the mentoring relationship, such as where the students are going and who the mentors are for them in their journey. These are the more important measures of success, rather than other measures like how mentors influence their students.¹⁷ His approach is noteworthy as a different perspective and an innovative contribution to learning and teaching. It is useful to re-examine the traditional image of education. Daloz's method tries to maximize the benefits of continuing education and ignite a passion for learning in the mentees' hearts. He writes that "good education tends to our deepest longings, enriches them, and nourishes the questions about what really matters."¹⁸

Each chapter is preceded by a short story about the author and his students which supports the author's relevant pedagogical theories. The author fills a serious gap between theories and practices, reconciling the two to answer the question of what a

¹⁵ Laurent A. Daloz, *Mentor: Guiding the Journey of Adult Learners* (San Francisco: John Wiley and Sons, 1999), xvi.

¹⁶ *Ibid.*, xix.

¹⁷ *Ibid.*, 5.

¹⁸ *Ibid.*, 4.

mentor's place is in the growth of his or her mentees. The author writes that good teachers and mentors are less concerned with grading than others because they are supportive and nonjudgmental.¹⁹ Good education ought to help students see themselves in a new way.²⁰ For these reasons, he highlights the importance of asking the right questions and listening contemplatively because the growth of students includes developing their understanding about themselves. The author writes that healthy growth is about how people make meaning.²¹ This book gives many examples of students and teachers at work to demonstrate how to discuss important matters together to weave and reweave the fabric of meaning more richly.

The main drawback of the book for my context is its challenge to biblical authority. The author emphasizes that synthesis is not compromise because it leads to paradoxical development in contradictory phrases. However, the Bible has many absolute commands, promises and warnings. People in the Korean context might misunderstand the differences between the doctrine of justification and the doctrine of sanctification when applying author's ideas.

***A Postcolonial Self* by Hee An Choi**

The author uses the phrase "a postcolonial self" to illustrate the true identity of Korean immigrants in foreign societies.²² The concept of post colonialism is a new form

¹⁹ Ibid., 95.

²⁰ Ibid., 106.

²¹ Ibid., 12.

²² Choi, *A Postcolonial Self*, 2.

of colonialism in which the formerly colonized world is still influenced and dominated by outside societies.²³ She addresses the complex question of the distinction between a Korean ethnic self (we) and a marginalized self (I as the other versus we as the other). It investigates both sides of post colonial hegemony in Korean immigrants and American society. She concludes that radical hospitality serves as a catalyst for a better life together.

When the author looked at the lives of immigrants, she saw their pain and struggle against severe discrimination. In the first chapter of the book, she introduces the definition and function of the *Woori* (we, a Korean ethnic self) then highlights the importance of Christianity's influence on this identity. In the second chapter, she examines the marginalized self within the Korean American context. This identity is developed through postcolonial dynamics in racial and sex/gender discrimination in Korean patriarchal culture and American individualism. However, the author finds hope in Korean immigrant churches. She convincingly portrays the process of peeling back the multiple layers of the complex dynamics in Korean immigrants' experiences.²⁴ In the third chapter, she heavily emphasizes the transformative role of immigrant churches in immigrants' lives. Korean churches are the key to making space for personal renewal and corporate involvement in other ethnic groups.

The first contribution from her work to my project is its method of dealing with the transformation of identity in first-generation Korean immigrants. Although many authors have difficulty understanding the complexities of LAFC's context, Choi gives a plausible explanation for what immigrants go through and how their experiences can be

²³ Ibid.

²⁴ Ibid., ix.

analyzed and understood.²⁵ The Los Angeles uprising case study carries important implications for the negative images of Koreans as middlemen between white Americans and other races. This event necessitates a look at the national position of Korea in the world. Doing so may broaden the perspective of how Korean Americans view our lives in multi-ethnic communities. It is helpful to understand the present state of the relationship between the Korean community and other communities. This can lead the church toward creating an open selfless community rather than a closed self-seeking community.

The second major contribution of this book to my project is the understanding of all kinds of discriminations and cultural diversity issues in immigrants' lives. It discloses that community churches unfortunately are linked with fostering an American white identity. Immigrants unconsciously and naively accept the host culture's power structures and ideologies along with its racism, sexism, classism and other prejudices.²⁶ Third, this book's concern with healthy epistemology for Korean women in the Confucian hierarchical system offers important input to my project. The author's research and writing addresses Koreans' blind spots toward women's identities and personalities as whole human beings. In a nutshell, this study provides a great opportunity to look back on all cultural concepts and behaviors through the objective lens of the Bible.

The final key contribution of this study is the centrality of radical hospitality as a solution for a better life for all. Choi offers the concept of dual displacement as a way by which both cultures might become co-guests through radical service. She illustrates this point with the story of Elijah and the widow of Zarephath (1 Kgs 17:8-17). In her

²⁵ Ibid., 5.

²⁶ Ibid., 4.

discussion about the parable of the workers in vineyard (Mt 20:1-16), Choi develops another concept called impossible possibility, meaning that the mutuality of impossible sharing brings about the possibility of recognizing others as a larger part of the family.²⁷ Nonetheless, I believe that there remain unanswered questions about the methodological feasibility of radical hospitality in the lives of immigrants and immigrant churches in multicultural societies.

***Toward a Mentoring Model within the Korean American Church in Los Angeles by
Park Kun***

The aim of this study is to explore the potential for mentoring relationships and suggest them as a part of systematic Christian formation for Korean American churches, with an emphasis on the Sa Rang Community Church in Los Angeles. It is intended to enhance the pastor's leadership in spiritual formation among his congregation. Park Kun's study emerged from the question of why traditional churches do not have healthy nurturing systems for new-comers. Spiritual maturity necessitates a healthy nurturing system. After being trained by the Navigators for five years, Kun addresses this deficit. He had never experienced a system of training during his ten years of attending church. Most newcomers are simply asked to participate in ministries such as teaching children's groups, joining the choir or serving within a large group.²⁸ His research provides interesting suggestions in regard to this issue.

²⁷ Ibid., 135-156.

²⁸ Park Kun, "Toward a Mentoring Model within the Korean American Church in Los Angeles: Focus on Sa Rang Community Church," Doctoral dissertation, Fuller Theological Seminary, 1997, 2.

Kun provides a breadth of information on mentoring. In part one, he defines mentoring and outlines mentoring examples from the Bible. In part two, he explains mentoring systems by reviewing the history of mentoring in Korean culture. Drawing on a wealth of historical literature, Kun demonstrates that Koreans are in fact culturally familiar with the mentoring mentality. In part three, he shows that the beginning of Korean Christianity is based on the missiological approach which was practiced by the mentor John L. Nevius and by the first Korean Christians and missionaries. Finally, he gauges the applicability of this mentoring model in the Korean American church setting. He concludes that the mentoring system can serve as a viable model of spiritual formation for Korean American churches and as an effective ministry tool for pastoral leadership.²⁹

The greatest contribution of this study to my project is the author's extensive study of mentoring. To facilitate greater understanding of his work, he first introduces the definition of mentoring and its terminologies. He provides many examples of mentoring in the Old and the New Testaments. Kun adds a new perspective to this topic by examining mentors from Korean philosophy such as Shil-hak, Chu-His, Ju-Li and Ju-Ki. He also deals with mentoring in Korean families and in religious structures such as Confucianism, Shamanism and Buddhism. Furthermore, his wide-ranging studies about the first Korean pioneers of Christianity give a fresh insight into developing Christian spirituality today. He takes a highly detailed approach to the question of mentoring's applicability in cross-cultural settings.

²⁹ Ibid., 3.

This study does have some limitations in light of LAFC's ministry setting. Most churches in Kun's case study such as Sa Rang Community Church in Anaheim and Onnuri Church in Seoul are mega-churches with more than five thousand members. However, 95 percent of Korean churches in the U.S. and 90 percent of mainland Korean churches have less than one hundred members. In other words, the weakness of this resource is that there are no guidelines for applying a mentoring model in small churches. Compared to the central urban mega-churches, small churches in the suburbs of Los Angeles have fewer resources and require a different way of building a mentoring program.

In conclusion, the resources examined above outline the main implications of current research on spiritual mentoring and its applicability in the church setting. Chapter 3 examines the biblical foundations as well as the practical and beneficial outcomes of spiritual mentoring. Spiritual mentoring is supported by the Bible and church history. The Holy Spirit plays a huge part in creating mentoring networks which can provide hope for all nations.

CHAPTER 3:

A THEOLOGY OF SPIRITUAL MENTORING

Chapter 3 is organized into sections. The first section clarifies that spiritual mentoring is a Bible-based and historically-proven discipline. The second deals with the leading role of triune God and the dynamics of a healthy mentoring relationship under the guidance of the Holy Spirit. The final section asserts that a healthy environment is central to the effectiveness of powerful mentoring.

Spiritual Mentoring in the Bible

To facilitate the understanding of mentoring in the Bible, I will broadly categorize them into three kinds of mentoring models: family mentoring, friend mentoring, and leadership mentoring. The Bible offers much evidence to show that each mentoring example provides a diverse range of functionality.

Family Mentoring in the Old Testament

The relationship between Adam and Eve is one of the best examples of mutual mentoring between a husband and wife. Eve, as a suitable helper, was created to support her spouse in order to fulfill God's blessed mission, "Be fruitful and increase in number" (Gn 1:22). Ecclesiastes 4:9-12 presents compelling evidence of conjugal mentoring.

However, Satan's deceit broke their cooperative relationship and their sins interfered with their intimacy with God (Gn 2:3). The story of Abigail also supports the idea of a man needing a wise wife as a spiritual partner. She intervened in a wonderfully creative way to remind David of his God-given purpose by using her wits and her beauty (1 Sm 25).¹

As a forefather of the faith and a spiritual mentor, Abraham focused his effort on guiding his nephew Lot and his family. He took them in tow, wished them success in fertile land, extricated them out of danger during the battle and did intercessory prayer. Despite his righteousness, Lot, as a mentee, failed to respond with patience and trust (2 Pt 2:7). His failures regarding spiritual parenting and reliance on his worldly wife brought disgrace on his family (Gn 12-19).

Jacob, as head of his household, displayed the important role of a spiritual mentor in his family. He proved that overcoming continuous terrible tragedies only comes through spiritual sensitivity and the most powerful thing a mentor can do is to bless other people (Gn 27:19-41; 28:1-6; 32:26-29; 47:7-10; 48:20; 49:1-33; Heb 11:20-21).² Similarly, when Joshua faced the temptation of idolatry, he protected his family from this adversity, saying, "But as for me and my house, we will serve the Lord" (Jo 24:15).

A counterpart to the great family mentor figures like Jacob and Joshua is the priest Eli. He and his family were punished by God because he idolized his two sons, Hophni and Phinehas (1 Sm 2-4). This incident serves as a reminder of the importance of

¹ Anderson and Reese, *Spiritual Mentoring*, 48-49.

² Don J. Payne, "Mentoring Seminar," CGNTV, accessed December 20, 2018, http://www.cgntv.net/tv/36063/453/906/vlist.cgn;jsessionid=7047255AB19B18CE870B2286B42F1C1C.to_mcatl.

modeling. Hebrews 13:17 supports this claim: “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.”

Manoah, the father of Samson, is a godly role model of spiritual fatherhood who turned to God for wisdom about child rearing. The Message translation of the Bible phrases Manoah’s prayer in this way: “Master, let the man of God you sent come to us again and teach us how to raise this boy who is to be born” (Jgs 13:8). Furthermore, Manoah asks God, “What kind of rules should govern the boy’s life and work?” (Jgs 13:12, NLT).

Moses’ father-in-law Jethro taught him the power of delegation for effective ministry. Moses’ receptive attitude towards a new idea shone brightly in a midst of chaos (Ex 18). “Naomi is wise sage for young Ruth, who carefully followed the instructions of mother-in-law for decisions about her young life (*widsom-giving for decision-making*).”³ In Esther 4, “Mordecai challenged his young niece, the queen Esther, to remember her identity as one of the people of God.”⁴ He reassured her that God’s salvation will never fail and she needed to take a risk to accomplish God’s will for saving the Israelites.

Friend Mentoring in the Old Testament

Job and his three friends exemplify an extremely unhappy mentoring relationship. Their inability to empathize with Job alienated him and caused him to carry even more of a burden. Their judgmental arguments do not reflect Aelred of Rievaulx’s advice that

³ Anderson and Reese, *Spiritual Mentoring*, 49.

⁴ Ibid.

“The best medicine in life is a friend.”⁵ However, Daniel and his three friends properly demonstrated that peer mentoring is vital, especially in serious life-threatening situations. Ecclesiastes 4:12 states, “Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”

Jonathan was one of the most qualified mentors in the Old Testament and had all the elements for a good spiritual mentor (1 Sm 19-23). He was a risk-taking protector, good listener, life-time facilitator, wise counselor, promise-keeper, brave warrior, faithful friend and a spiritual director in David’s life. His example highlights that the key to successful mentoring is showing unconditional love, which stems from one’s faith in God. Jonathan gave everything for his friend David (1 Sm 18:1-4). He embodied the words “let us not love with words or tongue but with actions and in truth” (1 Jn 3:18). He truly believed that “A friend loves at all times, and a brother is born for adversity” (Prv 17:17). His selfless life reflects the life of Jesus Christ who died for humanity without any conditions and showed everyone the full extent of his love (Jn 13:1). Jesus also said that “Greater love has no one than this, that he lay down his life for his friends” (Jn 15:13). Jonathan expressed his core quality of sacrificial encouragement by supporting David and helping him grow stronger in God during his journey to become king (1 Sm 23:16-17).

Leadership Mentoring in the Old Testament

Moses, the greatest leader among the Israelites, became a role model for his young successor Joshua. Moses showed Joshua true friendship and stewardship by

⁵ Aelred of Rievaulx, *Spiritual Friendship*, ed. M. Basil Pennington, trans. Mary Eugenia Laker (Kalamazoo, MI: Cistercian Publications, 1974), 72.

communicating with God and obeying his all commandments. He also maximized his mentee's ability by giving him numerous opportunities for acquiring practical field skills through hands-on experiences. Moses, as the anointed man of God, powerfully encouraged Joshua to be strong and helped him be filled with the Holy Spirit (Dt 3:28, 31:7, 34:9; Nm 27:18).

Elijah, the elder prophet and teacher of a school of young prophets, empowered Elisha. Elisha asked for a double portion of the spiritual power that Elijah possessed (2 Kgs 2:15).⁶ As a spiritual mentor, Elijah demonstrated the living faith and power of prayer (1 Kgs 17-18, Jas 5:17). In 2 Kings, the miraculous story of dividing the water demonstrates the mentor's "the expose-and visibility function" well.⁷

As Tony Horsfall states, the story of Samuel's childhood in 1 Samuel 3:1-9 is a "classic and early example of spiritual mentoring."⁸ In 1 Samuel 3:9, Eli tells Samuel to "Go and lie down, and if he calls you say, 'Speak, Lord, for your servant is listening.'" As the notable example of triple-mentoring between two men and God, the old priest Eli instructed his young servant Samuel to listen. After several times of calling, Eli linked his young mentee to a deep level of discernment through listening.⁹ This story underlines that one of the most significant roles of a mentor is helping the mentee listen to God's voice.

