

CHAPTER 3: PASTOR'S STORIES OF SUFFERING AND HOPE

3.1 Introduction

In this chapter, I will describe narratives of each participant's interview. These narratives are introduced by the description of their family background information, educational information, special reasons or motivations for why they believed in Jesus Christ, their calling to the ministry, immigration background, and descriptions of the experiences of Korean-American ministry. Above all, the narratives describe the four Korean-American pastors' pastoral sufferings in relation to the ministry that they experienced in the past, the sufferings that they are experiencing in the present, and their hopes for the future. These are necessary contextual resources for the thematic interpretation, although each participant may differ in the recounting of their narratives.

We can obtain many elements and various layers through individual life stories. As Dole proposed (1999:66), an individual life story is the process of their life in order to describe their narrative effectively because a person's life story may be dynamic and multidimensional like general stories that are created by the novelist. This means that each story is affected by the given context in which the narrative happens. Furthermore, the narrative is one of the important tools utilized to understand each person's life context. Therefore, in order to establish the appropriate approach of pastoral care for helping Korean-American pastors, it is necessary to examine these truths: At what stage of their ministry is the narrative being told? What is the feeling of the narrators? Are the narrator and listener similar in cultural background?

Each participant's narrative is based on the interview data that included several transcripts and audiotapes. These audiotapes were destroyed in order to verify and keep confidentiality. In accordance with the audio taped order, the first participant's narrative is written, and then the following narratives proceed in the same way. While processing the descriptions of each participant's narrative, it is very necessary to keep a coherent view as a researcher and try to understand their sufferings and hopes in relation to ministry in their narratives. If the researcher can maintain such a position to seek the participants' feelings and thoughts closely, the distance or tension between the researcher and participants may reduce or minimize. Furthermore, as Ely and others (1991:30) state, "An adequate self-awareness about how the field of study relates to one's own life" is grounded in processing this study.

The themes that emerged are separated to capture their ministry-relatedness to sufferings in the pastoral context and hopes for the future ministry. According to Mishler (1999:135), the emerged research themes in interpretation can be related to the researcher's intention. Thus, although the chronology of events in each narrative should not be regarded while stating their stories, the primary focus of this study is to present their sufferings in the past and present to themselves as the specific pastoral care issues and hopes, plans, and expectations to tap into for their benefit for the future as stated in Chapter I .

The interview with four Korean-American pastors in the study took place during five months, from April to August 2003. Because of their individual schedules and church situations, it was not easy to make schedules individually. They almost all live with their families and also minister in large urban and suburban churches in the Grand Rapids area. Their congregations range in size from 50 to 100 Korean immigrant members, and they do not exceed 150 members. Furthermore, above all, the research participants were told to keep their

confidentiality so that their actual names would not be used in the study. Due to the convenience of research processing, the names of popular and familiar names such as Lee, Park, Choi, and Kim in Korean society were utilized.

Pastor Lee graduated from a Presbyterian seminary in Korea, and he was ordained by Korean Presbyterian denomination in Korea. However, he ministers at the Korean Christian Reformed denomination in the United States, because he transferred from the Korean Presbyterian denomination to the Christian Reformed denomination in the United States. Pastor Park graduated from a Christian Reformed Seminary in the United States, and he was ordained by the Christian Reformed Church denomination. He ministers at the American church of the Christian Reformed denomination. On the other hand, Pastor Choi is a United Methodist Church's pastor. In addition, Pastor Kim's denomination is Southern Baptist Church.

The reason why various denominations' pastors were selected as the participants of the study was to hear voices from a variety of denominations' pastors. Their congregations are almost all first generation Koreans and a few second generations. However, the case of Pastor Park is different from the other three Korean pastors, because he ministers at an American church as an educational pastor. Although the members of his congregation are not all Korean immigrants but American, I selected Pastor Park as one of the participants because I wanted to ascertain the differences of pastoral sufferings and hopes between Korean-American pastors who minister for either Korean immigrants or Americans. Furthermore, there will be more Korean pastors like Pastor Park for Americans in the future, and pastoral care will be needed for them.

I phoned the four Korean-American pastors to make schedules individually. Each interview was held ranging in time from two hours to four hours and took place either in a quiet, unobtrusive location in the home of the participants or in their

church office. Additionally, various communications such as personal meetings, telephone calls, and e-mails were used with participants to clarify and maintain the research's purposes continuously. Nominated pastors who took part in the study were asked to read a participant consent form carefully and sign it to agree to the aim of the study and to let us progress with the interview.

When they requested a more detailed explanation, I also mentioned more details to them to help their understanding. After confirming the permission of the potential participants, I began the interviews. Thankfully, all participants showed eagerness about the research's focus, and they also sympathized about Korean-American pastors' serious need for proper pastoral care for their immigrant pastoral context so they took part in the study very cooperatively. At the end of each interview, each participant had an opportunity to present any thoughts, feelings or other comments that surfaced during the interview. Some participants seemed to be pained and were tearful a number of times during the interview when we discussed their pastoral sufferings. Above all, participants showed me that the interviews were useful opportunities for them to look back over their ministry history and clarify their current pastoral situations.

The presentation of my report utilizes the form of narratives for each Korean-American pastor. While presenting the report of their narratives, my attempt was to describe the essence that I have experienced or heard from the interviews, so their stories were written while remembering their feelings or mode of expression as accurately as possible (Ely 1991:32-36). The use of different font style in the four Korean-American pastors' individual narratives is intended to provide a useful assistance to readers in order to intimate the content (Ely 1997:180-185). Throughout the interpretations, I use *italics* to indicate verbatim data of the pastors. The stories of the four Korean-American pastors who participated in the interview are presented in italicized print so that their verbatim content is expressed clearly and maintains the coherent characteristics of their stories in

processing the narratives.

Furthermore, the text between a researcher's voice and the participants' voice is alternated with the use of *italics* in the thematic interpretation because it helps the reader to distinguish a particular voice without confusing the flow of the interpretation. The participants' narratives contained their extensive life histories obtained from interviews. Each participant's theme that emerged from the data for participant is presented after his story.

Additionally to the qualitative research writing, I used a helpful exercise of writing "I" statements to condense the date in the individual narratives. An "I" statement is a sentence beginning with "I" attached to a direct quotation. One of my goals of the study is to introduce what I viewed without compromising the integrity. Ely says (1997:188), "Decisions about the basic story we are going to tell will have implications for the shape that the overall document will take, for what pieces of analysis need to be included and what are now irrelevant or excessive for the purpose at hand."

3.2 Hearing: Their individual narratives

3.2.1 Pastor Lee's story

I grew up in Pusan, which is the second largest city in Korea. My parents came from North Korea and settled down in Pusan when the Korean War took place. My childhood was one of the darkest times in Korean modern history, because Korean people had to suffer a great deal economically, and my family was not an exception. When I became a teenager, my father entered seminary and began his ministry as a rural pastor after his ordination. Currently, I have a wife and a son

who is twenty-four years old and a daughter who is twenty-one years old.