While many mentoring relationships bring joy and growth, it is important to realize that they can also end in sorrow (Rom 12:15). The story of the prophet Samuel

⁶ Anderson and Reese, *Spiritual Mentoring*, 49.

⁷ Kram, *Mentoring at Work*, 27.

⁸ Tony Horsfall, *Mentoring for Spiritual Growth: Sharing the Journey of Faith* (Abingdon, UK: Bible Reading Fellowship, 2008), 27-28.

⁹ Anderson and Reese, *Spiritual Mentoring*, 48.

and the first king of Israel Saul illustrates how the mentoring process can sometimes end in misery and tragedy. The steps toward the downfall of a mentoring relationship are as follows: initiation with expectation (1 Sm 9:15, 17, 19, 24-25; 10:1), continuing development and growth (1 Sm 11:7, 15:1), fatal mistakes and failure (1 Sm 13:11-13; 15:23, 26-27) and sorrow and separation (1 Sm 15:11, 24-35). “The prophet Nathan confronted King David for his moral failures in his adulterous affair and abuse of power to force Bathsheba, a married woman, to have sex with him. Second Samuel 12 is a text of confrontation and accountability (Ps 51).”¹⁰ Mentors must remember that there is the possibility of failure and so they must focus on obeying God’s will and authority rather than accomplishing their own desires or expectations (1 Sm 15:35, 16:1). They also need to be engaged with their mentee’s spiritual well-being and help them maintain a humble mind before God (1 Sm 15:17). As in the example of Saul, one of the biggest causes of a failed mentoring is the mentee’s pride (Prv 16:18). Whenever one faces difficulties in mentoring, he or she must remember that mentoring should be conducted with sincerity, realness and openness.

Family Mentoring in the New Testament

Under the guidance of the Holy Spirit, Zechariah and his wife Elizabeth successfully raised John the Baptist to fulfill his mission from God. Both Zechariah and Elizabeth were upright in the sight of God and observed all the Lord’s commandments and regulations blamelessly (Lk 1:5-7). Joseph and Mary were also holy and pious parents who were sensitive to the Spirit-driven guidance and presence of God. Jesus grew

¹⁰ Ibid.

up healthily in all aspects of life through their great parenting: “Jesus grew in wisdom and stature, and in favor with God and men” (Lk 2:52). Paul mentions that the deposit of faith in Timothy was also inherited from his mother Eunice and grandmother Lois (2 Tm 1:5). Holy parents and faithful forefathers can mentor future generations simply through their lives and faith. The great heritage of faith and ongoing spiritual parenting should never be underestimated. For example, Barnabas had a serious argument with Paul and they split up because of the issue of Mark’s rejoining in their missional travels. But as a skillful mentor, Barnabas maximized Mark’s potential in his patience and guidance. He shaped Mark’s life, helping him become a crucial spiritual leader for the early churches (2 Tm 4:11, Phlm 1:24). Peter also mentioned Mark as his son (1 Pt 5:13).

Friend Mentoring in the New Testament

Barnabas is a prominent example of peer mentoring whose life is worthy of emulation for contemporary Christians. He had a profound impact on Paul’s life and ministry. According to Kram’s standards, mentoring can be roughly categorized into two functions: career (sponsorship, exposure and visibility, coaching, protection and challenging) and psychosocial (role modeling, acceptance and confirmation, counseling and friendship).¹¹ All of these functions are included in what Barnabas did as a spiritual mentor in Acts 9-15.

Barnabas, as a professional mentor with top qualifications proved that “the key is not so much how you pour your life into people but that you are a person worth

¹¹ Kram, *Mentoring at Work*, 22-46.

following.”¹² Barnabas’ life and ministry display three requirements for becoming a successful mentor. First, he had good character. He was not only a devoted Christian but also a man full of faith and the Holy Spirit (Acts 4:36, 11:24). As the meaning of his name suggests, he lived as “the son of encouragement” for his mentees and churches throughout his lifetime (Acts 11:23). Second, he showed total competence. He was the most acknowledged leader in the church of Jerusalem, a gifted preacher, the supervisor of church growth in Antioch, selected missionary and competent mentor for several potential leaders (Acts 11:22-23, 13:1-2, 15:35, 37). Third, he demonstrated good chemistry in his perfect harmony with Paul, Mark, other prophets, teachers and the Jerusalem and Antioch churches. It was because of him that “a great number of people were brought to the Lord” (Acts 11:24).

Leadership Mentoring in the New Testament

There are negative and positive examples of leadership mentoring in the New Testament. A remarkable biblical story of mentoring that transcends national and cultural barriers is tent-making godly couple Priscilla and Aquila. They took an educated and eloquent man named Apollo aside and explained to him the way of God more adequately (Acts 18:24-28).¹³

Name sequence can be important, especially when it diverges from the anticipated ancient norm of naming the husband first. Luke normally mentions first the dominant member of pair; the mention of Priscilla’s name first suggests “her primary role as Apollos’s tutor.”...Even though his setting is private, Apollos’s willingness to learn from her alongside her husband might imply that, for him,

¹² Ted W. Engstrom and Ron Jenson, *The Making of a Mentor: 9 Essential Characteristics of Influential Christian Leaders* (Federal Way, WA: Authentic Media, 2005), 1.

¹³ John MacArthur, *The MacArthur New Testament Commentary: Acts 13-28* (Chicago: Moody Publishers, 1996), 161.

Priscilla was such an exceptional woman. She was noteworthy enough to merit the later praise of John Chrysostom for both her artisan work and her preaching.¹⁴

Under their mentorship, Apollos realized that he had limited information about Jesus; the word used means “deficient” or “imperfect knowledge.”¹⁵ Darrell Bock explains that Apollo’s “preaching [was] not inaccurate, merely incomplete.”¹⁶ Apollo was eager to learn from those who had a fuller knowledge of Jesus, presumably through their Pauline connection.¹⁷ Apollo shows godly humility which is an excellent quality of a true student of God’s word.¹⁸

In sum, this unit shows how growth can occur in the church. Priscilla and Aquila minister to and encourage Apollos in his new ministry. They instruct him. Apollo, for his part, is open to their instruction. Thus these ministers encourage each other in a task they know they share. They are aware that it is a task bigger than any one of them. This encouragement even extends to letters of recommendation so that people will be more likely to receive what he is saying. This kind of mutual cooperation and encouragement in pursuit of a theologically faithful ministry enables the church to carry out its mission. Apollos ministers even though he has more to learn. On the other hand, Priscilla and Aquila encourage him to grow even as they recognize that he is an effective minister.¹⁹

Jesus was the perfect model as a spiritual mentor. He was the master of spiritual mentoring among his group of diverse disciples. After spending the night praying to God, Jesus chose the twelve who would form the superstructure of his kingdom (Lk 6:12). He

¹⁴ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove: IVP Academics, 2014), 2809-2812.

¹⁵ Craig S. Keener, *Acts 15:1-23:35*, vol.3 of *An Exegetical Commentary* (Grand Rapids: Baker Academics, 2014), 2808-2809. See also Ajith Fernando, *Acts*, NIVAC (Grand Rapids: Zondervan, 1998), 503-504. See also Carl R. Holladay, *The New Testament Library: Acts* (Louisville, KY: Westminster John Knox Press, 2016), 364.

¹⁶ Darrell L. Bock, *Acts*, BECNT (Grand Rapids: Baker Academics, 2007), 592.

¹⁷ Keener, *Acts 15:1-23:35*, 2809.

¹⁸ MacArthur, *Acts 13-28*, 162. See also Fernando, *Acts*, 503-504.

¹⁹ Eckhard J. Schanbel, *Zondervan Exegetical Commentary of the New Testament: Acts*, ed. Clinton E. Arnold (Grand Rapids: Zondervan, 2012), 785.

had a different standard of selecting a few from among his twelve disciples (Lk 3:14). All leadership from the Old Testament through the New Testament were elected according to the specified criteria (Ex 18:21 ,25; Acts 1:21-22; 1 Tm 3; Ti 1). In the smaller circle, Jesus shared special experiences with Peter, James and John because “mentees cannot be mass produced but are the product of intimate and personal investment.”²⁰ Jesus was an expert in many different one-on-one mentoring situations. His prowess can be found in his meaningful conversation with the Samaritan woman, in his thoughtful reaction to the woman caught in adultery and in his exchange with the rich young ruler (Jn 4:1-26, 8:1-11; Lk 18:18-25). In turn, Peter learned from him and became a prime example of a good spiritual mentor. Tony Horsfall summarizes,

Throughout the process Jesus remained loyal and committed to this wholehearted follower, demonstrating the unconditional nature of his love. Perhaps the skill of Jesus as a mentor is best seen in the way he lovingly restores Peter to faith after his denial and wisely points him back to the call upon his life. Through a series of penetrating questions Jesus not only gets Peter to relieve the past and learn from his mistakes but also challenges him afresh to fulfill his calling to care for God’s people (Jn 21:15-19). The whole dialogue recorded by John is a wonderful example of spiritual mentoring at its best.²¹

One of the characteristics of Jesus’ mentoring is that he actively led and initiated the process of mentoring. He first looked for the disciples, called them, invited them, shared with them, taught them and sacrificed his life for them. Bruce Demarest enumerates nine important character qualities and sixteen approaches to spiritual guidance that Jesus possessed and exuded:

- (1) He had a thorough knowledge of the Scriptures and other disciplines.
- (2) He had a deep experience of the spiritual life.

²⁰ Greg Ogden, *Discipleship Essentials: A Guide to Building Your Life in Christ* (Downers Grove: InterVarsity Press, 1998), 9.

²¹ Horsfall, *Mentoring for Spiritual Growth*, 30.

- (3)He cultivated a prayerful spirit.
- (4)He had loving concern for others.
- (5)He had the gift of discernment.
- (6)He practiced holiness of life.
- (7)He had a peaceful heart.
- (8)He knew well the experience of suffering.
- (9)He developed a sense of wonder.²²

- (1)Jesus made Himself available to people.
- (2)Jesus ministered in the power of the Spirit.
- (3)Jesus dealt with persons as unique individuals.
- (4)Jesus engaged people in creative dialogue.
- (5)Jesus asked probing questions.
- (6)Jesus listened attentively and empathetically.
- (7)Jesus skillfully applied the Word of God to people’s lives.
- (8)Jesus affirmed and encouraged people on their faith journeys.
- (9)Jesus identified obstacles to spiritual growth.
- (10)Jesus challenged, confronted, corrected, and rebuked.
- (11)Jesus patiently bore with people’s ignorance, pride, laziness, and failure.
- (12)Jesus was fervent in prayer for those to whom He ministered.
- (13)Jesus ministered soul care in community.
- (14)Jesus experienced resistance in giving spiritual direction.
- (15)Jesus ministered with a sense of lightheartedness.
- (16)Jesus cared for His own soul.²³

These nine summaries of Jesus’ character qualities are mostly coupled with the character formation of a spiritual leader. A healthy spiritual mentor should first be well-trained and well-developed in their private spiritual lives. It emphasizes that self-awareness and self-development through personal relationship with God are fundamental for future ministry. Next, Demarest’s sixteen summaries of Jesus’ approaches are associated with the skill formation of a spiritual leader. Most of them connect to the various ways of serving and helping other people. The understanding of these two main

²² Bruce Demarest, *Soul Guide: Following Jesus as Spiritual Director* (Colorado Springs: NavPress, 2003), 180-183.

²³ *Ibid.*, 173-177.

concepts is particularly critical for potential mentors because it will help them hold a sense of balance and the order of priority in their ministry.

Paul and Timothy and Other Disciples

The Apostle Paul is also a great example of a spiritual mentor. After a transitional experience in Damascus, his life was completely changed. He realized that knowing Christ Jesus is the surpassing greatness and Jesus is the only example to follow (Phil 3:8, 2 Pt 3:18). Paul writes, “Follow my example, as I follow the example of Christ” and “Therefore I urge you to imitate me” (1 Cor 4:16, 11:1). Jesus was the supreme example and role model for Paul and his ministry. He knew that we belong to the Lord whether we live or die (Rom 14:8).

Paul’s ministry was deeply rooted in spiritual mentoring. He made multiple relationships with different kinds of people and formed a network for spiritual caring. He was not only a church planter who founded churches in multiple locations in the Asia Minor, but also a spiritual mentor who looked after each congregation and leader. He confessed to the elders of Ephesus in Miletus that he did his best to be a good role model of a spiritual mentor for the church through his pious life and tearful ministry (Acts 21:18-21).

Paul adopted the same goal and methodology in his ministry as Jesus modeled. He envisioned an intergenerational chain of disciples linked together through personal investment: “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tm 2:2). He

bequeathed all his pastoral resources to his favorite disciples and replaced himself in the spiritual battle with soldiers like Timothy, Titus, Silas, Euodia, Syntyche, Epaphroditus, Priscillas and Aquila (Rom 16).²⁴ Tony Horsfall's book *Mentoring for Spiritual Growth* explains in great detail Paul's mentorship of Timothy.²⁵

As a humble mentor, Paul recognized his proper role and the limitation of his own ministry. He writes, "I[Paul] planted the seed, Apollos watered it, but God made it grow" (1 Cor 3:6). He also used his letters very tactfully for mentoring others. James Houston points out the power of Paul's spiritual letters: "the whole purpose of the epistle is an illustration of the social character of Christian mentoring as beneficial socially; for what is "personal" is shared with other."²⁶

In summary, the concept of mentoring in the Bible contains five main characteristics. First, virtually all spiritual leaders in the Bible were developed and trained in a mentoring context and were greatly influenced by key people in their lives.²⁷ Second, spiritual mentoring draws from a foundation of unconditional love, which every follower of God has experienced personally. Most mentors' characters were Spirit-filled, God-fearing and commendable. Third, spiritual mentoring is intended to develop and maximize mentees' potential through ongoing supporting encouragement. Mentors carry out the role of a spiritual father who can take care of his children in faith with love and patience (1 Cor 4:15). Fourth, successful mentors need to be equipped with good

²⁴ Odgen, *Discipleship Essentials*, 10-11.

²⁵ Horsfall, *Mentoring for Spiritual Growth*, 31-32.

²⁶ Houston, *The Mentored Life*, 51.

²⁷ Bob Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville: Broadman and Holman Publishers, 1996), 10.

character, competence in specific areas and an ability to create healthy chemistry. Fifth, the mission of spiritual mentoring is presenting every person perfect in Christ through the transformative process involving close relationships (Col 1:28). The implication is that the primary role of a spiritual mentor is to help the mentee to maintain their spirituality and listen to God's voice. Their motto should be Kierkegaard's aphorism, "A human being's highest achievement is to let God be able to help him."²⁸

Mentoring in Church History

Dallas Willard summarized the history of soul care in the church in this way: "Spiritual direction was understood by Jesus, taught by Paul, obeyed by the early church, followed with excesses in the medieval church, narrowed by the Reformers, recaptured by the Puritans, and virtually lost in the modern church."²⁹ This chapter reviews church history through the centuries to identify key mentoring relationships. By doing so, this research offers credibility to spiritual mentoring as an effective mean of ministry.