When my mother was pregnant, my parents prayed for me that I would become a pastor. I thought naturally that to become a pastor was my way and God's will for me while growing up. However, there were many agonies for being a pastor, because I have experienced many difficulties as part of a pastor's family. Meanwhile, my grandmother died from a sudden sickness, and that was a very important motivation to consider my future again. Due to the sudden death of my grandmother, I applied to theological college and then studied theology.

However, while I studied at the theological college, I could not be sure about my correct future. On the contrary, I was interested in other subjects such as history and Christian philosophy. I worked as a journalist at the college newspaper. Although I studied theology, I could not feel any vocation or calling for becoming a pastor. After all, the spiritual struggles in my mind had continued until my graduation from theological college. After graduating, I was married because I thought that marriage was one of the methods to avoid being a pastor. In this regard, I think that the calling for ministry should come from God absolutely.

Fortunately, while studying Christian philosophy at the theological college, I was influenced by the Reformed Christian thoughts from some professors and they were an important resource of establishing my Christian thought system. In addition, when I studied at the theological college, the situations in Korea at that time were bad politically and socially. I went to the army for the mandatory military service. My military times were too difficult and required a great deal of patience. I frequently have struggled about faith and sometimes agonized about the essence of real faith. However, I was able to realize gradually and certainly that God guided me and He always accepted my prayers.

During military times, I experienced many cases like miracles and I was sure that

God is alive. Such experiences seemed to provide essential motivations as God's servant. After completing my mandatory military service, I made a decision that I wanted to become a pastor and enter seminary. I met many faithful teachers and valuable friends during seminary. Their advice and teachings were useful sources to identify my calling to be a pastor. After I graduated from the seminary, I worked at a church as an education pastor. I was very busy because I did both the adult ministry and children's ministry. The church was very convenient, and everything was familiar. However, it had some dangerous temptations to be lazy and I realized that there would be no opportunities to face new challenges if I stayed at the church continually. Therefore, I decided to establish a new church in order to achieve and maintain my pastoral dreams.

I established a new church with confidence that God wanted this for me, and I repented of my lazy attitudes about faith. Thankfully, when I established the church on the first Sunday of February in 1985, there were many supplies and much assistance. At that time, I could feel and experience that God was responsible for me, when I followed the way that God wanted. It is certain that God establishes a church and manages it. Humans should not demolish God's church. I think that all churches should be entrusted to God, because churches belong to God. This is a very important confession in my faithful testimony.

While ministering at the new church, I had a deep curiosity about learning the Bible, so I participated in some seminars to learn the Bible more deeply and systematically. I wanted to know the Bible and apply the knowledge of the Bible to my sermons. The more I learned the deep meaning of the Bible, the more I acknowledged the necessity that I had to preach biblical sermons. However, due to the limitations of my pastoral situation, I could not devote myself to learning the Bible effectively. Gradually, I began to think about studying abroad, because I thought that I had to read theological books in English at least, in order to study theology correctly. Since that time, I collected much information for studying

abroad and actually prepared for it. Meanwhile, I enrolled in a D.Min program of seminary in the United States.

The reason why I wanted to learn theology at that time was not to obtain some degrees, but to fill up my earnest curiosity for the truth of the Bible, even though I graduated from theological college and seminary. However, the D.Min program was in Korean, and it did not satisfy me, so I prepared to study abroad again. I thought that studying abroad in the United States was the best way to solve my earnest curiosity, and I decided to go there.

I could be admitted at the English language course in L.A, and I applied for a student visa to go to the United States. When I applied for a student visa at the U.S embassy in Korea, I had to apply for only my student visa, because I was afraid of the rejection of all visas. After I obtained my student visa, I charged the church to another pastor and came to the United States alone. My family had to remain in Korea. As soon as I arrived in the United States, I had to work to earn living costs and the tuition of the English language course. Originally, I had wanted to join with my family in the United States as soon as possible; however we had to separate for a year and a half. While living in L.A and studying English, I had difficulties with language, and I had to do many jobs like newspaper delivery and cleaning in order to maintain my life. It was not easy to live in the foreign land. First of all, to learn English was never as easy as I thought, because my age was too late to learn effectively. Furthermore, I had to work for my life and I could not spend enough time learning English. Moreover, due to the separation from family, I experienced much loneliness.

While learning English at the language course and working with various jobs, I received an opportunity to minister as a pastor in L.A. The Korean church needed a senior pastor and I applied for it. The ministry in L.A was my first ministry experience in the United States. However, there were some conflicts between the

members of the congregation. In such conflict, I had to confront many obstacles to foster church growth. I realized that the immigrant ministry is more difficult than ministry in my homeland. I was also involved in the conflicts between the members, and had a serious dilemma about whether or not I should accept their suggestions unconditionally. It sometimes seemed that any faithful values were given up. If I accepted their suggestion to negotiate with them, it seemed to follow secular values. This was a serious agony as a pastor who should follow God's standpoint. In the conflicts, I spent many times praying to God, and I asked Him for necessary wisdom so that I could solve the difficulties. Sometimes I agonized because I could not understand the reason why I had to suffer, and I did my best to minister by God's methods. However, I was sure that I had to follow the way of the cross, even though this was very difficult, because this was God's will for me. The conflicts between the elder's groups continued, and the conflict made the church deteriorate, and some members had to leave.

Additionally, as soon as my wife arrived in the United States, she had to work to solve financial problems. Although the church paid me wages, it was not enough for my family to live. I thought that either most Korean immigrant pastors or their wives had jobs to earn their living costs, except the pastors of the big immigrant churches. Although most Korean immigrant churches are under poor financial situations, it is absolutely necessary that churches be responsible for their pastor's living.

Another difficulty is that churches should solve pastors' status so that the pastor can minister safely. In order to stay, the problem of status should be solved by any method. In fact, there are many Korean pastors who maintain their status by student visa. However, due to their status's limitation, they have many problems ministering effectively. On the contrary, the church solved my status, because it provided me with the right of permanent residence when I started to minister.

After three years, the church required me to make a vote of confidence about the trust of a senior pastor. At that time, I was praying and seeking God's will, and I accepted their suggestion. According to the result of the vote, they requested me to resign. This was my first great suffering as a Korean immigrant pastor; however, I had to accept their request and I resigned. After resigning the church, I could do teaching ministry at the small theological college in L.A. and also minister at the small Korean church as a sermon pastor. Although these were not full time pastor's work, it was enough to be satisfied at the work that came from God. Furthermore, though I experienced some sufferings at the first immigrant church, I could learn an important teaching that God never gave up me, and He always guided me to the best place. This was a valuable help to my ministry at a Korean immigrant church in the future.

I started to minister in 2000 at the current church, Han In church, as a senior pastor. The background of how I began to minister at the Han In church was that my junior pastor whom I knew during seminary in Korea introduced the church members to me, and he worked as an assistant pastor at the Han In church. At that time, the Han In church did not have a senior pastor, because conflicts between senior pastors and elders made church very difficult and many pastors did not apply to the Han In church. Because I knew such truths about the church's situation, I hesitated to go there. However, the junior pastor persuaded me that to be a senior pastor of the Han In church was my duty and God wanted me to do it.

Meanwhile, I had to pray for the guidance of God, and I realized gradually that I had to obey God's order if God commanded me to go to the Han In church. My wife was against the idea to be a senior pastor of the church, because there were many problems at the church and she did not want to minister to such a difficult church. It was a very difficult decision, and I waited for confidence from God. While thinking over whether or not I had to go to the church, the Han In church

agreed to accept me as a senior pastor at an all-congregations meeting, and sent me a formal invitation to be a senior pastor. Due to their positive decision and another pastor's advice, I made a decision to be a senior pastor of Han In church. My wife accepted my decision because it was unavoidable.

Although I knew the problems of the church and began to minister, I came to confront practical difficulties in the pastoral context. One of the serious problems was the resistance of elders towards the pastor. They were the original members who had established the church and were essential groups to maintain the church so they did not want to reduce their power or authority in the church. In the Han In church, there were many past similar cases that the pastor was forced to resign, if the pastor did not accept the elders' opinion. I could not understand how God's church was operated this way. This is never a faithful situation. Of course, I thought the situation of the Han In church might improve gradually, because many congregations had experienced God's grace.

Moreover, I was very happy that some congregations knew God's spiritual grace and their faith grew. I began to agonize that I could not be God's servant, and would not be following the Lord's way if I followed elders' opinions unconditionally in order to avoid their strong pressure. Nevertheless, I tried to minister with confidence and assurance based on the pastoral principle. I told the elders that they had to love the church above all, and they sometimes seemed to receive my request. However, their thinking toward the church was that it had to accept their opinion, and a pastor also had to accept their thinking. There were especially two truths that I felt while ministering at the Han In church. One was that the mind of a pastor and the elders should be similar. Pastors and elders should have minds that are devoted to the Lord and should have the same purpose and idea. This means that a real partnership is very necessary.

Another truth was that there should be trusting relationships between pastors and

elders. If each judges the other, real reconciliation and cooperation cannot occur. The function of fellowship in the church is as important as the function of religion. Perfect partnership and joint ownership are required. I frequently experienced that small distrust can be a source of the church's serious conflicts. Thus, such distrust became a serious obstacle to stop the church's growth. However, while ministering at the Han In church, the conflicts were sometimes unavoidable.

The feeling that I gained from the immigrant pastoral experience was that the real image of church indicated in the Bible should be established in the world. The biblical principles should be to establish the church, and pastors should always check whether or not churches are progressing under the biblical principles. Furthermore, pastors should have certain vocation and assurance as pastors who are called by God. If pastors do their ministry simply without these mindsets, churches may easily lose their identities in the world. Such churches lose their visions or purposes and are assimilated in the world. The job as a pastor is different than a secular job. Pastors are called by God, and they should be for God. Therefore, they should remember their calling by God, and should have a mind that maintains God's church rightly.

In addition, in order to make the true church that is based on the biblical foundation, all church members should cooperate with the same purpose and vision. The purposes cannot be accomplished with only one member's trial. True partnership is absolutely required. However, it is lacking in Korean immigrant churches. Unless each member trusts other members, the real faithful relationship cannot be built, and it may be the same as the secular relationship. When pastors and congregations have the same biblical minds and communicate their idea or thinking freely, the real relationship and partnership can be an important cornerstone in the church.

While ministering, I received many graces and blessings from God. In fact,

because of such spiritual assistance, I could minister in the current church. Since then, I experienced many sufferings in relation to my ministry. When the sufferings came on me like a big wave, there were many times when I agonized; however, the unlimited grace from God became the most valuable resource to be able to overcome the sufferings and agonies. Because of the encouragement and comfort from God, I was able to recover from the difficulties and these were pastoral cares for me. The spiritual recovery and pastoral care from God became my only foundation to be able to maintain God's works in the difficult ministry.

Although other pastoral cares are important to maintain the health of ministry, it is undeniable that the encouragement and comfort from God are the best pastoral cares for God's works. If I minister to God's church rightly and biblically, God will be responsible for my church and me. In fact, all conflicts and hurts in the church have to be examined in relationships between God and us. The problem of relationship is not human relationships, but the problem of the divine relationship. Therefore, when problems happen, we do not find comfort from human relationships, but from the relationship with God. However, many people focus on human problems and try to solve them.

Thankfully, I grew up in a conservative faithful environment and learned a mind that emphasizes the priority of God. My father told me that pastors should search for God's grace and can enjoy the spiritual recovery and experience the comfort and encouragement given by God. This is a very valuable faithful heritage. In order to receive such pastoral care from God, we need to pursue it. People who experienced God's pastoral care can offer pastoral care for others. Consequently, we can overcome all sufferings in our pastoral context if we can see who God is behind the sufferings, even though sufferings like the big wave come upon us. If we connect with God very strongly, everything will be fine and all conflicts will disappear. However, it is not easy, and it is important to check my own inner spiritual status daily.

Furthermore, the support of family is also important to pastors. Although we sometimes receive several blames from congregations, when we are with families who understand and encourage us and are our strong supporters, we can obtain strength, bravery, and hope to handle pastoral work effectively. Encouragement from a wife is an especially powerful resource. Family is the relaxing place for a peaceful life. During hard ministry, it is certain that the support and encouragement of family is one of the pastoral cares. Sometimes, the trust from some members of the congregation may also be a key to be able to endure the difficult pastoral works.

When churches face some problems, the main cause may come from pastors. In fact, pastors have responsibilities, because they did not teach the congregation with the right biblical principle and guide them by the faithful method. Thus, pastors should teach congregations rightly and root their faith rightly so that they can live by having right faith. In this respect, a Korean immigrant pastor's responsibility is very meaningful. A pastor has a readiness to be able to die as a martyr at the pastoral context. A pastor should have a duty to follow the Lord's way. Although there are so many spiritual tensions and conflicts in the pastoral context, they can accept such truths and also enjoy them.

3.2.2 Pastor Park's story

I was born in Pusan, which is the second largest city in Korea. Because my house was located behind the church, I could naturally grow up in the Christian environment, and my father was a deacon. I am the eldest son, and I have three sisters and one brother. I spent much time at the church from childhood. At that time, because my father was busy due to the work at church, I had to spend almost all my childhood time with my friends. My father's job was a Christian

funeral director, so I lived marginally. When I was three years old, there was an accident in which I was crashed on the ground so that my backbone was broken. It was very dangerous, because the accident might have resulted in a humpback. All church members prayed for my health and my father promised God that if I would recover, he would offer me as God's servant. I recovered and I began to think about being a pastor from that time on.