There were thousands of desert Christians in the early church in the third and fourth centuries. They entered the wilderness of Palestine, Syria and Egypt in order to experience the presence of God by imitating the path of Elijah, John the Baptist and Jesus (Heb 11:38). They focused on purifying their sinful hearts, removing obstacles to spiritual growth, and gaining discernment. The leading desert fathers called *abbas* like Anthony of Egypt (356 A.D.), Evagrius Ponticus (399 A.D.) and John Cassian (435 A.D.) were spiritual mentors aiming to grow their trainees in maturity. Their spiritual guidance

²⁸ Houston, *The Mentored Life*, 9.

²⁹ Demarest, *Soul Guide*, 49.

and counsel were offered one-on-one, in small groups and later in monastic communities.³⁰

St. Anthony was known as the father and founder of desert monasticism. St. Athanasius, the great church doctor and defender of the Trinitarian doctrine, wrote that his orthodox heart was formed in the desert while he spent time there serving St. Anthony.³¹ St. Anthony became a world-famous mentor for all people, including non-believers and high authorities because he was seen as a worthy model of imitation because of his continuous training. However, we must not underestimate that in the beginning of his practice, he was like a “prudent honey bee” who searched for holy men in the land and extracted from them the secrets of their holy virtues.³²

Anthony began his ascetic discipline by seeking out good and holy men for imitation, he diligently tracked down the man known for piety, another for unceasing prayer, one for graciousness, one for loving kindness, one for diligent study, or one long suffering, and many other besides. After encountering such worthy models, he returned to his ascetic dwelling to discipline himself and strive to acquire all the qualities he encountered in the holy men. He labored tirelessly to attain a surpassing excellence to each virtue by the imitation of saints and devotion to Christ; he desired that he should be second to no one in higher things. He never looked back to his former wealth, home or kinsfolk, but saved all his desire and energy for perfecting his discipline.³³

³⁰ Ibid., 45.

³¹ Steven Jonathan Rummelsburg, “St. Anthony the Great: Spiritual Hero of the East”, Catholic Exchange, <https://catholicexchange.com/st-anthony-the-great-spiritual-hero-east> (accessed 12 April, 2019).

³² Steven Jonathan Rummelsburg, “St. Antony of Egypt”, Integrated Catholic Life, <http://www.integratedcatholiclife.org/2016/01/steven-rummelsburg-st-antony-of-egypt/> (accessed April 11, 2019).

³³ Ibid.

From Anthony's example, we realize mentees at first should not ignore their own spiritual weaknesses but strive to pursue the perfection of holiness and spiritual growth. For that reason, wise mentees diligently look for specialists in each discipline for their spiritual development. Christians can learn from Anthony's pursuit of knowledge and holiness by searching for the unique spiritual gifts and contributions offered by other people. In other words, an attitude of humility can help people learn different virtues from others around them.

Some well-known preachers and theologians such as Basil of Caesarea (379 A.D.), Ambrose of Milan (397 A.D.) and Augustine (430 A.D.) stressed the need for spiritual mentors who know the straight road to God to teach less mature believers. They also offered Christ-centered spiritual guidance through personal conversations, letters of counseling and practical treatises. Augustine famously said of future mentors, "attract them by your way of life."³⁴ His word and intention challenged potential mentors to learn the primacy of integrity in real life. As seen in *The Confessions*, Augustine attempted to live honestly before God. Most importantly, his life encourages us to search for the ways our stories have been uniquely shaped by God in order to serve others. Anderson and Reese observe:

If Augustine's story, as messy flawed, imperfect and sometimes misguided as it was, reflected a life used by God to influence many others, perhaps our own less-than-perfect lives can also be used for the spiritual development of others on their journey of life.... Real people telling real stories of real life-that's the essence of spiritual mentoring. Why then are we so afraid to fully embrace every twist and turn of our stories? A significant truth of the gospel is that our stories are uniquely given to us, in order to help others recognize the value and uniqueness of their own stories. In order to begin well in our spiritual mentoring relationships, we

³⁴ Anderson and Reese, *Spiritual Mentoring*, 65.

must first have the courage to honor our own stories. We must recognize that God has made each of us a worthy character.³⁵

Augustine implies that our mentoring relationship is one of the pieces God uses to shape our character. In other words, spiritual mentoring sessions are sacred story-telling times to explore God's mysteriously divine work within both participants' lives.

In the Middle Ages, there were many writers of great wisdom and depth. Bernard of Clairvaux (1153 A.D.), a Cistercian abbot, composed more than 460 letters of spiritual counseling to seekers. One of his mentees and friends, Aelred of Rievaulx (1167 A.D.), wrote the renowned book *Spiritual Friendship*. In his book, he emphasized the necessity of a spiritual friend in the journey of life:³⁶

What happiness, what security, what joy to have some to whom you dare to speak on terms of equality as to another self; one to whom you need have no fear to confess your failings; one to whom you can unblushingly make known what progress you have made in the spiritual life; one to whom you can entrust all the secrets of your heart and before whom who can place all your plans! What, therefore, is more pleasant than so to unite to oneself the spirit of another and of two to form one, that no boasting is thereafter to be feared, no suspicion to be dreaded, no correction of one by the other to cause pain, no praise on the part of one to bring a charge of adulation from the other.³⁷

This friendship based on Biblical love heightens the joys of prosperity and mitigates the sorrows of adversity by sharing and dividing them. Contemporary believers who seek this authentic life-sharing relationship are everywhere. He described spiritual mentoring as what Anderson and Reese call "wholly listening," with the most important quality of a

³⁵ Anderson and Reese, *Spiritual Mentoring*, 66-67.

³⁶ Ibid.

³⁷ Ibid., 80-81.

mentor being the person's ability to help others listen to their own lives.³⁸ Aelred also highlighted the active presence of God by saying, "Here we are, you and I, and I hope a third, Christ, is in our midst;" his focus on spiritual mentoring is paying attention to the presence of God in everything.³⁹ We should become humble mentors who admit God as the highest authority and power in the human relationship.

Reformers like Martin Luther (1546 A.D.), John Calvin (1564 A.D.) and Martin Bucer (1551 A.D.) exhibited interest in soul care through their personal guidance and letters. John Wesley's Holy Club at Oxford is an essential example of mutual spiritual nurturing. These young potential leaders concentrated on boosting their passion for spiritual growth and holiness:

At Oxford, the small band of Christians Wesley was mentoring shared his longing for holiness. For Wesley and his friends, holiness included a complete yielding of one's life to God, a desire to become like Christ in heart and actions, acts of compassion for others, and a resolution to live one's life for God's glory. Among the ways Wesley pursued this quest for holiness was rising at four or five o'clock in the morning for private prayer; fasting two days a week until mid-afternoon; and meeting with others to study the Bible and other Christian writings; and to hold each other accountable. Wesley and his friends attended public worship and received the Eucharist weekly. They read and meditated upon Scripture daily. They actively pursued acts of compassion and mercy for the poor, the prisoners, and the elderly and they sought to achieve lives of simplicity.⁴⁰

Romans speaks of "presenting our body as a living sacrifice, holy and acceptable to God which is your spiritual worship (Rom 12:1-2)," an ideal not often lived out in contemporary society. One of the most important lessons from Wesley's Holy Club is the

³⁸ Ibid., 94.

³⁹ Ibid., 94-95.

⁴⁰ Adam Hamilton, *Revival: Faith as Wesley Lived it* (Nashville: Abingdon Press, 2014), 49-50.

need for others who cares for the rhythm of our lives. We can go deeper when we have someone holding us accountable in our daily walk with God. That fellowship can make true disciples by connecting people to one another, helping them grow in their discipleship, and encouraging them to mentor each other effectively. It highlights that our freedom is not only freedom from sin, but a freedom to fulfill God's will for us, which is sanctification (1 Thes 4:3).

Looking to the heritage of the Puritans, Rhys Bezzant's article, "*Singly, Particularly, Closely: Edwards as Mentor*" best describes Jonathan Edwards' (1703 A.D.) mentoring style. "Edwards was actually a very skilled mentor and expert trainer of leaders for the church."⁴¹

Edwards is passionately concerned about moral formation, within which his own attempts at mentoring are to be located. More concretely, mentoring can be defined as that intentional activity between two people which seeks to empower for spiritual development, often with the result of enhancing skills and attitudes for leadership. It most often occurs through face-to-face encounters, and is supported through other strategies, like lettering-writing, discussing of decision-making, and sharing resources.⁴²

While he generally avoided visitations in his members' houses, when mentoring, Edwards' training generally began in his own home according to puritan tradition. His mentoring school was called "school of the prophets" which was drawn from 1 Samuel 19 and 2 Kings 2.⁴³ Joseph Bellamy and Samuel Hopkins were the most important mentees who continued to spread his mentoring idea.

⁴¹ Rhys Bezzant, "Singly, Particularly, Closely: Edwards as Mentor," *Jonathan Edwards Studies* 4 (2014): 228-246.

⁴² Ibid.

⁴³ Ibid.

One of the profound insights of Edward's mentoring is that he shared not only the Gospel of God but also his own life (1 Thes 2:8). A mentor's transparency in their private life is the clearest evidence of demonstrating their worth to imitate. Edwards' openness broadens our perspective about pastoral ministry, and encourages us to share our lives with those we train. "Edwards is sharing his whole life with his intimate friend. Bellamy is a communications hub, confidante, financial adviser, wholesaler, marriage counselor, and events manager."⁴⁴ A true spiritual mentor is not afraid about a life-sharing relationship because they already know that authenticity in mutual relationships is the only key to maintain a healthy mentoring network.

To many contemporary Christians, spiritual mentoring and guidance is regarded as self-referential, ineffectual and clearly a legacy of previous times. Nevertheless, distinguished scholars and writers have set a high value on spiritual mentoring for years. Thomas Merton (1968 A.D.), the Trappist monk, explained why we need spiritual guides: "A spiritual director is one who helps another to recognize and to follow the inspirations of grace in his life, in order to arrive at the end to which God is leading them."⁴⁵ Reginald Somerset Ward (1962 A.D.) writes, "The task of the spiritual director... is not he should be a judge or a dictator issuing commands, but that he should be a physician of souls whose main work is to diagnose the ills of the soul and the hindrances to its contact with God; and to find, as far as he is given grace, a cure for them."⁴⁶ Clearly spiritual mentoring has been an indispensable key to fostering spiritual maturity in believers' lives

⁴⁴ Ibid.

⁴⁵ Thomas Merton, *Spiritual Direction and Meditation* (Collegeville, MN: The Liturgical Press, 1960), 9.

⁴⁶ Reginald Somerset Ward, *A Guide for Spiritual Directors* (London: A.R. Mowbray, 1958), 9.

and ministries throughout church history. Demarest writes, “The gospel life, with all its twists and turns, is too much for us to handle alone. We need the counsel, guidance, and support of others who will tread the path with us. That person is the spiritual friend.”⁴⁷

Healthy Mentors: Spirit-Driven Leaders

This section examines how spiritual mentoring flows from the relationship within the Trinity and then explains the leading role of the Holy Spirit in Christian life and ministry. Finally, it describes how spiritual mentoring works within the relationship between the Holy Spirit and two participants. The power of the Holy Spirit develops healthy mentors.

True Understanding of the Person and Work of the Holy Spirit

The Trinity itself is the foundation and exemplar of effective mentoring. The work and person of the triune God demonstrate perfectly how to build a mentoring network. Don J. Payne, the professor of mentoring at Denver Seminary, provides an in-depth view of the roles of the triune God in spiritual mentoring. Payne suggests that the restoration of God’s image in personhood is the key to healing broken relationships in the whole of creation. This implies that the maturity of Christians reveals their relational recovery from the division between God the Creator and the earth caused by sin (Gn 1:27, 5-9; Jas 3:9-10). He lays the groundwork for recovery ministry through spiritual

⁴⁷ Demarest, *Soul Guide*, 46.

mentoring and encourages all mentors impact their mentee's lives for God's glory (1 Cor 10:31).⁴⁸

The Father God's roles are largely threefold. First, he took the initiative for transforming people's lives (Jn 3:16). He actively sought after and aimed to enjoy life together with those around him. Secondly, he invited people come to him (Jn 6:44). Lastly, he patiently waited for people to repent and believe (Lk 15). He did not manipulate them for his gain, but rather worked toward gradually changing and saving them, knowing that spiritual development is a multi-step process.

The Son Jesus Christ first forgave the sins of sinners (Mt 1:21). Then, he restored the peace between God and humanity (Rom 5:1). Finally, he gave his followers true freedom from the bondage of sin, removing the guiltiness and pollution of sins (Rom 6:6). Contrary to secular mentoring, spiritual mentoring focuses on the issue of sin. A good mentor can elicit a mentee's self-realization as a sinner and handle their sins wisely.

The Holy Spirit provides empowerment, works mysteriously and promotes church involvement. First, mentoring ministry is only possible by the power of the Spirit (Jn 15:10-16). Like a vine and branches, the power of prayer comes with depending on the Holy Spirit. Secondly, like the wind, the work of the Spirit is not able to be controlled and is not predictable (Jn 3:8). Spiritual mentoring is simply a response to the Spirit's direction and guidance. Also, the Spirit can work in each church and believer's life (1 Cor 3:16; Acts 5). The philosophy of spiritual mentoring can be described as mutual collaboration between the Spirit and all saints, working toward transformation of souls

⁴⁸ Payne, "Mentoring Seminar," (accessed May 2, 2019), <http://www.cgntv.net/tv/36063/453/906/vlist.cgn;jsessionid=7047255AB19B18CE870B2286B42F1C1C.tomcat1>.

through the cooperation of a holy community. The growing church always acknowledges that the Holy Spirit has a leading role in every area of ministry.

For healthy mentors, a solid understanding of pneumatology is important in the process of spiritual mentoring. In his research on American churches, David Bryant found that about 50 percent of American Christians have no conviction of their salvation and 95 percent do not know anything about the person and work of the Holy Spirit.⁴⁹ These surprisingly high numbers signify that many American Christians are unenlightened about the nature of the Holy Spirit. The Bible personifies the Holy Spirit, identifying traits like having a will (1 Cor 12:11; Acts 16:6-7), showing emotions (Rom 5:5, 8:26; Eph 4:30) and having his own mind (1 Cor 2:10; Rom 8:27). The Holy Spirit works among the church to speak (Rv 2:7), help (Rom 8:26), pray (Rom 8:26), teach (Jn 14:26), testify (Jn 15:26), guide (Jn 16:13), counsel (Jn 16:7), appoint (Acts 13:2), strengthen and encourage (Acts 9:31), grieve (Eph 4:30) and unite (Eph 4:3).