When I was a high school student, I accepted Jesus Christ as my Savior at a revival service. At that time, I repented of my past sins and had a confidence that I was called by God. Even though I attended church and spent much time in the church's work, it was not meaningful, and I did not feel the real existence of God or the need for Jesus Christ. However, after I was forgiven my sins, I then accepted Jesus Christ. The idea of being a pastor approached me with special meaning. Meanwhile, I moved to the United States with my family, because of my father's business. I lived in L.A for three years. While living in L.A. I participated in several student faith movements and was also very active in the church's works. My faith could grow up through these activities, and I thought that I had to prepare to be God's servant. After I graduated from the community college, I wanted to begin theological study in earnest. I knew a Christian college and applied to the school to study philosophy in preparation to study theology.

Originally, I grew up a Presbyterian conservative background, and my church belonged to one of the conservative Presbyterian churches in Korea. I learned conservative faithful heritages from my childhood, and learned a basic foundation of theology. Although I moved to the United States and conducted my faithful life in the foreign land, my conservative theological mind never changed, and I decided to do ministry based on my theological background if I would be a minister in the future. Therefore, I wanted to study in a seminary which taught conservative theology, so I chose the Reformed Theological Seminary. The theological background and tradition of the seminary were similar to my

theological thoughts. I graduated from the Reformed Seminary and was ordained in the Christian Reformed Church denomination. Before I began to minister as an education pastor at an American church, I had worked as a candidate for pastor for six years. I had experienced both Korean immigrant ministry and American ministry. Furthermore, when I was a seminarian, I visited Korea and worked during one year at the Presbyterian Church in Korea as a youth group pastor. This was a useful opportunity to understand Korean native congregations and to distinguish between the Korean church and the American church.

I had taken charge of the current church since I was ordained as a pastor. I wanted to work at a Korean immigrant church; however, there was no opportunity to work at that time. When I thought about Korean immigrant churches, minister jobs of Korean immigrant churches were very limited. On the other hand, there were many opportunities to work at American churches. Thus, I wanted to learn American churches' systems and organization, and I was sure that these experiences at an American church would be helpful to minister at a Korean immigrant church in the future. Once I applied, I could work as an education pastor at an American church. Even though I was not an original American, my American congregations welcomed me, and they respected me as much as one of the American pastors. The job's description of minister in the American church is very clear. Currently, I am in charge of the youth group, the younger adult group, and the adult Bible study group, and there are no special difficulties in handling each part, because each schedule is different. According to the job description, I know my job's boundary and limitation well, and the responsibility and authority of my job are certainly clear.

On the contrary, when I worked at the Korean immigrant church, I often felt that the job's description was unclear, and I sometimes did not know what to do or how to determine my pastoral job's boundaries. There was not the prescribed job description at the Korean immigrant church, and all the work had to be done by

oneself. The American church gives me direction based on the job descriptions; however, the responsibility of the result belongs to me. Several committees that are made up by lay people manage all the church works. The committees decide and manage the church's works. Like Korean immigrant churches, the church works are not operated by some special persons, and the power or authority of the church never concentrates on such persons.

Therefore, the American church is democratically owned and managed by all church members. Of course there may be some conflicts in the American church, but, the conflicts mostly originate from differences of theological explanation. For instance, the senior pastor's theological thought may sometimes be different from the elders' traditional thoughts. This conflict comes from theological difference, not emotional conflict. If the conflict happens, the persons concerned try to solve the problems through communication and negotiation in the church. However, even if the conflict cannot be solved properly, the human relationships of the persons concerned never suffer a loss. They certainly separate between the human relationships and thoughtful differences.

On the other hand, the situation of Korean immigrant churches is very different. When the same problem happens in the Korean church, the difference of thought affects many things in the church. It sometimes provides the cause of conflict and the church may be harmed. For example, people who are concerned about the conflict might leave or even the church itself could divide into some smaller churches. In fact, the cases are frequent and I saw many such cases in the immigrant pastoral context. The reason why the above conflicts are very serious in Korean immigrant churches is that the persons concerned regard the problem as one kind of the conflict of headship. If the person concerned yields at others' insistence, they think that they failed at the fight of headship. Sometimes, they may think of the church not as the public place where their faith is confessed, but as the place where they express and achieve their own individual ambition as they would

through a secular job.

Furthermore, because the special characteristics of the Korean immigrant church have various meanings beyond the religious function, the Korean immigrant church is regarded as the symbolic place where various people's positions or thinking should be accepted. In fact, one of several reasons why people gather at church is to pursue their individual profit or to pursue human relationships. Although there are some faithful characteristics in the Korean immigrant church, once the profitable relationships in the congregation occur, they may become the most important keys in influencing the existential purpose of the church. Pastors who know the profitable relationships in congregations may feel some restrictions to their ministry. They are sometimes conscious of the limitations, and this might be a dilemma in carrying out their ministry. These are the biggest differences between Korean immigrant churches and American churches.

A special difficulty while I ministered at an American church was that they would not easily open their minds to me, because I was a foreigner. Although they liked me and accepted my thoughts, it took a lot of time for them to open their minds. Furthermore, because there are some limitations to communicate with them personally, it is difficult to know and understand their inner thinking. This means that the cultural gaps exist at any rate between my parishioners and me. For example, I could not understand their contemporary music trends, because I do not know their favorite music preference. Although this is not a serious problem to the ministry, I feel some restrictions in leading them. Because there is a limitation to understand the American culture, a balanced viewpoint is required to understand the American culture.

Due to the limitations of personal relationships, the relationships with Americans may be superficial. I try my best to understand their minds and thoughts, so I read many contemporary American cultural books and see such movies. In addition, in

order to improve personal relationships with them, I utilize sponsors in the church. They are very cooperative and give me enough information. Because of their assistance, the personal relationships with my young congregation members are getting better.

Another difficulty that I experience at the current pastoral context is that it is not easy to balance the church work and family work. Due to lots of work at church, I do not have enough time to stay with my family. I know very well that I have to do many works when I consider the church's needs, my family needs, and my role as a father and husband in my home. It is not easy to control the balance. In fact, the dinnertime with my family is reduced. I think that my role at home is as important as the church. I hope that in the future, churches can make a plan to solve this problem in order to maintain the balance between church and family, and to consider pastors' families carefully. Additionally, I hope that pastors' wives receive the opportunity to work in the church. Some pastors' wives have useful abilities to help their husbands; however, their abilities cannot be used because of the invisible prejudice in the church. Some members may think that pastors' wives have to take care of their families in order for pastors to devote themselves to their pastoral church.

However, it is only prejudice, and churches should provide enough opportunities to develop and use the abilities of pastors' wives. Pastors' wives, as well as their husband, are useful pastoral resources and it can be the biggest waste if their useful resources are neglected. Many pastors' wives want their abilities to be utilized, and churches should provide such opportunities.