The Leading Role of the Spirit in the Christian Life and Ministry

Donald McGavran writes about the role of the Holy Spirit in the church:

The growth of the Church is always brought about by the action of the Holy Spirit. As in the New Testament Church, so today, the Holy Spirit leads, convicts of sin, converts, builds up, selects missionaries and thrusts them out to ripened fields. The concern of Christians today must be to understand the working of the Holy Spirit and to be open to His leading.⁵⁰

Though Peter, Paul and other leaders served as pillars in the early church, the tremendous story of the early churches truly began with the anointing of the Holy Spirit.

⁴⁹ David Bryant, *The Hope at Hand: National and World Revival for the Twenty-First Century* (Grand Rapids: Baker Books, 1995), 22-23.

⁵⁰ Donald A. McGavran, *How Churches Grow* (London: World Dominion Press, 1959), 55.

The Spirit not only transformed thousands of people, but dynamically led all churches in the world. Before Jesus Christ ascended to heaven, he prophesized about the Holy Spirit's coming to his disciples.

In his book *The Wonderful Holy Spirit: The Biblical Pneumatology and Powerful Life*, Jun Seok La identifies three major functions of the Holy Spirit in Christian living.⁵¹ The first function is separation, called the encounter level, which is intimately linked with the Spirit's conviction of each person and with their salvation. Next is empowering, called the mission level, which is directly related to Spirit's anointing and gifts. The final is transformation, or enjoyment level, that is coupled with the fruit of the Spirit.⁵² Church historian James Gilchrist Lawson also addresses the role of the Holy Spirit when he explains two main purposes of the gospel. He points out a lost but powerful aspect of Christian living. He writes that the Holy Spirit not only releases us from a sense of guilt, but helps us to live powerfully in the grace of God:

One is the gospel of pardon for the sinner, and the other is the gospel of power for the believer. Too many Christians today lay great stress on the gospel of pardon while neglecting the gospel of power.... The early Christian church prayed for the filling of the Holy Spirit, and this was the secret of its power. They lived in the Spirit, walked in the Spirit, prayed in the Spirit, and sang in the Spirit. Their meeting allowed everyone to pray, sing, or testify as they were moved by the Spirit.⁵³

The Apostle Paul realized the significance of the Spirit's leading in his life and ministry (Acts 16:6, 20:23). The Spirit is not only the initial agent who appointed Saul

⁵¹ Jun Seok La, *The Wonderful Holy Spirit: The Biblical Pneumatology and Powerful Life* (Seoul: Duranno, 2007), 84-197.

⁵² Ibid.

⁵³ James Gilchrist Lawson, *Deeper Experiences of Famous Christians* (Indiana: Warner Press 2007), 1-10.

and Barnabas as missionaries, but also acted as a judge who guided them to make appropriate decisions before proceeding to the next step (Acts 13:2, 15:28). Michael Green highlights the importance of depending on the Holy Spirit in contemporary ministry:

The early Christians knew that they could not do effective pastoral work without the sensitive touch of the Holy Spirit (Acts 20:28)...The point is clear: the first Christians lived in total dependence on the Holy Spirit. This is one of the most conspicuous differences between them and us. We rely on our organization, our education, our psychology, our finance, our plan and so forth. We show little sign of any overdependence on the Holy Spirit.⁵⁴

The ministry of mentoring is a God-focused ministry which incorporates the Holy Spirit, rather than a pastor-focused ministry which ultimately leads to perversion of the goal of the church. Gary McIntosh accurately states, “One of the reasons more churches do not experience biblical church growth is tied to this truth: They have not sought the face of God. They are seeking growth through their own wisdom and power rather than by submitting themselves and their church to the Holy Spirit’s direction.”⁵⁵ Every mentor should be anointed and chosen by the Holy Spirit (Nm 11:25). This is a mandatory prerequisite for preparing a person for leadership in the Bible. Without the guidance of the Spirit, spiritual leadership formation, including mentoring, which deals with taking care of God’s people, is not possible. Mentors and mentees must be

⁵⁴ Michael Green, *Thirty Years That Changed the World: The Book of Acts for Today* (Grand Rapids: Eerdmans, 2004), 284.

⁵⁵ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids: Baker Books, 2003), 89.

sensitive to the Spirit and determined to obey the Spirit's direction. There is no substitute for Christian leaders who are full of the Holy Spirit.⁵⁶

Triple Mentoring: Mentor, Mentee and the Holy Spirit

The story of the priest Eli and the young prophet Samuel is a good example of triple mentoring. It involves three participants in an interdependent triangle. Keith Anderson and Randy Reese give the following portrait of triadic mentoring: "Spiritual mentoring is a triadic relationship between mentor, mentoree and the Holy Spirit, where the mentoree can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility."⁵⁷ Tony Horsfall also sheds light on the dominant role of the Holy Spirit in spiritual mentoring. He writes that the presence and involvement of the Holy Spirit is crucial for successful mentoring: "when it comes to the people involved, there not just two but three- and the really important person is the Holy Spirit, who is the true spiritual director and the one on whom relationship depends. This dependency on the work of the Holy Spirit is characteristic of most contemporary explanations of spiritual mentoring."⁵⁸

Jesus emphasized that his followers' primary mentor is the Holy Spirit, who is a helper, counselor, comforter and advocate (Jn 14-16). Spiritual mentoring is primarily the work of the Holy Spirit. Practically, the primary task of the mentor is assisting the mentee

⁵⁶ Green, *Thirty Years That Changed the World*, 225.

⁵⁷ Anderson and Reese, *Spiritual Mentoring*, 12.

⁵⁸ Horsfall, *Mentoring for Spiritual Growth*, 17.

in paying close attention to the inner workings of the Spirit. In other words, the mentor is to help the mentee become aware of the “already present action” of the Spirit.⁵⁹

Timothy Jones writes, “So our first questions are not, what am I going to say to this person? Or, How do I keep from saying the wrong thing, Rather, they are what is God saying? and How can I listen alertly to this person...Our primary role is not to provide answers but to listen in a way that helps us and our friend listen for what God is saying.”⁶⁰ This means “what I think is not nearly as important as what God might be saying to the person sitting across from me.”⁶¹ A great mentoring relationship can only happen between two humble-minded listeners. This also means that the goal of spiritual mentoring is to reach the “third level,” as Walling writes, “My role was to keep listening and to keep asking him questions to help him process what he was feeling. In coaching, this is known as coaching on the ‘Third Level,’ where he and I have actually joined the one being coached and together we are assessing his options together.”⁶²

Spiritual mentoring is focused on attunement to the voice of the Spirit in any kind of conversation. Mutual relationships depend on God working within us rather than dependence on another person. Keith and Randy explain the meaning of spiritual mentoring:

Mentoring is not about you; it is about the other... Mentoring is not about telling. It is about listening to the Holy Spirit and to the life of the other... mentoring is

⁵⁹ Anderson and Reese, *Spiritual Mentoring*, 45.

⁶⁰ Timothy Jones, *Finding a Spiritual Friend: How Friends and Mentors Can Make Your Faith Grow* (Nashville: Upper Room Books, 1998), 122.

⁶¹ Terry B. Walling, *Awakening: Awakening to the Call of God* (Chico, CA: Leader Breakthru, 2014), 32.

⁶² *Ibid.*, 84.

primarily about discernment and learning to recognize where God is already present and active in the heart of the other... Your experience belongs to the particularities of your own history; do not impose it one another, but let God form the other as distinctly as God formed you.⁶³

Brian A. Williams also summarizes the primary role that God has in shaping people's lives and a mentor's partial role as a potter's rib in the transformation of their mentees:

Part of the mentor's role is to help the mentee see the Holy Spirit's activity in preparing him or her for ministry...A twist on Paul's image of the potter and clay may be helpful. Numerous times, the Lord refers to himself as the master potter, who alone determines the shape and use of the earthen vessels he forms and quickens with life. Extending this metaphor, we might say that the pastor-mentor offers him or herself to be used like a potter's "rib" by Christ and the Spirit-God's two hands, as Irenaeus calls them-as he or she shapes and molds the mentee...The rib is a tool to help the potter, but the potter retains the privilege of determining its shape, the color of the glaze, and whether it is to be used as bedpan or bridal cup.⁶⁴

Several conclusions can be drawn from this study about healthy mentors. Spiritual mentoring is one of the best ministries for Korean churches because it concerns itself with the nature of triune God. Spiritual mentoring is only possible when believers follow the Holy Spirit, who is to play a leading role in every aspect of Christian life and ministry. Finally, spiritual mentoring is essential for directly experiencing God, who shapes and molds two sinners into useful instruments for his kingdom.

Cultivating a Mentoring Network

This section, after briefly outlining the background and nature of the Korean immigrant church, deals primarily with how to cultivate a healthy mentoring network in a missional church. First, the leadership development process is explored in order to find

⁶³ Anderson and Reese, *Spiritual Mentoring*, 28.

⁶⁴ Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Grand Rapids: Regent College Publishing, 2005), 97-99.

key principles to apply within a Korean church setting. Second, the section identifies chronic problems in Korean churches which obstruct church growth and personal development. Third, it explains an alternative framework for Korean ministry, highlighting internal transformation to embrace others in the community.

Nurturing Lifelong Leaders: From Followers to Leaders

Cameron Lee and Kurt Fredrickson quote Wayne Cordeiro in their book *That Their Work Will Be a Joy*: “Tomorrow’s church will not suffer from a lack of leaders. It will suffer from an overabundance of underdeveloped leaders.”⁶⁵ In the context of Korean churches, the absence of developing capable leadership paralyzes mutual communication, crushes active cooperation and disorganizes what could be a beautiful community. In many Korean Presbyterian churches, leadership is elected to carry out the church’s functions and activities. Most of them are events-oriented and task-focused officials who perform in different positions in the church. Naturally, the goal of spiritual mentoring, which is to develop someone’s life, is laid aside for other matters.

However, Paul’s ministry and his epistles are saturated with discussions about the necessity of spiritual maturity for all saints to build God’s church. He writes that the church must present everyone fully mature in Christ (Col 1:28). Contrary to the Colossian heretics’ intellectual elitism or exclusiveness, Paul emphasized Christ’s universal application of the gospel for spiritual maturity to every man and woman.⁶⁶ His goal in ministry was the maturity of the saints. His aim was not merely to win people over to

⁶⁵ Cameron Lee and Kurt Fredrickson, *That Their Work Will Be a Joy: Understanding and Coping with the Challenges of Pastoral Ministry* (Eugene, OR: Wipf and Stock, 2012), xi.

⁶⁶ Murray J. Harris, *Exegetical Guide to the Greek New Testament: Colossians and Philemon* (Grand Rapids: Eerdmans, 1991), 72-73.

following Christ, but to bring them to spiritual maturation. Then they would be equipped to reproduce their faith in others (2 Tm 2:2).⁶⁷

There are three key concepts of the biblical leadership development process that apply to pursuing spiritual maturity in Korean saints: life-time perspective, life-giving investment and life-long learning. These concepts are not easily applied within the standard traditions of Presbyterian churches, where the top priority is typically the doctrine of justification, to the neglect of the doctrine of sanctification. Church leaders are to be spiritual mentors who understand the workings of the church and have a life-time perspective. God never rushed when developing leaders, therefore church leaders should take time to develop their mentees. As the people of God, we must know that God's project is not accomplishing tasks, but rather developing people. "God develops leaders over a lifetime. He leads them through a series of phases in their development. God uses people, events, and life circumstance to shape a leader."⁶⁸

God has an overarching plan to develop leaders' entire lives. Like Samuel, we sometimes remain in unique context and situations, as he was in the family of Eli. These people, events and circumstances become a potter's rib to shape our characters and callings. Every leader faces different transformational crucibles in their lives. However, leaders should remember that God is not the recruiter, but the developer. God's leaders are molded by God's lifetime shaping.

⁶⁷ John MacArthur, *The MacArthur New Testament Commentary: Colossians and Philemon* (Chicago: Moody Bible Institute, 1992), 80-81.

⁶⁸ Terry Walling, "Organic Leadership Development," Lecture, Fuller Theological Seminary, Pasadena, CA, September 25-29, 2017.

Leaders sometimes get lost in transitions; they are stuck between the past and the future. They struggle to find the gateway to a new and better solution for their issues. However, God continues to shape and live in these in-between stages. Moreover, God does his greatest shaping during transitional periods. He can broaden our perspectives, initiate deeper intimacy, shift paradigms and ultimately bring healing.

Deep processing is the one of the core tools for increasing leaders' spiritual authority. Most leaders experience it near the mid-game. They must remain steadfast in the time of God's pruning and painful moments. Therefore, all leaders must spiritually walk with a limp, meaning that they totally depend on God and build trust in the Lord because of their weaknesses. In this process of shaping, we must confess: "yet, O LORD, you are our Father, we are the clay, you are the potter; we are all the work of your hand"(Is 64:8). As 2 Corinthians 4:7 states, "But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us." Walling outlines the steps of this kind of lifelong development paradigm:

- (1) A Christian Leader is a person with God-given capacity and God-given responsibility who is influencing a specific group of God's people toward God's purposes.
- (2) Leadership emergence theory is the study of a leader's influence over a lifetime, in which God intervenes throughout his or her life, in crucial ways and moments, to shape that leader towards His purposes and their unique contribution as a leader.
- (3) When viewed from a lifelong perspective, it can be seen that God's intervention or shaping is intentional, seeking to develop the leader's influence capacity. It moves the leader to operate at realized potential in terms of giftedness—that is, natural abilities, acquired skills and spiritual gifts.
- (4) God's shaping allows for a given leader's response to it. Leadership emergence can be thwarted. Leaders can and do fail to respond to God's

ongoing, shaping activity. Knowing about leadership development principles does offer a great potential for leaders to finish well.⁶⁹

Next is the life-giving investment that follows Jesus' method. Paul honed his leadership development process during his mission trips. He realized that nothing is more important for expanding the kingdom of God than choosing able leaders. Young mentees in the secular world were taken under Paul's wing and he increased their capacity to minister in God's church. His letters kept teaching them how to lead their congregations. He also provided useful qualifications and great standards for a nurturing leadership team in the church. MacArthur writes that "The pastor-teacher's subsequent work, then is to provide the leadership spiritual resources to cause believers to be taking on the likeness of their Lord and Savior through continual obedience to His Word and to provide a pattern or example, of godliness (1 Thes 1:2-7; 1 Pt 5:3)."⁷⁰ Writing about Ephesians, Peter O'Brien states, "The ministry of the officials does not find its fulfillment in their own existence but only in the activity of preparing other to minister."⁷¹ Finally, Clinton Arnold writes that church leaders are "gifted... to the church not merely to do the ministry, but to invest their time heavily in developing and preparing fellow believers to engage in ministry to the body."⁷² The essence of all New Testament leadership is to be an enabler of others. We need to be petrol pump attendants who equip other cars for the

⁶⁹ Ibid.

⁷⁰ John MacArthur, *The MacArthur New Testament Commentary: Ephesians* (Chicago: Moody Bible Institute, 1986), 152.