Another difficulty that I feel while I minister is that there are not enough active spiritual resources in the American church as there are in Korean churches. Above all, Korean churches have strong spiritual support like various prayer meetings. The power of prayer in Korean churches is well known all over the world, and

Korean Christians emphasize the importance of prayer. Korean churches' interest in prayer is the highest in the world. The Korean church especially supports their pastors with prayer, and it is a spiritual power to minister actively. Pastors always seek the spiritual support of prayer when they are in need. On the other hand, the spiritual power seems to be weak in the American church. Although there are spiritual meetings and events, they do not seem to be as strong as in the Korean church. I sometimes feel that the spiritual supports are very necessary when I progress or plan something.

In addition to spiritual support, I need the emotional support of the congregation. When I have some problems, I want to speak about my problems to another person who I trust frankly. If the person really accepts my feelings and encourages me, my anxiety in the pastoral context will be reduced. I think that pastors need counselors who know how to counsel pastors. In fact, pastors cannot speak their inner feelings or emotions to others frankly. Therefore, they have to put their hurt emotions in their inner mind. This can be a serious stress to pastors. They look for a person who will listen to their hurt stories. In this regard, any groups or people with knowledge of pastoral care are absolutely necessary to pastors.

One of the things that I can speak of as pastoral care for me is that I have two mentors. One of them is a retired pastor of my church, and another is an older and experienced education pastor at another American church. I meet the retired pastor regularly one time per week. Because he has deep knowledge, experiences, and a kind manner, he is called a modern saint. Through meeting with him, I learn the basic attitudes and personal characteristics of an effective pastor. I seek his advice, and he sometimes counsels my problems. Currently, we have time to read and discuss the book, "Pastor and Sermon". The time is very valuable time to obtain spiritual insight. The other pastor has worked in the church education ministry for years.

I also meet him once per month. As an education pastor, when I meet with him, I gain enough knowledge and wisdom from him. His sincere attitudes and various experiences in church education are very helpful in the practical context of church education. Like my cases, I think that pastors need such experienced spiritual mentors. In addition, prayer, reading the Bible, and faithful books, and proper exercise are needed to develop pastors' health.

My American church provides enough financial supports. There are various kinds of wages so that it is not difficult to live. However, this is not the standard case of all American churches. Some American churches cannot support their pastors enough. In spite of this, when I consider Korean immigrant churches, almost all Korean churches' financial situations are very serious except for some rich churches. As far as I know, many Korean immigrant pastors have to work in another job, or their wives have to be responsible for the finances. This means that some Korean pastors may not be allowed to work as full time ministers, because they have to work to earn their living costs and support their families. The financial independence of Korean immigrant churches may not be enough to be responsible for their pastors' economic realities.

Moreover, pastors have to maintain appropriate spirituality and pastoral mind. Thus, they need extended education in order to develop their pastoral mind and learn new theological knowledge. In order for pastors to receive the extended education, churches should provide the necessary financial support and time consideration. If I have an intention to apply for the extended education, my church should be able to support me to study. I have actually participated in several seminars and obtained necessary skills to minister. However, Korean immigrant pastors do not have enough time and money to spend for the extended education. As mentioned earlier, they have to work a secular job in addition to pastoral duties. The seminary education for being an ordained pastor is all of their theological education. However, it is necessary to participate in various seminars to develop

their pastoral minds. If churches cannot support pastors in order to receive the extended education, their spirituality will be exhausted, and their church may be ruined.

Although I minister here, my vision is to go back to ministering in the Korean immigrant church. I will try to apply the useful things of American churches to the context of Korean immigrant churches and I also want to combine the advantages of Korean churches and American churches. I think that pastors who understand two cultures and have two backgrounds will be required for the future Korean immigrant church. If the advantages of two cultures and ministries can be digested well with having two backgrounds, the present Korean immigrant churches' problems will be able to be reduced. As a matter of fact, I know some pastors who have similar visions to mine, and we have regular meetings. They prepare for the future of Korean immigrant churches with same purposes that I have. We discuss and exchange our own thoughts or feelings whenever we meet. Therefore, such pastors are necessary, and this may be a good model for the ministry of future immigrant generations. In order to do it, the balanced pastoral style is necessary, and we have to acknowledge and accept each advantage. I hope that the number of pastors who prepare for the above ministry increases and that the above principles are introduced and applied to the practical pastoral context.

3.2.3 Pastor Choi's story

I was born and grew up in Seoul, the capital city of Korea. My father's job was semi-official and he had failed at business. As a result, we had to live poorly. My parents did not believe in Jesus; however they approved that I went to church. My motivation to go to church was that my middle school was a Christian mission school. I naturally read the Bible and attended the chapel. Meanwhile, I began to

attend a church which had a liberal theological tendency. Because the church was not a conservative church, I did not learn a conservative Christian education. Although I had much biblical knowledge and participated in many church works, I did not have enough spiritual challenges or guidance, so I had to experience many spiritual struggles. Furthermore, the members of the church knew each other well and there were not people who were interested in me so I felt much loneliness. I thought that churches had to make an environment to guide spiritually and to teach God's word.

When I was in military service, I accepted Jesus. At that time, I realized that I could not live without God. In fact, until I realized that Jesus was my Savior, the time of my military service was very hard. During my time of military service, I had to separate from a lover because she wanted to leave me, and this was a very serious shock. Gradually, I began to realize the existence of God, and I wanted to return to God. Before I acknowledged the existence of God, I had a doubt about it. However, the separation of my lover and the hard military service times provided motives to decide. When I accepted my faith, I attended the Christian mission school and the liberal church and studied the Bible at the Bible class.

However, these activities could not lead me to know true Christian faith toward God. On the contrary, the sufferings in my life were important methods to know and confess about God who reigns over me. It might be the basic process to accept God and to be called as God's servant. After the military service, I went back to the university to complete my bachelor's degree. While studying, I began to feel the necessity to study abroad, because I thought that study abroad would be able to provide more possibilities for my future to work in my country with a bachelor's degree. Therefore, I decided to do the study abroad and came to the United States in 1981 as soon as I graduated from the university.

When I arrived in the United States, I attended the Korean Methodist church. At

that time I was single and participated in church activities. The church offered spiritual care and guidance, and there were many students studying abroad. I experienced such kind care and spiritual guidance right away. While attending this church, I was able to receive baptism and my study progressed well. Meanwhile, I completed my Masters course, so I applied to the University of Massachusetts for the doctoral degree. At that time, I was able to be sure that God guides my life, and that I could trust my life to Him. I had an attitude that I wanted to try to live as a Christian following God's word. Although I was very busy with preparing for the application of my doctoral degree, and although there were some struggles between the church works and my study, I always did church works firsthand more than my study, because God wants me to do His work. I participated in Bible study groups and prayer meetings in the church, and I thought that to do this was a way to receive God's blessing.

After I finished my Master's degree, I was admitted to the University of Massachusetts. However, during my Master's degree, I might have received calling from God. In fact, I was not certain my vocation certainly, because my vision was to become a professor and I was not sure how to be God's servant. It was very abstract. Furthermore, my parents had many expectations for me so they had supported me financially. If I told my parents that I wanted to go to seminary to do God's work, it was certain that they would be very surprised and disappointed in me. Of course, they did not approve of my suggestion. Furthermore, before doing the study abroad, I got married, and my wife also did not want me to go to seminary to be God's servant. Her dream about me was to be a professor's wife. However, the calling apparently had approached me and I could not abandon the thought.

After a time, my wife agreed, and my parents stopped trying to dissuade my dream to be God's servant. Above all, the important motivation for why I chose God's study was that His work has to be a bigger priority than any others. At that time,

both study and church were very meaningful to me. However, my priority was church, and I liked to do God's work. Thus, I stopped my doctoral degree and searched for proper seminaries to begin theological study. I happened to know the Boston theological seminary at the University of Boston and I applied there. The church I attended was the United Methodist church and it was natural to study at the Boston seminary which belonged to the United Methodist denomination. I did several processes to be ordained as a United Methodist pastor and enrolled at the United Methodist conference. I thought that God called me, and since I learned the theological education in the United States, my ministry place had to be in the United States, and I never thought that I would go back to minister in Korea.

The United Methodist denomination has a more open mind to minorities than any other denomination. If I became an ordained pastor in the United Methodist denomination, the denomination provided the right of permanent residence to minister in the United States. After I completed my seminary course in Boston, I searched for churches where I could minister, but there were few United Methodist churches in Boston. Once I was put on the waiting list of my denomination, I handed out my resumes to several United Methodist churches in the United States. If I could not be accepted as a pastor, I had to solve my visa status by myself.

Meanwhile, I could be accepted as a senior pastor at an American Methodist church in North Dakota. Initially, I had many difficulties such as language problems and cultural problems. However, they were so nice and kind to me there, even though I was a minority. I ministered for three years at the church. However, I missed Koreans there, and I was lonely. After three years, I submitted an application to transfer to another church. My application was accepted, and the denomination directed me to minister at a church in Wisconsin. I ministered there for four years. While I ministered in Wisconsin, my wife completed her Master's course of library science, and she wanted to get the library job. Thankfully, she could obtain the library job in L.A and we had to separate for the time being. In

order to join my wife in L.A, as soon as my ministry expired in Wisconsin, I applied to transfer to L.A. When I wanted to transfer to L.A, a Korean Methodist church was seeking an education pastor. As a result, I was able to move to L.A to minister and join my wife. This was my first time ministering at a Korean Methodist church, and I ministered there for three years. The experience at a Korean Methodist church in L.A was a useful resource to understand Korean immigrant churches and prepare for future Korean immigrant ministry.

The Western Michigan Conference was preparing to establish the United Korean Methodist church in Grand Rapids, Michigan, and it was seeking a pastor who did work around the United States. I thought that this was an opportunity from God and to be a senior pastor at the initial Korean Methodist church in Grand Rapids was God's will, so I applied for the work. I came from L.A to Grand Rapids in 1997.

The initial ministry was to establish the church. It was not easy to establish the United Methodist church in Grand Rapids, because the city of Grand Rapids was a hometown of the Christian Reformed Church denomination, and many Christians in Grand Rapids had a reformed religious background. Besides the Christian Reformed Church, the Baptist, Presbyterian, and Methodist churches were very few and weak. Furthermore, Korean immigrants preferred the Presbyterian church to the Methodist church. Therefore, I had to spend much time announcing the new United Methodist church and meeting people in order to introduce the new church. Due to the activities, people gradually came to know the church and some congregations gathered on Sunday. At first, the support of the United Methodist denomination was very helpful to establish and maintain the church. They assisted me financially and promised the assistance continually until the new church could be maintained by us without any help. Since the church had grown slowly, I planned many programs to build up the church and I offered various community activities for immigrants in the church. Although these were very effectual, it was sometimes difficult to manage them, and I felt burned out and tired. Currently, the

many church programs have been reduced.

When I distinguish between the ministry in the American church and the ministry in the Korean immigrant church, I realized that the Korean immigrant church is very complicated. The lives of Korean immigrants are complicated and they have to compete with other Korean immigrants. In addition, their lives are not stable, and the Korean immigrants Christians have hypocritical behaviors. The Korean congregations sometimes require a pastor with a great deal of ability, and think that the pastor has to be the perfect person who does not err. If some mistakes are found in them, pastors may experience many difficulties in the pastoral context. The dual behaviors can be found very easily in them. On the other hand, the case of the American church is different. Above all, American congregations treat me as God's worker and they acknowledge me as God's mediator. Because their lives are stable, they are not hypocritical. Furthermore, they have the graceful mind to accept our mistakes and they understand our limitations.

Moreover, the Korean immigrants are fickle. This means that they switch their minds and thinking according to the given situation. I sometimes cannot understand them or know how to treat them. After all, the problems affect the relationship of members of the congregations, and this is a serious suffering to me. Because Koreans traditionally do not express their feelings, I cannot know the congregation's emotion status. People do not express their emotions frankly, so it can be possible for them to show hypocritical behavior. Therefore, I can sometimes find hypocritical things in my congregation members. Their hypocritical attitudes are located in their lives very deeply.

However, I am one of the original members who established this church, so my sufferings in the ministry may be different than other Korean-American ministers who became pastors in an established church. When I established this church it was based on my pastoral principles. Thus, there were not such management

conflicts in relation with the pastoral authority. Once our congregation members agree on my pastoral philosophy they co-operate with the mission of my church. In immigrant churches, the social function as well as the religious function is very important. The Korean immigrant church has both the character of faithful community and the character of Korean community. Some people their social status in the church to be recognized, because it connects to the election to decide the main positions such as elder or deacon in the church. This may be a source of conflicts and may cause pastors to experience many difficulties.

In addition, Korean-American members want to play important roles as the owners of the church and this may challenge the authority of pastors. Due to the problems, there are always tensions between them, and pastors have to consider these situations when they make a decision about important things in the church. It is undeniable that the struggle of pastoral authority is a serious burden to pastors. On the contrary, because I participated in establishing this church, the church could be managed by my pastoral principles and congregation members had to agree on it. However, I learned the democratic process and methods in ministering at an American church, and I want to introduce them to Korean immigrant churches. I try to respect their suggestions and accept their requests. In fact, it is necessary to establish such a democratic environment in the Korean immigrant church.