⁷¹ Peter T. O'Brien, *The Letter to the Ephesians* (Grand Rapids: Eerdmans, 1999), 304.

⁷² Clinton E. Arnold, *Zondervan Exegetical Commentary on the New Testament: Ephesians* (Grand Rapids: Zondervan, 2010), 262-264.

race rather than rushing ahead ourselves. The supreme privilege for anyone in leadership is to equip others to minister to the Lord and his church.

Paul followed a process for developing and multiplying leadership. First, he found available people through public preaching at the synagogue. Then he taught them in various ways through instructing, anointing, accompanying and sending them into ministry. Next, Paul cared for their lives and ministries through unceasing prayers, encouraging letters and occasional visits. Finally, he multiplied churches and leaders through starting the process over again. Ogden summarizes Paul's ministry of life-giving investment:

Following Jesus Method, Paul invested in individuals to make disciples. He too had his sights on the multitudes, but he knew that solid transmission of the faith would not occur as readily through speaking to an audience. ... Paul encouraged Timothy to use a personal style to link the gospel to future generations when he exhorted him, "What you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well (2 Tm 2:2 NRSV). Paul envisioned an intergenerational chain of disciples linked together through *personal investment*. Contained in this verse are generations in the discipling network, creating the following path: Paul → Timothy → Faithful people → teach others.⁷³

Lastly, spiritual leaders must maintain the attitude of life-long learners. "Jesus, then, is always the attractive source and challenge exemplar for Christian spirituality."⁷⁴ All disciples of Jesus have a common purpose, which is to imitate him. Bill Hull writes that "a disciple is a re-born follower of Jesus."⁷⁵ Following Jesus is a lifelong process wherein men and women receive more of God. The main cause of poor leadership is

⁷³ Ogden, *Discipleship Essentials*, 10-11.

⁷⁴ George. A. Lane, *Christian Spirituality: A Historical Sketch* (Chicago: Loyola University Press, 1984), v.

⁷⁵ Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs: NavPress, 2006), 32.

losing balance between leading people and following Jesus. “The leading and following are the right foot and left foot of the Christian life.”⁷⁶ Abiding with Jesus daily is the key to renew one’s heart. This practice makes space for a fresh encounter with Christ because spiritual authority only comes from the fragrance of God. Influencing others only happens as we deepen our relationship with Jesus. Spiritual formation, to build a Christ-like image within each follower, should be the church’s primary and exclusive work.⁷⁷ Walling writes that “The life for Christ must first be experienced with Christ. Awakening is first and foremost a call to experience Christ and a life of intimacy with him before it is a call to do work for him. It is a call ‘to’ someone before it is a call to ‘do’ something.”⁷⁸

Unfortunately, in many Korean churches, the power of discipleship has been downgraded to insufficient and inconsistent discipleship programs. These are not accomplishing the imitation of Christ Jesus. Bob Biel observes that many Christians realize that preaching and the acquisition of biblical knowledge is not enough to develop the sort of Christ-likeness which is a major part of the Church’s mission in the world.⁷⁹ Spiritual mentoring is an enhancing mutual relationship for the purpose of growing the participants in Christ. Hull also explains Paul’s two primary goals of discipleship that contribute to spiritual mentoring:

The first: Imitate Christ. The second: Although other disciples make for earthly and imperfect examples, imitate them. In fact, experiencing the Christ-like qualities of someone close to us provides a powerful illustration of what God in a

⁷⁶ Robert A. Fryling, *The Leadership Ellipse: Shaping How We Lead by Who We Are* (Downers Grove: InterVarsity Press, 2010), 11.

⁷⁷ Hull, *The Complete Book of Discipleship*, 116.

⁷⁸ Walling, *Awakening*, 22.

⁷⁹ Biehl, *Mentoring*, 10.

person looks like. Paul believed so strongly in this principle that he believed Timothy's transformation demonstrated it. Earlier in this letter, he wrote, "I urge you be imitators of me. For this reason I am sending you Timothy, who is my beloved and faithful son in the Lord; he will remind you of my ways in Christ, just as I teach them everywhere in every church" (1 Cor 4:16-17, NEB). Timothy will remind people of Paul's way in Christ, which in turn will remind people of God.⁸⁰

Establishing a Mentoring Network: From Loneliness to Togetherness

Koreans tend to form private parties by regionalism, school relations and kinship.

Chun-il Cho pinpointed this chronic problem in Korean immigrant churches in his doctoral project. Provincialism and sectarianism are a malady afflicting immigrant churches and communities as well. He summarizes the situation below:

Today, a cancerous disease that has deeply infiltrated Korean churches is the problem of provincialism. Because of this the Korean immigrant churches are suffering. . . . Korean provincialism has produced Korean immigrant church conflicts. These church conflicts results in three major problems: church fighting, church members maliciously talking about each other, and new churches being produced as a result of the fighting and malicious talk. Yes, this provincialism or sectarianism is a deadly disease.⁸¹

Today's church must operate with the understanding that "God's salvation involves the cross and the community."⁸² Many of us fail to balance the calls to personal spirituality in Christ and relational spirituality among the community. In my experience, Korean believers do not generally maintain great relationships within the church due to their lack of communication and lack of understanding of others. They strive to achieve spiritual growth by themselves without help from others. Thus, they quickly become

⁸⁰ Hull, *The Complete Book of Discipleship*, 115.

⁸¹ Chun Il Cho, *The History and Prospects of Korean Immigrant Churches*, Doctor of Ministry project, Fuller Theological Seminary, 1984, 88-91.

⁸² Chuck Miller, *The Spiritual Formation of Leaders: Integrating Spiritual Formation and Leadership Development* (Maitland, FL: Xulon Press, 2007), 179.

lethargic, feel lonely and leave their churches. Garland writes about the supportive role and the importance of the church:

Most people want to experience growth, to feel appreciated and respected. They also want to feel a sense of community-that they belong. They want to develop deeper relationship that will break into the loneliness and isolation that our modern world has seemed to intensity. We are mistaken if we think that people are simply looking for friendly churches; they are looking for friends. They yearn to be connected to others who will give them encouragement and support... The church should be a place of hope, good cheer, and encouragement, the place where others affirm the areas of growth in our live and help us on the way to maturation, the place where we are fortified for daily battle in the midst of despair and hopelessness, and the place where we do the same for other.⁸³

Paul's faith was gradually increased under the spiritual mentoring of Barnabas and within powerful fellowship with other disciples in Jerusalem. As Garland mentions, a healthy Spirit-filled mentor and a healthy spiritual community are both vital. The New Testament underscores the power of fellowship in the church. The ecclesiology of early churches (1 Cor 12; Rom 12) commonly stressed that we are all partakers in God's church. As a church, we share our lives together in the journey of faith. Paul writes in Romans to "rejoice with those who rejoice; mourn with those who mourn" (12:15). One's spiritual journey is not a journey alone, but a journey together (2 Tm 1:8, 2:3; 1 Pt 5:1; Heb 11:25).

Gene Getz writes that a healthy church is based on the true love of Christ Jesus. This foundational concept of love is both a process and the goal. He writes, "The process is to love one another as Christ loved us on an ongoing basis and the goal is to reflect

⁸³ David E. Garland, *Colossians and Philemon*, NIVAC (Grand Rapids: Zondervan Publishing, 1998), 136.

God's love in our relationships with one another.”⁸⁴ Getz also lists a number of directives from the epistles that enable us to carry out this process.⁸⁵ Stanley Grenz also captures the essence of true fellowship and community when he writes that “The Holy Spirit is the one who transforms us from a collection of individuals into a fellowshipping people. In conversion, he draws us out of our isolation and alienation. In so doing, he knits us together as one people. Indeed, there arises among us a oneness which is nothing less than the unity of the Spirit himself (Eph 4:3).”⁸⁶

I believe that team ministry is the key to making a healthy mentoring network. God designs people beautifully and uniquely for kingdom contributions. Our primary task is to communicate the importance of each participant's contribution to the larger purpose, one that no person could reach on his or her own.⁸⁷ Every Christian has a unique calling, like Brother Lawrence, who ministered from the kitchen in his cathedral. We make the greatest impact when we listen to God's call. Terry points out the problem of stuck churches: “the institutional Church was very much a real issue. But the deeper issue was tied to what God was calling him to do.”⁸⁸ If David went into battle with Saul's armor,

⁸⁴ Gene A. Getz, *The Measure of a Healthy Church: How God Defines Greatness in a Church* (Chicago: Moody Publishers, 2007), 148.

⁸⁵ *Ibid.*, 149.

⁸⁶ Stanley J. Grenz and Jay T. Smith, *Crafted for Community: Connecting Christian Belief with Christian Living* (Grand Rapids: Bakers, 1998), 80.

⁸⁷ Schwarz, *The 3 Colors of Leadership*, 51.

⁸⁸ Walling, *Awakening*, 85.

the story would have ended very differently.⁸⁹ Team ministry respects the diversity of each participant and embraces each one's unique character.

Patrick Lencioni points out the five dysfunctions of a team, which are absence of trust, fear of conflict, lack of commitment, avoidance of accountability and inattention to results. These can be rephrased as positive qualities of a truly cohesive team: they trust one another, engage in unfiltered conflict around ideas, commit to decisions and plans of action, hold one another accountable for delivering against those plans and focus on the achievement of collective results.⁹⁰ In a healthy church, we must keep in mind that "my weakness is someone else's strength."⁹¹ Schwartz writes, "The bottom line of gift-based ministry is to create a climate in which we can speak frankly about our extent and non-existent gifts, about strengths and weaknesses, about things we know and things we don't know."⁹²

Overworking and taking on too many roles is standard for pastors in Korean ministry contexts. Most pastors are suffering from extreme stress due to hectic schedules. This can lead to moral deviation and family breakdowns. Nevertheless, they believe that the number of people in their ministry proves their faithfulness in the sight of God. This pattern is common in the Korean church setting and Korean American pastors often hold fast to this. However many scholars and pastors push back on this notion. Schwarz writes, "The measurement of my success-and the success of our ministry-is not the number of

⁸⁹ Ibid., 111.

⁹⁰ Patrick Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 188-190.

⁹¹ Walling, *Awakening*, 109.

⁹² Schwarz, *The 3 Colors of Leadership*, 73.

involvements.”⁹³ Andy Stanley highlights that “the ability to identify and focus on the few necessary things is a hallmark of great leadership.”⁹⁴ Bill Hybels points out, “Nothing neutralizes the redemptive potential of a church faster than trying to be all things to all people.”⁹⁵ Schwarz helpfully writes that “One of the secrets of leadership is strategy, the secret of strategy is concentration, and the secret of concentration is elimination-intentional neglect.”⁹⁶ According to the examples of Moses and Jesus, we must not underestimate the importance of team ministry. Every Christian must work through their gifts and callings by focusing on their specialty. As 1 Thessalonians states, “Do not put out the Spirit’s fire” (5:19).

Embracing and Changing the World: From Inside to Outside

Chuck Miller writes that the church needs to reorient its focus from the enterprise-approach of the twenty-first century to the relationship-approach practiced in Jesus’ age:

Christianity was birthed in Galilee as a relationship.
It spread to Greece and became a philosophy.
It spread to Rome and became an empire.
It spread to Britain and became a culture.
It spread to the United States and became an enterprise.⁹⁷

God’s plan is to change the world by changing people’s lives. God made the fisherman Simon into the Apostle Peter, persecutor Saul into missionary Paul and a tricky Jacob

⁹³ Ibid., 82.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Miller, *The Spiritual Formation of Leaders*, 173.

into God's nation of Israel. Through the process of changing people, God let people know that he is a grace-giver and we are his vessels to proclaim his greatness. The Bible emphasizes the holiness of his saints and his community before changing the world. Real transformation occurs in beginning with God's people and then moves out into the world. True transformation includes two types: character formation and skill formation.

Character formation facilitates self-awareness that enables leaders to find their true self in God's eyes. Carson Pue writes accurately that "The most significant thing in navigation-the very most important piece of information- is knowing exactly where you are."⁹⁸ Self-reflection is a time to confront one's own flaws and problems boldly. In this critical time, God reveals our one's true heart. It is a time to confess and to take off sandals upon holy ground. Self-reflection is a chance to re-discover oneself from the divine perspective and to reconsider all dreams, desires, ambitions and motives. One should humbly admit to being a wicked sinner in God's eyes. Personal inadequacy leads to dependence on God. Leaders are to become people of humility in knowing themselves. Henri Nouwen describes his experience of finding his true self in his book *In the Name of Jesus*:

I was suddenly faced with my naked self, open for affirmations and rejections, hugs and punches, smiles and tears, all dependent simply on how I was perceived at the moment. In a way, it seemed as though I was starting my life all over again. Relationships, connections, reputations could no longer be counted on. This experience was and, in many ways, is still the most important experience of my new life, because it forced me to rediscover my true identity. These broken, wounded, and completely unpretentious people forced me to let go of my relevant self-the self that can do things, show things, prove things, build things-and forced

⁹⁸ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids: Baker Books, 2005).

me to reclaim that unadorned self in which I am completely vulnerable, open to receive and give love regardless of any accomplishment.⁹⁹

Ruth Haley Barton emphasizes the danger of belated realization about one's hidden areas. She provides solitude as the remedy for cultivating humility and self-awareness:

What lies beneath the surface-of the ocean or our live-really matter...If, by God's grace, we become aware of the dark creature lurking below, the best thing we can do is to get out of the water-fast!... If such a moment comes early on as it did for Moses, thanks be to God. It is by God's grace that we are given the opportunity to face ourselves before the stakes are any higher...In fact, to try to press on without paying attention to whatever it is that is bubbling up from away down deep is the most dangerous thing we could do.¹⁰⁰

One of the primary functions of solitude is to settle into ourselves in God's presence. This is not easy and it takes time. But it is the answer to the heart cry that erupts when we have been distracted for too long by surface concerns. "I have lost myself!" we cry. Solitude is the only way to find ourselves again. And the longer we have been lost to ourselves, caught up with external simulation, the longer it takes to find our way home again.¹⁰¹

Similarly, Gary L. McIntosh deals with a concept called a "shadow side" in his book *Overcoming the Dark Side of Leadership*.¹⁰² He writes that everyone has a unique dark side that is shaped by pride, selfishness, self-deception and wrong motives. Family background muddles up all these ingredients to accelerate destruction.¹⁰³

Communion with God through solitude enables leaders to discover more about themselves and God. Self-knowledge and a relationship with God are the most important

⁹⁹ Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad Publishing, 1989), 28.

¹⁰⁰ Ruth Haley Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove: InterVarsity Press, 2008), 39-40.

¹⁰¹ *Ibid.*, 41.

¹⁰² Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership: How to Become an Effective Leader by Confronting Potential Failures* (Grand Rapids: Baker Books, 1997).