Currently, I am struggling with my ministry. I have experienced pastoral difficulties for three years. Three years ago, my church had a serious problem in relation to church construction, and the influence has lasted until the present. At that time, my church showed rapid growth; however, the current situation of my church confronts serious difficulties. As a result, I have agonized about my pastoral identity and calling. Furthermore, I have struggled about why God called me here and what His will is. However, I can realize His will gradually. I think that I do not have to lose the word of God, and I have to manage the church by the Bible. Although secular

temptations come to me and the current situation is very difficult, I never negotiate something with the human methods, and I never abandon the principle of God, because I experienced many failures when I preferred the secular method to God's method.

Therefore, I learned through important pastoral teachings that the best priority has to be for God. We have to receive the guidance of God and try to pursue God's purpose in the pastoral context. The gospel of Jesus Christ should be introduced in the world, and that is our ultimate duty. When we confront the moment of negotiation, we have to remember whether the purpose of negotiation is for my individual ambitions or for the glory of Jesus Christ. We have to have an expectation for God's church and His kingdom. Another problem is that the minds of Korean immigrants here are not very stable, so it is very difficult for their faith to grow up. This is my pastoral dilemma-- that people do not change. In order for their minds to change, hard trials and works may be required.

The pastoral care that I receive most strongly is the comfort from God. I have confidence that God will be responsible for everything for me, because He called me in order to do His work. I believe that God filled my needs up for years and He will fill everything up in the future. Pastors should be devoting themselves to the study of the Word and to prayer. Unless God works, the church never grows up. If we know such truths, we have to do what is best for the church and trust God in everything. If I am related with God rightly, all problems from human relationships will be able to be solved naturally.

Therefore, if problems in the church happen, I petition God about them. I am sure that humans never solve problems, but God can solve them. Ministry is the human relationship, and the control of relationship is the key to ministry. I trust it and God encourages and comforts me, when I suffer with the problems of relationships. Thus, the best pastoral care for me is God's encouragement and comfort. I always think

of the existence of God in my life and pray for my current problems in order to receive God's answer and solve them by a faithful method. I actually experienced many graces from God that can sustain my ministry and are the motivation to be powerful.

Thankfully, my denomination--United Methodist--has supported me financially since I established this church. Once the financial problems can be solved, I can maintain the church work without any financial difficulties. The United Methodist denomination's system to assist the denomination's ministers is very good, and the denomination itself is consistently interested in its ministers' welfare. In addition, there are mentors who spiritually guide and do necessary pastoral teachings in the United Methodist Conference. I have a mentor in my conference. When I need some advice, I request his assistance.

Furthermore, there is a Korean minister association in the United Methodist denomination, and I belong to the Western Michigan association. The Korean minister association holds regular seminars during the summer of every year. The participation in these seminars is a very good opportunity to re-charge spiritually, and the seminars are free to present ministers. At the seminars, we have useful times to discuss our pastoral situations or some problems frankly, and to obtain necessary information to minister at our own local church. Above all, we share each others' problems, encourage, and comfort each other. We experience our unity in the Lord and feel each person is very valuable.

The extended education for ministers during seminars plays important roles to extend our pastoral dimension. Theological knowledge that we learned in seminary is out of date, and we need the contemporary methods of ministry to apply to our pastoral context practically. In order to correspond to the modern congregation's needs, it is necessary to gain the new ministry information. In this regard, the extended education for present ministers should be required.

In addition, the support of my family is one of the important pastoral cares. In fact, because my ministry is very busy, I did not have enough time to go on my vacation with my family, and I was very sorry to them. Nevertheless, they always sustain and encourage me. Because God blessed my family, my children grow up well and they attend good schools. These are God's graces. Thus, I live with a thankful mind to God everyday.

3.2.4 Pastor Kim's story

My childhood was very poor and my parents were farmers. When I was growing up, I had to agonize about eating and had very poor health. Originally, my parents lived in Seoul, however, due to the Korean War they had to settle down in the country in order to avoid the war. Thus, they could not go back to Seoul and lived in the country permanently. My father was a tenant farmer and he often did small business. At that time, the Korean economic situation was very serious, so many people suffered and they had to receive support from other advanced countries. When I was in elementary school, I had eaten various relief foods and sometimes went home with them.

Although my parents did not believe in Jesus and they were very busy trying to live, they were not upset that I attended church, because they did not have enough composure to take care of me. I went to church to meet my friend and his father was a pastor. At that time, I had a special skill to play the piano, and I could play it at the church. To play the piano was an important motive to attend the church and I was able to accept Jesus Christ when I was in middle school. After I accepted Jesus, I was a very sincere Christian and participated in various meetings in the church. Particularly, I had charisma in music, so I played a very important role in my church's music. Meanwhile, I naturally thought that my future was to be a minister,

and I made a decision to apply to theological college.

After I completed the high school courses, I could be admitted to theological college. In fact, there was a different dream that I wanted to do in the future besides being a pastor. This was to be an opera singer. I could learn the piano with a friend of mine. He introduced me to a music tutor and my potential music skills were developed by her lessons. I took part in the gospel music contest in Seoul with a friend of mine. In order to win, we trained many times. After our performance, we obtained the third place prize and my musical abilities were recognized. When I looked over my past, the guidance in my church was very meaningful to my life. The senior pastor and many church members encouraged me to be a minister, and the understanding of my family also played an important role. Of course, my family did not believe in Jesus, but they became church members and are faithful Christians at present.

Even though I had confidence to be a pastor, I did not know which denomination was appropriate to me, because I thought that I had to go to my senior pastor's denomination and his denomination was Korean Presbyterian. So I decided to apply to the Korean Presbyterian theological college. However, due to the introduction of another pastor, I was able to select and study at the Biblical College. While I was in the Biblical College, I worked as an assistant pastor at the local church and did the mandatory military service during the three years.

When I graduated from the Biblical College, I met a man who was a friend from high school and had lived in Argentina. He suggested that I be a pastor in his church, because his church in Argentina was seeking a pastor. After I heard his suggestion, I thought about my ministry reality, and made a decision to go to Argentina and become a pastor. However, in order to be a pastor, I had to be ordained as a Baptist pastor. Although I grew up the Presbyterian environment and learned its faithful heritage, it was necessary to be ordained as a Baptist pastor,

and I did it. While I ministered at the church in Argentina, I wanted to study theology more deeply, because I did not take M.Div course and my final theological qualification was the bachelor of theology. I wanted to study for an advanced degree of theology and I realized that I needed more Bible knowledge and theological methods.

Thereafter, I had an opportunity to study in England, and a friend in England helped me to settle down well. However, the ultimate goal of my study was to study in the United States, because there were various opportunities for scholarships and the affluent theological studies in the United States. Finally, I was able to go to the United States and study at Calvin Seminary. However, due to financial problems, I had to work part time jobs to support my family and maintain my studies. My wife also worked. I studied and worked so that my life was very strict and I had no free time. Thankfully, my children adjusted themselves to all circumstances very well in the United States.

The reason that I began to minister at my current church was that I wanted to minister as a pastor. In fact, when I was in England, I worked at the church as an education pastor. The church in England was the Baptist church. There was a great deal of Christian Reformed churches in this area, so I attended a Christian Reformed church. However, there were unfamiliar theological parts, so I did the Sunday service with my family at my home. Meanwhile, I searched for a Baptist church and attended an American Baptist church. I met the senior American pastor of the Baptist church and he convinced me that it was necessary to establish a Baptist church for Korean immigrants in this area. I agreed with his suggestion, and I met a director in the Western Baptist conference. We have prayed for establishing the new Baptist church together for one year. I established the Korean Baptist church here in 1996.

Our church grew up slowly, and about forty persons gathered for each Sunday

service. However, we experienced serious conflicts in the church, and my church could not develop any more and has maintained a status of stagnation since that time. Although the Korean Christian Reformed churches in this area experienced some difficulties so that they separated from several smaller churches, it did not affect my church, because the Baptist denomination was not a denomination that people preferred in this area. Currently, a few Korean congregations and American congregations are mixed up and I do the multicultural ministry. On Sunday, I have to preach in both Korean and English, in order to let them understand my sermon. We gather only one time on Sunday and there are no other church meetings during weekdays, because I have to work another job. My other job is to manage the laundry, so my pastoral work is not full time work.

Two years ago, I was a full time minister, but my church was too poor financially to support me, and I experienced many difficulties, so I had to get a part time job. As a result, I got this job and have done it ever since now as well as working as a part time minister on Sunday. On the other hand, because I have another job, I can minister without financial obstacles. I know this truth very well--that the part time ministry never is devoted for God's ministry and I have to pay attention to the secular job without the pastoral work. This is my dilemma.

Currently, the most difficult thing in ministry is a financial problem. Of course, due to my other job, I do not have serious financial problems; however I often agonize about my pastoral identity--whether or not my present position is right in front of God. If I really trust God, I will have to entrust the financial parts to God; however, my reality is not and I want to minister as a full time pastor. Another difficult thing is fear of disappointing people. I saw many cases in which many members went to my church, fought each other, and then went to other churches. One of them slandered pastors and was wounded in their heart. I know very well that ministry is to love people who slander pastors, but the loneliness and isolation sometimes may be pushed into the minds of pastors.

Thus, pastors need counselors to whom they can speak frankly. Pastors want to open their hearts deeply and share with others. Pastors are people. I sometimes want to open my own emotions or feelings to others. Individually, I have an American woman who often counsels me. She has various life experiences and profound biblical knowledge. She encourages me with the Bible, understands my deep emotions, and prays for me. Pastors also need friends because the pastoral job is lonely. Pastors want to receive warm interest from congregation members and respect as God's divine workers. When little mistakes occur in the pastoral context, Korean immigrant Christians do not accept their pastors' mistakes and they believe that pastors have to be perfect people. Pastors are human, so they can make a mistake and they may have many faults. I do not understand why pastors' mistakes cannot be accepted. Ironically, people sometimes do not respect pastors as divine Christian workers.

In addition, if I have time, I want to study to know the Bible well. Through the
Furthermore, some disregard pastors as one of the common church workers. Nevertheless, people require that a pastor has to walk on the right road and his attitudes or behaviors have to be holy. It is a paradoxical situation, and it is undeniable that this is the biggest burden to pastors. As mentioned earlier, I have an impatient mind because I could not work as a full time minister. However, I have many things that I can learn through this job. The biggest thing is to be able to know congregations' lives and understand their life's difficulties. I think that this is a good opportunity that God gives me in order to feel their lives. I can learn the study of life through this job. Although I am not always quite satisfied, because I do not work full time, I try to do my best to minister in the given pastoral context.

Because I do not have the health insurance, when one of my family members is sick,
The Christian counselors for pastors as well as spiritual mentors like the American woman are important as pastoral care. In addition, the best pastoral care that I receive at present is to rely on the word of God and to pray to God. Currently, I sing a song. The name is "God will make a way." I also read a book, "God opens the way." The similar theme of the song and book is that God always guides my

way and He is responsible for me. I cannot know my future correctly, so I do not know how to prepare for the future. However, through God's guidance for me, I can be sure that God is never disappointed in me and that He will let me know His good will.

Another pastoral care is the support of family. Families can understand me more than others and provide necessary space to relax emotionally. However, due to the busy work, I cannot share my times with my family. Because I have to work during the summer, I cannot enjoy vacation with my family. Furthermore, I have to wake up earlier in the morning and I get home late every day. I have to minister on Sunday and I can rest only on Saturday. In fact, I cannot allocate necessary times for sport or free time, so I often feel tired.

In addition, if I have time, I want to study to teach the Bible well. Through the extended education, I can obtain new information and understand modern trends. My denomination, the Southern Baptist conference, does not support me any more. When I started the Korean Baptist church in Grand Rapids, they promised that they would support me with fifty percent of the total expense to maintain the church. They have supported me for years, but a few months ago, the assistance stopped, and I had to solve the necessities by myself. Furthermore, the financial status of my church was not stable enough to be responsible for me, so I had to search for another job, and I have done this job until now. Right now, my denomination does not assist me. I even have to be responsible for my health insurance. However, the insurance is very expensive, so I cannot afford to join a health insurance plan. Because I do not have the health insurance, when one of my family members is sick, I have to pay many payments. I hope that the denomination will help to solve the health insurance problem.

Frankly, if a way to minister at another place is given to me, I want to move and minister there. I want to work full time as a minister, and devote my life to God's

work completely. However, due to my children's education, I cannot move right now. I will make a plan when they graduate from high school. In addition, if the opportunity is given to me to preach as an English-speaking minister, I would want to do it. Even though the language problem may exist, if God guides me, I have confidence that God will give me the ability. I think that Korean ministers can work at American churches and do English-speaking ministry. Currently, many Korean immigrant churches need ministers who speak English freely. However, there are few workers in English-speaking ministry. I also want to participate in the work and prepare it. A new age is coming when the English-speaking ministry will be an essential ministry. Therefore, it is necessary to understand such trends and prepare for the future.

3.3 Findings: Thematic analysis

The following chapter contains the thematic findings that are based on my interpretation of the four Korean-American pastors' data and my effort to find meaning in their pastoral stories. Each narrative that emerged from the interviews in the previous part was abstracted and crafted by the individual themes, and each one reflects the Korean-American pastor's sufferings and hopes in relation to their ministry. Each theme contains some characteristics that are general and that occur across all of the participants' stories. Additionally, each individual theme might resound with other participants.

Data analysis in a qualitative study has been defined as a "process which entails an effort to formally identify themes and construct hypotheses as they are suggested by data and an attempt to demonstrate support for the themes and hypotheses" (Bogdan & Taylor 1975:79). The overall goal of the data analysis is to discover the meaning from the whole data and the work leads to integrate several themes. In this study, two complementary methods to data analysis were utilized: constructing