¹⁰³ *Ibid.*

tools a spiritual leader can have. Reggie McNeal writes about knowing God that “The more we know him, the more we want to know him.”¹⁰⁴ “The cross is symbolic of our awareness of who we are in Jesus Christ.”¹⁰⁵ Every spiritual leader should have a clear understanding of his or her identity as a child of God.¹⁰⁶ God keeps shaping and molding leaders’ self-awareness for their good and the good of his work through them.

Skill formation enables leaders to reveal something about God through their life message. One’s life becomes the sermon for teaching others about God. Everything leaders experience in their context and community is for the proclamation of God’s grace. Paul encouraged his congregation with his testimony that “And my God will meet all your needs according to his glorious riches in Christ Jesus” (Phil 4:19). David confessed his love toward God, “I love you, O LORD, my strength” (Ps 18:1).

God can shape and mold his leaders in unique ways in order to proclaim various aspects of his character. McNeal describes the characteristics of biblical leaders’ unique callings:

The call experiences of the four biblical heroes afford us different glimpses of the God whose call they heeded. Moses reveals God as deliverer and redeemer. David shows us God as shepherd and king. Paul’s life experience captures a God on a mission as global grace giver. Jesus supremely demonstrates a personal God intent on establishing relationship with his people, taking the initiative to restore intimacy with his children, overpowering the enemies that threaten to keep us estranged from him and from one another.¹⁰⁷

¹⁰⁴ Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco: Jossey-Bass, 2011), 141.

¹⁰⁵ Pue, *Mentoring Leaders*, 38.

¹⁰⁶ Ibid.

¹⁰⁷ McNeal, *A Work of Heart*, 97.

God reveals his special natures through his servants. In the case of Jonah, God expresses his love toward the great city of Nineveh by using Jonah's concern about the small dying vine. Isaiah's unique experience in meeting God facilitates him realizing his own sinfulness and leads to his purification. The message of holiness was preached by a holy mouth. The Samaritan woman was totally changed by her encounter and conversation with Jesus at the well: "Come, see a man who told me everything I ever did, Could this be the Christ?" (Jn 4:29). She preached about the Messiah out of her own experience of God to a village which never met Jesus except through her testimony. Our lives teach others about Jesus through our unique experiences. We must focus on celebrating people's stories and God's transforming work in their lives. We must not miss the joy of seeing God's touch in their lives. Miller writes, "The church therefore is the tangible means by which God both displays His glory and reinforces that He is the One who heals broken people and enables healthy living. The church is a showcase for God's craftsmanship in community building, and that display brings hope to both individuals and the world."¹⁰⁸

This project has addressed how to cultivate healthy mentoring environments within Korean immigrant churches. Korean churches need to create these environments in order to develop mature spiritual mentors. Mentors' core tasks are to master the three life paradigms and imitate Christ and other disciples. Korean churches should first build up a healthy infrastructure through team ministry. This will foster spiritual mentors who understand the power of communication, cooperation and creativity for accomplishing God's mission. Then Korean churches should assist potential leaders to find their true

¹⁰⁸ Miller, *The Spiritual Formation of Leaders*, 178.

selves in God. This should include them speaking about their experiences with God among the church. Eventually these actions will lead to fulfilling Lesslie Newbigin's ideal when he writes, "the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it."¹⁰⁹

In conclusion, spiritual mentoring is necessary for traditional Korean churches to recover their church's health by diagnosing spiritual needs. Spiritual mentoring provides a clear roadmap for leadership development and spiritual formation which will balance the desire to be task-oriented and performance-based with the need to provide soul care and spiritual guidance. Finally, spiritual mentoring is a Bible-based, Christ-centered, Spirit-driven and powerful ministry in which the triune God and spiritual mentors work together to maximize mentees' potential. Spiritual mentoring is one of the key enablers for renewing Korean churches to be the true hope of immigrant societies.

¹⁰⁹ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 227.

PART THREE
MINISTRY PRACTICE

CHAPTER 4:
MINISTRY PLAN

The major purpose of chapter four is to gauge the applicability of a theoretical foundation of spiritual mentoring and to provide useful and practical plans for implementation in the Korean immigrant church context. Spiritual mentoring in the Korean context is designed to build up spiritual friendships, develop mentees' full potential and to create healthy churches. Potential mentees must know the definition and purpose of spiritual mentoring, understand the nine types of mentors and be acquainted with the major elements of Barnabas' mentoring model.

Mentoring is Not...¹

| | Evangelism | Discipleship | Mentoring |
|---------------------|---|--|---|
| Model in Scripture | Paul | Timothy | Barnabas |
| Primary interchange | Content | Content | Relationship |
| Type of Role | Convincing Defending | Teaching | Caring Helping |
| Whose agenda? | The gospel | spiritual disciplines | goals/problems |
| Modern Role | Evangelist Apologist | Disciplined mature teacher | Loving aunt or uncle Close friend |
| Message | Repent, you must be saved! The kingdom of God is at hand. | To mature spiritually, here is what you need to know, do or become | How can I help you get where you are going? |

¹ Biel, *Mentoring*, 29-30.

Spiritual mentoring has been a difficult concept to define when compared to other types of training. Curiously, despite the rise of discipleship training programs in Korean churches, few have attempted to address the differences between spiritual mentoring and other nurturing programs. The chart above accounts for characteristics of each discipline in order to clarify the unique meaning of spiritual mentoring for the congregation. Everyone in the church is eligible to become future mentors and mentees because spiritual mentoring does not require extensive theological knowledge and excellent communication skill. The ability to support each other through mentoring is the basic required skill every believer must have.

The Definition and the Need of Spiritual Mentoring

Bob Biehl defines mentoring as “a relationship with someone you like, enjoy, believe in, and want to see win in life.”² His definition provides an in-depth view of spiritual mentoring because it focuses entirely on someone who you love. Authentic mentoring involves selflessness like Jesus demonstrated for us through his life and ministry. “There’s a willingness to invest time in others when there is no return on investment for yourself.”³ In this respect, his definition fully corresponds to the biblical concept of spiritual mentoring. When Jesus chose the twelve apostles and Peter, he closely invited those he wanted with him (Mk 3:13). Paul also selected the desired potential mentees, and then trained them, and sent them to some churches in need.

² Biehl, *Mentoring*, 21.

³ Regi Campbell, *Mentor Like Jesus: His Radical Approach to Building the Church* (Atlanta: RM Press: 2009), 34.

Spiritual mentoring carries out the principle of selection and concentration to the most beloved and promising disciple among many.

Most importantly, “mentors, at least when practiced by Christians, certainly ought to *center everything on Christ*, but mentoring is less about instruction than it is about initiation, about bringing young [people] into *maturity*.”⁴ Spiritual mentoring places an emphasis on authority and centrality in the triune God. “We demolish arguments and every pretention that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ (2 Cor 10:5).” In spiritual mentoring, Christ-centric mentors help mentees listen and obey God’s will by removing identified obstacles in life.

I feel the necessity of spiritual mentoring for Korean immigrant churches due to several specific issues these churches face. First, there are cultural barriers for immigrants: racial and gender discrimination, white supremacy, and bureaucratic authoritarianism (post-colonization).⁵ Second, there are primitive religious barriers in Koreans: Confucianism, Shamanism and Buddhism. Third, there are immigrant community-related barriers: provincialism and sectarianism (school relations and kinship). Fourth, there are immigrant church-related barriers. Many immigrant churches are driven by tradition, personality, finances, programs, buildings, events and seekers.⁶ Finally, notably, many people, especially the younger generations who may have positive associations of Jesus

⁴ Howard G. Hendricks and William D. Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody Press, 1995), 183.

⁵ Choi, *A Postcolonial Self*, 1-8.

⁶ Rick Warren, *The Purpose Driven Church: Every Church is Big in God’s Eyes* (Grand Rapids: Zondervan, 1995), 75-83.

but negative experiences with the church are now turning to other religions because most churches focus on building friendly churches rather than building true friendships. There are no traveling companions for believers in the journey of faith (sanctification).

Theological Implications of Developing Spiritual Mentors

To cultivate a spiritual friendship, a mentor must be selfless. He or she should not care whether a mentee becomes the president of the United States or a prisoner; the mentor is to be a lifelong support system for that person. Biehl writes that “mentoring means whatever you choose to become in life, I want to be one of your life mentors, one of your lifelong friends.”⁷ Unfortunately, Woodbridge’s statement that “spiritual friendship is a lost art in our society” is true and therefore church leadership must prepare mentors for their task well.⁸

Mentors need to pray for mentees and help them in any way they can. Their role is to ask “how can I help?”⁹ Mentors are not required to have all the answers for their mentee, but to seek to help when and how they can. Mentors must listen for guidance from the Lord and remember that God is the truest guide and friend.¹⁰

Encouragement: To Cultivate a Spiritual Friendship

I always teach potential mentors about creating a foundation of spiritual friendship. Spiritual friends provide a safe place, lend a listening ear, offer wise counsel

⁷ Biehl, *Mentoring*, 6.

⁸ Barry A. Woodbridge, *A Guidebook for Spiritual Friends* (Nashville: Upper Room, 1985), 13-16.

⁹ Biehl, *Mentoring*, 4-5.

¹⁰ Woodbridge, *A Guidebook for Spiritual Friends*, 16.

and give continuing support.¹¹ There are three primary tools for developing the story of a friend or mentee's life: intimacy with God, ultimate identity as a beloved child of God and a unique voice for kingdom responsibility.¹² Building these up leads to three significant outcomes in a mentoring relationship, including the enjoyment of a closer relationship with God, the discovery of true identity and finding unique callings and gifts.¹³ Mentors must be accepting, willing to take a risk and emotionally balanced in order to maintain an ongoing and healthy relationship.¹⁴

I also teach that Korean churches in immigrant communities should be safe resting places where Jesus and his true friends exist. I explain Michael Frost and Alan Hirsch's concept of the missional-incarnational church in regard to building friendships outside of the church in Korean immigrant societies. Frost and Hirsch write,

If the disciples spent so much time on their nets to ensure a catch, what might those nets be for us today? We propose that the web of relationships, friendships, and acquaintances that Christians normally have makes up the net into which not-yet-Christians will swim. We believe the missional-incarnational church will spend more time on building friendships than it will on developing religious programs.¹⁵

Time is a key ingredient in building close relationships, so I encourage members to focus on being light and salt in their communities rather than simply bringing people to church without taking the time to form real relationships. Without spiritual fellowship in God's presence, even church friendships can denigrate into merely secular socialization. I

¹¹ Horsfall, *Mentoring for Spiritual Growth*, 37-42.

¹² Anderson and Reese, *Spiritual Mentoring*, 29.

¹³ Horsfall, *Mentoring for Spiritual Growth*, 17.

¹⁴ Woodbridge, *A Guidebook for Spiritual Friends*, 13-16.

¹⁵ Michael Frost and Alan Hirsch, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody, MA: Hendrickson Publishers, 2003), 44.

strongly emphasize the power of words in maintaining healthy friendships. I explain a phrase I coined called “the 3Cs movement,” which means no criticism, no condemnation, and no complaints. This practice helps build a supportive structure rather than a superficial group. In addition, I emphasize and apply Bonhoeffer’s five ministry skills which are the ministry of holding one’s tongue, the ministry of being meek, the ministry of listening, the ministry of helpfulness and the ministry of bearing.¹⁶

Empowerment: To Develop their Potential in Jesus Christ

Jesus followed the following pattern of spiritual leadership development: calling (collecting), selecting, empowering (equipping), sending, feedback (reporting) and rewarding. The spiritual leadership development process in Jesus’ ministry was the integrated with making disciples. Carl George writes that “The most effective strategy for fulfilling many commands of Scriptures is for a church to place priority on making disciple-makers.”¹⁷ When Jesus called his disciples, they were not just followers, but potential leaders in his eyes. Foresightedness and a focus on the future are the first elements for developing leaders in Jesus’ ministry.

I plan to teach potential mentees Jesus’ philosophy of developing his disciples. Jesus’ philosophy of developing leaders, as Ogden writes, can be distilled into two points: internalization and multiplication.¹⁸ Jesus built the structure of his future kingdom by

¹⁶ Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian Community* (New York: Harper & Row Publishers, 1954), 90-103.

¹⁷ Carl F. George and Warren Bird, *Nine Keys to Effective Small Group Leadership: How Lay Leaders Can Establish Dynamic and Healthy Cells, Classes, or Teams* (Mansfield, MD: Kingdom Publishing, 1997), 7.

¹⁸ Ogden, *Discipleship Essentials*, 8-10.

selecting a few disciples and focusing on their spiritual development. A.B. Bruce summarizes this process:

The careful, painstaking education of the disciples secured that the Teacher's influence on the world should be permanent, that His Kingdom should be founded on deep and indestructible convictions in the minds of a few, not on the shifting sands of superficial impressions on the minds of many.¹⁹

Jesus sincerely believed that real disciples cannot be produced massively but are instead the product of intimate and personal investment. Eugene Peterson points out aptly, "Jesus, it must be remembered, restricted nine-tenths of His ministry to twelve Jews, because it was the only way to reach all Americans."²⁰ Robert Coleman captures the heart of Jesus' methodology: "Jesus concern was not with programs to reach the multitudes but with men the multitudes would follow."²¹ Jesus' ministry was deeply focused on developing a few potential leaders and their faith. This was the way to reach to all the nations.

Preferred Future: To Become a Healthy Church

Many Korean churches have had to create new ways of doing ministry when at a crossroads in terms of the church's health, choosing to follow Robert Quinn's admonishment to undergo either "deep change or slow death."²² Julia Gorman not only explains the limitations of contemporary churches, but also elucidates the demands on the church:

¹⁹ A. B. Bruce, *The Training of the Twelve* (Grand Rapids: Kregel, 1971), 13.

²⁰ Eugene H. Peterson, *Traveling Light: Reflections on the Free Life* (Downers Grove, IL: InterVarsity Press, 1982), 182.

²¹ Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1964), 21.

²² Robert E. Quinn, *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass, 1996), 1-30.

We cannot play at community development-it is essential to who we are and profound enough in its implications to keep us pursuing it until it climaxes in that great communal celebration of Lamb and Bride.... *Community is a way of life.* We don't like to think of being responsible for others. I like not being my brother's keeper. Nor do I want any other having responsibility for me. Dependency is on the most feared list today. Self-disclosure is relegated to the professionals whom I pay to listen. Vulnerability and weakness are dangerous. Commitment is too binding and controlling. It is easy to settle for a counterfeit or substitute because of the cost to us of pursuing real community. We must not settle for small group times that are as good as the garden club or the local Alcoholics Anonymous Meeting. Community is distinctly Christian.²³

God has shown me spots of brokenness in my own ministry and at LAFC in general such as broken marriages, families, churches, countries, spirituality and identity. The Korean history and its traditional heritage were defined by suffering and painful wars. However, I realize that Korean churches are part of "God's chosen people, purchased by the blood of Christ, positioned in a body, and learning to live in a committed community."²⁴ God is still using us as an instrument and as a new example of Israel. God's grace through the good news of the gospel has restored our losses.

I firmly believe that a healthy church is a small experience of heaven. Through this project, I aim to restore this truth to LAFC, as written by Oliver O'Donovan: "The church's active life is based on delight at what God has done. Delight is not a matter of contemplation and reflection only, but of active celebration; yet the activity is founded on something there, the handiwork of God, and is not simply self-generated."²⁵ Building a healthy church means we must pay the cost of discipleship in order to become Jesus'

²³ Julie Gorman, *Community that is Christian: A Handbook on Small Groups* (Wheaton, IL: Victor Books, 1993), 16-17.

²⁴ Miller, *The Spiritual Formation of Leaders*, 184.

²⁵ Oliver O'Donovan, *Resurrection and Moral Order: An Outline for Evangelical Ethics* (Grand Rapids: Eerdmans, 1986), 226-244.

body. Distinguished bible teacher Gene A. Getz writes in *The Measure of a Healthy Church*, “The more we understand God’s glorious plan for the church and the more we are involved in this process of spiritual growth, the more excited we’ll become about the church of Jesus Christ.”²⁶

Real Power of the Church : Waking up sleeping laity leaders

To make LAFC into a healthy church, I will promote the power of the laity because the church is not made up of just a few pastors, but of the laity who must daily live out their faith in the world and engage in spiritual warfare. Disciple-making Ministries International describes many Korean churches’ limitation of wasting the potential of lay-leaders:

Thus the laity is the key and the principle body of the church. They belong to the body of Christ and are given specific calling and gifts along with the ministers. The Holy Spirit allocates and mobilizes their gifts for ministry. However unfortunately, the laity remains dormant in many churches. Much of their potential and energy is being wasted. We need to, once again, awaken and mobilize the laity. Discipleship can be understood as a biblical and foundational strategy that reconstructs the laity’s self-image to correspond to the biblical essence of the church. Discipleship provides the goal and the standard for training the laity who have been called to go out to the world.²⁷

Korean churches are similar to the Corinthian church in the Bible. They often split into factions under the authority of popular preachers. God’s gifts and grace became a source of pride. The news about moral corruptions of church leadership is scattered. Most ministries focus on caring for young immature Christians, so pastors become physically

²⁶ Getz, *The Measure of Healthy Church*, 19.

²⁷ Disciple Making Ministries International, “Discipleship Training: Introduction,” accessed December 12, 2018, <http://www.disciples.co.kr/english/disciple/introduction.asp>.

and emotionally exhausted. Church members struggle with the mismatch between having theological knowledge and actually living out a powerful and abundant spiritual life.

Under the headship of Jesus Christ, Korean churches need to restore the biblical concept of a healthy ecclesiology. Every believer needs to live his or her life in love, unity and diversity within one body (1 Cor 12-13). During this process, I will teach future mentors and mentees a few principles for how to live in a committed community within a healthy church.

First, “we must clarify that God’s salvation involves a cross and a community.”²⁸ This means that God not only invites his followers into a personal relationship with himself, but also places us into his family in a church community. Second, everyone can belong to the church because God makes and calls each person for the health and mission of the body of Christ. Third, everyone in the body makes unique and important contributions. The church is interdependent and we must serve one another. Fourth, this project emphasizes the need for mutual presence and seeks to diminish the American tendency toward rugged individualism within the church. Fifth, this project should arouse God’s people at LAFC to understand that God’s arrangement of the parts of his body is a blessing for all.²⁹

Proposed Plan

The overarching goal of this project is to develop a few mentors’ potential. This plan consists of four specific steps. First, I believe that *lectio divina* is a powerful tool for

²⁸ Miller, *The Spiritual Formation of Leaders*, 173-184.

²⁹ Ibid.

the future mentors because through this practice, they will experience the power of God's word. Christian fellowship should always be based on Scripture and not just human relationships. With sharing spiritual life, it will be helpful to deepen their soul and examine their spiritual status as a pre-requisite to search for core mentoring groups.

Dallas Willard's spiritual disciplines will be introduced to them in order to maintain a balanced spiritual life.³⁰ It fortifies our zeal for spiritual growth that Christ's demands for holiness can be accomplished by the balanced practice between disciplines of engagement and disciplines of abstinence. Much more attention is given to practice discipline of abstinence such as solitude, silence, and fasting which Korean traditional churches have ignored for several decades. A two-day retreat for teaching and practicing these activities will be held at the Mater Dolorosa Passionist Retreat Center. For further development of contemplative listening and solitude, we will also host a two-day retreat at the National Prayer Mountain.

Secondly, the future mentors will study God's character based on 2 Peter 1:4-10 in order to create Christ-like character during their spiritual journeys. This passage can help them guide their mentees in understanding Christian sanctification and spiritual progress. They will study several writers' reflections on how to grow one's faith. This instruction and the related activities will take place in a cabin in Arrowhead. Throughout the time of instruction, they will learn that Christian life is a faithful trip from *The Converted Life* to *The Journey to Love* in order to imitate Jesus' life.³¹

³⁰ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (New York: HarperCollins, 1988), 156-192.

³¹ Demarest, *Soul Guide*, 31-33.

Thirdly, based on Peter Scazzero's assertion about creating a healthy church, I will teach about emotional maturity.³² In the Korean tradition, personal emotion and emotional maturity have been ignored for a long time because after the Korean War, Korean churches spent most of their time and energy on external growth. Dualistic views of spiritual growth added fuel to this distorted notion of Christian spirituality. When I closely look at our church members' spiritual lives, they are mostly fighting against uncontrolled behaviors coming from emotional immaturity and related character flaws. They are trying to simply cover up problem areas in their lives with spiritual activities instead finding a suitable solution to get to the root of the matter.

My understanding of leadership development is strongly based on a healthy church and a healthy spirituality. Every person who wants to become a leader should know their emotional maturity by taking Peter Scazzero's personal assessment. Through this test, we all come to understand that taking care of oneself is a preliminary step in taking care of others (Phil 2:1-5). Self-awareness and respect for others are two pillars of humble leadership. After completing the assessment, they will share their results with one another as a group. It can be a time both to reveal their inner self to others and to know themselves more clearly. All these activities will take place in a cabin at Palm Springs.

Finally, I will instruct future mentors about spiritual mentoring by using the handbook I created. Mentoring sessions will be held in LAFC's youth room. During the study, they will learn about spiritual mentoring in the Korean church setting. They will also study personal spiritual leadership development and its major phases of calling,

³² Peter Scazzero, "EHS Personal Assessment," accessed December 12, 2018, https://www.emotionallyhealthy.org/wp-content/uploads/2014/07/ehs_assessment013.pdf.

contribution and convergence. Calling relates to direction and values: “Values are the underlying assumption and core convictions that found in behavior. It is also reflection on your unique wiring and source in your life lessons.”³³ We will explore each person’s calling by making individual Post-it Note timelines. This activity helps people envision their future and understand their place in God’s mission. Contribution is about choices and priorities. Spiritual leaders should find their core passions and gifts including spiritual gifts, natural abilities and acquired skills. Other resources such as Strength Finders, a discipleship test, and leadership assessments will be used to help participants identify their life’s unique contribution. Like Barnabas and Paul, Christians should seek to lead others to do even more than we could accomplish. Leaders and mentors are not done with their kingdom contribution until we maximize our mentees’ capacity. Schwarz writes, “The true fruit of an apple tree is not an apple, but another apple tree.”³⁴

I trained them in mentoring according to the following topics and timeline: Divine Nature retreat in the summer of 2013; spiritual disciplines and *lectio divina* retreat in the summer of 2015; silence, solitude and contemplative listening in the spring of 2015; emotionally healthy spirituality personal assessment in the summer of 2016; Post-It Note timeline activity in the summer of 2018 and finally spiritual mentoring lectures and practice activities in December 2018. In the final phase of implementation, they will study spiritual mentoring by using my handbook.

Regarding assessment of the training process, the initial group will complete a survey and a checklist about the mentoring process. They will evaluate exercises and

³³ Walling, “Organic Leadership Development.”

³⁴ Schwarz, *The 3 Colors of Leadership*, 33.

teaching session in order to give feedback on them. Thereafter, I will analyze and summarize the results. Finally, I will use the feedback to reevaluate the process and make any necessary changes in order to improve it for future implementation.

CHAPTER 5:
IMPLEMENTATION AND ASSESSMENT

Strategic Goals

All participants must find their true communion in being with God and with others, as a part of the Trinitarian doctrine of God.¹ Spiritual mentoring proves the effectiveness of being relational beings and the need to network together.² All participants will learn that biblical mentoring focuses on having a proper relationship with God and with others. They must understand the concept of biblical reconciliation as demonstrated by the ultimate mediator, Jesus Christ, who reunites God and humanity. Williams writes, “Restoration of the vertical relationship with God through Christ and the Spirit carries a promise for horizontal relationships with others. Adam’s sin against God and Cain’s sin against his brother are both overcome through Christ, and we are now drawn ‘gladly’ into relationship with God and other persons, given permission to risk

¹ J. B. Torrance, *Worship, Community, and the Triune God of Grace* (Downers Grove, IL: InterVarsity Press, 1996), 38.

² *Ibid.*, 10-12.

knowing and being known.”³ By the end of the training, all participants should be able to define spiritual mentoring as a mutually enhancing relationship which develops each person’s maximum potential in Jesus Christ regardless of vocation.⁴ They will also understand that “unlike Christ, we cannot bring about change in other people’s lives. ... We are not the Holy Spirit but we are called to inspire, promote, and facilitate whole, authentic living.”⁵

To Understand the Different Types of Mentors and Their Roles

All participants will study and understand Clinton’s nine types of mentors and their roles. The nine roles are disciplers (enablement in basics of following Christ), spiritual guides (accountability for spirituality and spiritual disciplines for growth and maturity), coaches (skill, motivation to use), counselors (timely advice; correct perspectives on viewing self, others, and ministry), teachers (knowledge, motivation to see), sponsors (career guidance and protection as leader moves upward in an organization), contemporary models (a personal model for life or ministry that not only exemplifies but commands emulation), historical model (dynamic principles and values for life and ministry), and divine contacts (timely guidance or discernment perceived as divine intervention). Mentors are further categorized by the empowerment, deliberateness, depth, and awareness of their efforts. This study provides each participant the recognition of their prime need (identify a specific type of mentoring) and find a person who can

³ Williams, *The Potter’s Rib*, 152-153.

⁴ Engstrom and Jenson, *The Making of a Mentor*, 8.

⁵ *Ibid.*, 9.

perform it rather than looking for a perfect mentor who has it all together and can do everything.⁶ In other words, depending on spiritual needs of each mentor, specialized training and education will be delivered. In addition, for the future mentors, their developmental plans are manifested according to their calling and gifts. It keeps them from dissipating their time and energy on too many different things.

To Understand the Elements of Becoming a Mentor like Barnabas

All participants will understand that spiritual mentoring requires both character training and skills training. Barnabas' example shows that the keys to successful spiritual mentoring are selflessness and true humility. Spiritual mentoring is like climbing mountains in the journey of faith and this challenge can only be accomplished with humility. Engstrom and Jensen write,

Only the humble man can safely climb the mountain, because only the humble man has nothing to trip him up. The proud man may climb it indeed, yet he cannot stand for long... to stand firmly, we must stand humbly. So that our feet may never stumble, we must stand, not on the single foot of pride, but on the two feet of humility. Humility has two feet: appreciation of divine power and consciousness of personal weakness.⁷

Robert E. Logan and Tara Miller write that mentoring skills include “listening well and asking good questions” and that these qualities “are the two hallmarks of a Barnabas.”⁸ Participants will practice these skills in role-playing exercises by following the guidelines below:

⁶ J. Robert Clinton and Richard W. Clinton, *The Mentor Handbook: Detailed Guidelines and Helps for Christian Mentors and Mentorees* (Altadena, CA: Barnabas Publisher, 1991), 2-23.

⁷ Engstrom and Jensen, *The Making of a Mentor*, 125.

⁸ Robert E. Logan and Tara Miller, *Becoming Barnabas: A Ministry of Coming Alongside* (St. Charles, IL: ChurchSmart Resources, 2014), 17.

- Take the time necessary to listen-don't be in hurry.
- When you're listening, focus on the other person not on what you're going to say next.
- Summarize what you're hearing the person say.
- Invite the person to say more.
- Ask open-ended questions to draw out a person's thoughts.
- If someone pauses after you ask a question or they say, "That's a good question," don't say anything. Just wait in silence and give them time to think.⁹

Mentors must understand Bonhoeffer's and Houston's definitions and purposes of good listening. Bonhoeffer sums up the centrality of listening in the Christian life and ministry. He highlights that listening well to others is the starting point for practicing true love of Christ Jesus. Houston also lays a heavy emphasis on the necessity of a good listener who can happily enter the life and give space to others.

The first service one owes to others in the community involves listening to them. Just as our love for God begins with listening to God's Word, the beginning of love for other Christians is learning to listen to them. We do God's work for our brothers and sisters when we learn to listen to them. So often Christians, especially preachers, think that their only service is always to have to "offer" something... They forget that listening can be a greater service than speaking... But Christians who can no longer listen to one another will soon no longer be listening to God either; they will always be prattling even in the presence of God.¹⁰

The role of listening remains critically important, as all good mentors know, for if language is so centrally expressive of our humanness, listening is its corollary. Yet good listeners are rare, for it is a humble and selfless role, too costly for most people... It implies we give an understanding context to the other. It is to enter actually the world of the other, which may require much patience, empathy, congruence, and even courage, as well as truthfulness and wisdom.¹¹

The purpose of listening is more than healing, for it is also to enjoy a measure of self-transcendence. The exercise of kindness, in giving "space for the other to be"

⁹ Ibid., 16-17.

¹⁰ Bonhoeffer, *Life Together*, 98.

¹¹ Houston, *The Mentored Life*, 121.

and in the desire to free the hearts of others, is a sign we are moving forward into the realm of beneficence, where love is being radiated selflessly.¹²

These descriptions imply that listening is the best gift for others. In the Korean context, good listeners serve as a catalyst for creating a stable environment for weary immigrants. All people want is someone to listen to them. Most Koreans assume that helping people means material support. Unfortunately, what I found throughout ministry is that many have no spiritual friends who can confidentially share their lives in the church. Most Korean traditional churches are commonly grounded with strong teaching tendency.

Listening well is the best way to develop a successful mentoring relationship. Fryling writes that “one of the greatest compliments we hear as a leader is when someone says to us ‘thanks for listening.’ Good listening is not giving answers but giving attention.”¹³ Logan and Miller write, “the need to be known, to have our experience understood and accepted by someone who listens, is food and drink to the human heart.”¹⁴ The mentoring relationship facilitates the process of listening to the Spirit and taking action accordingly.¹⁵

Target Population and Leadership

Ultimately this project is to benefit all members of LAFC but initially there is a smaller target group. The design of the spiritual mentoring system is intended to make

¹² Ibid., 122.

¹³ Fryling, *The Leadership Ellipse*, 177.

¹⁴ Michael P. Nichols, *The Lost Art of Listening: How Learning to Listen Can Improve Relationships* (New York: The Guilford Press, 2009), 23.

¹⁵ Robert E. Logan and Tara Miller, *The Missional Journey: Multiplying Disciples and Churches that Transform the World* (St. Charles, IL: ChurchSmart Resources, 2013), 113.

saints into successful spiritual mentors. It facilitates all church members' growth as spiritual mentors. Developing the members of the congregation as mature spiritual mentors is the pastoral leaders' primary task. The senior pastor oversees the whole process of spiritual formation and leadership development in the church. A spiritual mentoring mentality along with a Barnabas culture can renovate the traditional Korean ministry philosophy. Spiritual mentoring that helps others through the sacrificial love of Christ Jesus must be extended system-wide. Specifically, the pilot project population is limited to eight youth and young adult leaders ranging from fourteen to thirty-five years old. Most of them are not only honest and trustworthy believers who have confessed faith in God but are also devoted Christians who sacrifice their lives to glorify God. Each participant currently has responsibilities in the areas of teaching kids or serving bands.

Two male band leaders (a lead guitarist and a drummer) are taking good care of their band members by doing things such as giving rides for practices, celebrating memorable events and birthdays, and hanging out with them at great places. One of the committed female college students leads a Bible study for elementary school students. A male college student has the ability to play many instruments so he takes a big role in the worship band. A male college graduate is selfless and does not mind sharing the things he enjoys with everyone. A brilliant female UCLA student, who ranked number one in all her high school years, also has the ability to balance her social life with church. A female freshman in college is a talented lead vocalist of the band and great dancer as well. A previous high school president, who was well liked by many of the student for his leadership and friendliness, is a promising leader for the community. This group of

beloved disciples will become core leaders of LAFC one day and I actively chose this group as my mentees through private conversations and public announcement.

An evaluation sheet below is designed to measure their satisfaction with their understanding about spiritual mentoring sessions. This survey will begin to examine their current spiritual statues and check their destination where a spiritual mentor will develop. This will also serve as the first major questionnaire in their road to finishing their spiritual journey.

Evaluation Sheet

1. Which part of the training is most helpful?

- (1) understanding biblical examples of mentoring
- (2) the need for spiritual friendships
- (3) historical background of mentoring
- (4) mentoring practice: contemplative listening and questioning

2. Which type of mentor do you most need in your life?

- (1) discipler
- (2) spiritual director
- (3) coach
- (4) counselor
- (5) teacher
- (6) sponsor
- (7) contemporary model
- (8) historical model
- (9) divine contact

3. Which mentor in the Bible is your favorite role model?

- (1) Moses
- (2) Jesus
- (3) Jonathan
- (4) Barnabas
- (5) Paul
- (6) Other

4. Which element is most important as a spiritual mentor in your perspective?

- (1) biblical knowledge

- (2) love
- (3) availability
- (4) sharing life
- (5) encouragement
- (6) other

5. Which one is most important for an effective mentoring relationship?

- (1) Character
- (2) Competence
- (3) Chemistry

6. Do you have any spiritual friends? Yes or No

7. Which is your weakest area in terms of leadership development?

- (1) life-time perspective
- (2) life-giving investment
- (3) life-long learning

8. My contemplative listening point?(1-10, frankly)

9. My good questioning points? (1-10, frankly)

10. Do you have a healthy perspective of salvation?

Cross is less than/greater than/equal to Community

11. Which ministry is most urgently needed in immigrant churches?

- (1) holding one's tongue
- (2) meekness
- (3) listening
- (4) helpfulness
- (5) bearing
- (6) proclaiming
- (7) other

12. Which stage are you in from Faith to Love?

- (1) Faith
- (2) Goodness
- (3) Knowledge
- (4) Self-control
- (5) Perseverance
- (6) Godliness
- (7) Brotherly kindness
- (8) Love

13. What is most helpful to you in this study of spiritual mentoring?

14. What should be added to this lesson?

15. Could you give me an idea of...

-how to develop a healthy spiritual mentor?

-how to cultivate a healthy environment for developing spiritual mentors?

Question 1 identifies the most useful part throughout the mentoring sessions. Question 2 verifies the most necessary mentor for improving their lives. It reveals their spiritual status and needs and their biggest worries in their current life by choosing a specific types of mentor. Question 3 reflects their mentoring style. Each biblical character has their unique leadership and mentoring network. All of them are commonly well-balanced mentors in both vertical and horizontal perspectives. However, through their lives, each mentor represents their unique mentoring characteristics. For example, Moses was the greatest leader of all time in the Old Testament. He seemed to be a charismatic leader who focused on God's commandment. Jonathan and Barnabas were the prime examples of peer mentoring. Their role was like a facilitator who fits to the role of supportive mentoring. They are like hero-makers (David and Paul). Chameleonic Paul carried out multiple positions while he traveled to a lot of areas of the Mediterranean and Asia. Through his ministry, he focused much on the mentoring network because of regionalism and the oppositions.

Question 4 demonstrates their most important value as a successful mentor. It is the gift that participants want to receive from others and give to others. They will be a great mentor based on this quality. As a spiritual mentor, Question 5 displays an emphasis on their leadership. Despite all elements being indispensable, each participant's

focus can vary. Question 6 directly checks whether they have spiritual friend or not. Question 7 examines the weakest part of their leadership. From my experience, the above three concepts are often not familiar to the Korean congregation but extremely important. Question 8-9 are based on self-assessment about role-play to practice attentive listening and good-questioning. These questions are designed to display that these two elements are vital for mentoring and that they are hard to train in a short time. Question 10 serves as a linchpin in their comprehensive understanding of healthy soteriology. It indicates whether their perspectives about salvation are symmetric or are skewed in one direction. Question 11 contributes to the judgement of what the most pressing issue in Korean immigrant churches is. Question 12 is used to determine the current status of each participant's faith. I believe that every believer undergoes the journey from faith to love. Question 13 conjures up the most useful lessons. This question is about how effectively the purpose of spiritual mentoring can be achieved while mentees practice. Question 14 reveals further refinement and correction in the light of future research and experimentation. Question 15 explores a new angle on the project and a new solution to the problem in Korean immigrant churches. It gives a clue as to how the Korean church can move beyond traditional ministry.

Assessment and Feedback

In terms of the implementation process, most participants agreed that the most valuable parts were skill formation practice in the areas of contemplative listening and good questioning as well as understanding the need for spiritual friendships. It also reveals the sense of isolation and loneliness in the church. Superficial relationships

alienate them from everyone who could become their friend. A shallow and unsatisfying relationship should be developed into a deep and meaningful relationship through the spiritual mentoring network. It also reveals the difficulty of making authentic friendships between one another that transparently shares their lives. They generally looked for three types of spiritual mentors: disciplers, teachers and sponsors. They are still expecting to progress in their faith and have a desire to learn the faithful life. The need of a sponsor represents that they also experience the reality of their tough immigrant life from childhood. Various biblical figures like Jesus, Paul, Moses and Jonathan became role models for them. The participants cited availability, encouragement, life-sharing and patience as the most significant characteristics of a good spiritual mentor. They are looking for the good mentors who are interested in their lives and try to establish relationships with supportive and encouraging figures who can patiently empathize with their lives. The participants prioritized competence, chemistry and character in that order as what is needed for an effective mentoring relationship. I am surprised that they valued competence over character. This shows me that they are looking for competent mentors who can listen to and encourage them. According to this data, spiritual mentors should be prepared and developed believers in serving people more than a simple friend.

Two-thirds of the participants stated that they have no spiritual friends. Their weakest areas in terms of leadership development are having a lifetime perspective, making a life-giving investment and seeking life-long learning, in that order. It means they hope to see the big picture of a faithful life and how proposed solutions can fit in. They believe that true understanding of a faithful journey and a clear calling facilitates a

healthy life. As potential spiritual leaders, they seek a vivid overall roadmap from God's perspective.

The participants identified that they struggled to strike a good balance between listening well and questioning properly. Nonetheless, they mostly agreed that the intentional mentoring sessions were very helpful in building a deeper understanding of each person. They acknowledged that they should seek to balance their vertical relationships with God and their horizontal relationships with others. The most urgently needed ministry among Korean immigrant churches is the ministry of words. As the second generation of immigrants, they recognized the importance of holding one's tongue and listening. They also realized the power of asking good question for helping mentees reflect on their lives. Some have been negatively affected by their parents' lives while living as members in the immigrant society. Others have been through a tortuous life and environment where destructive and judgmental words are rampant. They are looking for attentive listeners who can elicit the unique story of each person, not a quick fix with all the answers to life's puzzles. However, practically, most first-generation immigrants spent most of their lives in traditional education to find the answer and lacked interactive education to understand each other. For the beauty of God's kingdom, they must learn how to listen to others' unique stories and interpret their lives in the perspective of faith.

In terms of developing healthy spiritual mentors, the participants suggested that spiritual mentors should be equipped with qualities such as patience, trustworthiness, generosity, nurture, foresightedness and should have a solid relationship with God. From this data, Korean churches should develop transformed spiritual leaders who can imitate Jesus' character. All the qualities mentioned above are character-based components. In

other words, future spiritual mentors initially should be touched by spiritual love (God's love). They must be cared for and pruned by the love of God and develop God's character for the service of others. Bonhoeffer described the difference between human love and spiritual love:

Human love lives by uncontrolled and uncontrollable dark *desires*; spiritual love lives in the clear light of service ordered by the *truth*. Human love produces human subjection, dependence, constraint; spiritual love creates *freedom* of the brethren under the Word. Human love breeds hot-house flowers; spiritual love creates the *fruits* that grow healthily in accord with God's good will in the rain and storm and sunshine of God's outdoors.¹⁶

In response to what makes a healthy environment, they advised that churches should maintain confidentiality to encourage mentees to communicate freely and show respect for both the mentee and mentor. They also emphasized the need for a safety net of support to make sure that mentors do not fail. In short, LAFC must create an environment where members feel comfortable enough to share their lives with others.

This result shows once again that community churches, as pillars of strength, play a significant role in the immigrant society. In hopes that God's grace and guidance will be with them, immigrant churches keep renovating the welcoming place where everyone feels that they are being loved by God. It will cause them to become more comfortable sharing their lives, or even opening up a closed door in their relationships. We try to teach them that they are much loved and respected members of the community because of the unshakable love of God. I believe that for building a mature community, the understanding of our identity as Jesus' body and Jesus' temple must continually be communicated and taught.

¹⁶ Bonhoeffer, *Life Together*, 37

From the feedback on spiritual mentoring practices, I educated the youth group intensively for a month about unity and diversity as a part of Jesus' church mainly based on 1 Corinthians 12. On the first Sunday of March 2019, I emphasized the balance of the cross and community through a sermon. On the second Sunday, after surveying the diversity of gifts in the New Testaments, I highlighted interdependence and cooperation as organic bodies. We also had a time to find our gifts, and to tell another member our gift from our own perspective according to the list of gifts. It was a helpful time to understand that we are made differently and that we have diverse gifts for serving the church. On the third Sunday, our youth group had a time to share our recent joys and sorrows rooted in Romans 12:15. After that, we blessed each other and prayed together about our problems. On the fourth Sunday, I preached that God's arrangement in the part of his body is sometimes incomprehensible but is a blessing for us all. For the activity, we talked about special talents, uniqueness, and the important role of each person. As a group of eight people, we talked about each person's unique contribution for serving God and others. It helped to increase the level of closeness and to learn how to accept their differences. Although difference is long regarded as an unwanted or unhelpful concept in Korean culture, I believe this concept can be reinterpreted in the truth of the Bible because everyone in the community church should be respected as beloved sons and daughters purchased by Jesus' precious blood.

As a result of the implementation, first, they need a life-sharing community and an authentic meaningful friendship. Korean immigrant churches should perform their duties as community churches where everyone can rest and be touched by Jesus' hands. Korean churches are no longer a place to discuss politics, thoughts, ideology, philosophy,

and follow regionalism, school relations, and kinship. Second, I felt that the immigrant youth as a member of this society experiences the same suffering as immigrant adults do. For the healing of the immigrant society, the development of a spiritual mentor in the church concerned both with spiritual formation and leadership development is an essential investment in the current Korean ministry. Through the ongoing research in this project and ministry context, healthy mentors and healthy churches will continue to be built in the near future.

The church must educate its members in how to grow in their relationship with God and with others. We must develop a framework of imitating God and learn how to communicate well in order to reach others for the kingdom. This can be accomplished by obeying Philippians 2:3 which states that we should “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.” Thus far the project has addressed the topic of spiritual mentoring specifically within immigrant churches. Fortunately, it appears that the ministry of mentoring can complement traditional Korean ministry. It provides a stepping stone for developing someone’s life for a bigger ministry.

SUMMARY AND CONCLUSION

This project attempts to develop the concept of spiritual mentoring within the Korean immigrant church context, which is a mostly new and unfamiliar practice in this particular setting. It examines various components of the mentoring relationship, in personal application and in an organizational sense. It demonstrates the indispensable need for spiritual mentoring as an effective tool for renovating Korean immigrant churches.

In summary, the Bible and church history clearly corroborate the theoretical evidence for the benefits of spiritual mentoring. Spiritual mentoring is one of the best ministry tools for embodying the hope of Christianity in Korean immigrant society because it creates a supportive relationship based on the unconditional love of God. Developing healthy laity-spiritual mentors requires a comprehensive understanding of the triune God and of the leading role of the Spirit in Christian life and ministry. With humility as a sinner and sensitivity toward the Spirit's voice, each mentor should concentrate on God's agenda for his or her mentee in order to become God's instrument for the kingdom. The Holy Spirit is the primary mentor for all believers. To cultivate healthy mentoring networks in Korean churches, leadership teams need to embrace a team ministry approach and make space for spiritual renewal. Leadership development is directly connected to a church's growth. True discipleship requires the expectation of being a life-long learner. Additionally, churches need to transform the present community into a spiritual community by teaching each member to be self-aware and showing them how to build spiritual friendships. This shift in outlook can help build healthy churches that embrace and minister to the world.

Despite all the benefits of mentoring, there are three basic limitations inherent in this approach. First, without structural change, there are serious difficulties that will block effective spiritual mentoring. The standard of a successful ministry should not be the number of participants, but rather the growth in maturity among participants. In other words, developing laypeople as spiritual leaders should be the focus of ministry because this approach more effectively grows the church.

Secondly, despite the necessity of Spirit-driven life and ministry in the Christian faith, Korean Presbyterian churches are typically unfamiliar with the person and work of the Holy Spirit. Sometimes spiritual mentoring is negatively viewed as part of mysticism and Pentecostalism. To apply spiritual mentoring in the Korean church setting, a right understanding of pneumatology and a theology of the triune God is needed.

Lastly, as an assistant pastor at LAFC, I was limited in applying the entire process of developing spiritual mentors as I had planned. In general, our leadership believes that further experimentation with the methods outlined is worthwhile before launching it more widely. Now that the project is complete, I hope that it will contribute to reorienting our understanding of spiritual mentoring in the Korean immigrant context, which is an area remarkably lacking in academic studies currently.

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