

CHAPTER 4: CRITIQUE OF APPROACHES OF PASTORAL CARE TO THE KOREAN-AMERICAN PASTOR IN THE UNITED STATES

4.1 Introduction

The healing of human spirits and emotions belongs to the essence of the ministry of pastoral care. In the faith community of church, pastoral care heals and changes people's spirits and emotions and it has been as the original tradition of Christianity. Ministers proclaim the gospel of salvation to humans who suffer through God's word based on the Bible. In addition, due to the development of general psychology, many psychological principles were introduced to the pastoral context, and they contributed to develop the modern pastoral care movement. In fact, pastoral care treats the human existence and the problem of life that people may experience in the practical context. In this respect, pastoral care is not an exception. Pastoral care and counseling also take charge of healing and caring for modern Christian pastors who experience many frustrations, fears, and sufferings in every day life.

In the preceding chapter, I have examined that Korean-American pastors have various ministry-related problems, and they have showed their strong desires in order to overcome them through their individual narratives. When we consider the position of Korean-American pastors in Korean immigrant communities, the special function beyond the religious leader is a result of socio-cultural functions of the Korean-American church, and it is true that the Korean-American pastor experiences a great deal of burdens in maintaining their pastoral works. As a result, the Korean-American pastor needs appropriate pastoral care in order to be capable of ministering their works effectively.

The purpose of this chapter is to review theological reflections on pastoral care for pastors and various pastoral care approaches for Korean-American pastors. Review of theological reflections on pastoral care for Korean-American pastors may provide a significant resource to in establishing a new approach. Furthermore, the critical evaluation of each pastoral care approach may recognize the necessity of a new approach as an alternative to the various pastoral care approaches.

4.2 Theological reflections on pastoral care for pastors

The ancient definition of pastoral care is the cure of souls (Scott 1969:5). Etymologically, “cure” has its meaning in a word which meant “care,” and it may imply the dynamic aspect of pastoral care. In addition, the formal definitions of pastoral care usually emphasize the four essential functions: healing, sustaining, guiding, and reconciling (Clebsch & Jaekle 1970:4). Furthermore, pastoral care is acted as the name of Jesus. Therefore, the pastoral theologian, Williams says (1961:13), “The key to pastoral care lies in the Christological center or our faith.”

One of the functions of God is as a shepherd; He is presented as owning, feeding, disciplining, and protecting his people (Isa. 40:1-11) (Brister 1992:33). The methods of how God cares for His people are written in His scripture. In Psalm 23, the writer described God as the good Shepherd (Brister 1992:33). If so, the definition of pastor is the same as God’s functions for His people because the pastor is called by God and the Church in order to achieve God’s commands in the world. The duty of the pastor may not be different now although a great deal of time has passed since this Psalm was written. As Oden indicated (1983:50), the original mission of the pastor is “to guide and nurture the Christian community toward full response to God’s self-disclosure.” Therefore, nurturing and guiding are very important to pastoral care in the church. It is undeniable that pastoral care is

one of the most important pastoral missions of the pastor.

On the other hand, can we say that pastoral care is a unique duty that should belong to the pastor? Should only the pastor be pastoral care? According to the Bible, Paul says, "Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). This means that each member in the church has responsibilities for the mission of pastoral care.

In addition, church leaders are persons who need to share their burdens with others. Pastoral care itself is needed when the person is heartbroken or wounded under a special circumstance. Therefore, the pastor has human handicaps and there are many possibilities that the pastor is wounded. Regarding this issue Gerkin argues (1997:115) that,

Care in the Christian sense of the word always involves both care of the community and care of persons involved the pastor in any situation with which the pastor is confronted. It involves the pastor both as leader of a community of faith and as symbolic representative of the Christian tradition in personal relationships.

Gerkin understands that the church may be a place where mutual care happens, and the pastor is called not only to nurture the community members, but also ministers under the appropriate nurturing of them. The pastor may be the pastoral care giver and the pastoral care receiver. In this regard, pastoral care is the task of the entire church. Thus, every Christian has a responsibility of pastoral care for every person, including the pastor, and concerned people will provide theological frameworks of pastoral care for pastors.

4.2.1 All believers as a priesthood

When we reference the priesthood of all believers in the Bible, we can see in the Old Testament that all the people of Israel were described as a “kingdom of priests” (Ex. 19:6, Lev. 11:44, Num. 15:40, Is. 61:6) (Stone 1983:20). A special someone was required in order to mediate and intercede between God and the people, because the people were not able to live as the holy people in spite of the command of God that humans had to maintain their holy characters.

Furthermore, there was no special separated character in terms of priest or priesthood in the office of ministry. Although there are many lists in relation to the offices and responsibilities in the New Testament (1 Cor. 12:28, Eph. 4: 11), the concept of priests was not referred to. However, the only two types of Christian priesthood are the priesthood of Christ (Heb. 6:20 and 7:26) and the universal priesthood (1 Pet. 2:9 and Rev. 5:10) (Stone 1983:20).

In order to examine the discussion of the concept of the priesthood of all believers, it is also necessary to trace some historical literature related to the issue. Above all, Martin Luther indicated the concept in his publications in 1520: “An Open Letter to the Christian Nobility of the German Nation,” “On the Babylonian Captivity of the Church,” and On the Freedom of a Christian” (Kittelson 2003:150-157)

At that time, his writings were very revolutionary. He denied the pope’s infallibility in matters of doctrine, and he rejected the five sacraments of confirmation, marriage, penance, holy orders, and extreme unction. Luther tried to make his principle that there is no special separation between priest and layman (Luther 1930:617). Luther thought that the priesthood of all believers meant that both the priest and layman were all alike, and that Christians and the same members’ groups to achieve God’s divine missions. Luther thought that any discrimination or differences between them must not exist.

Furthermore, because all persons can be saved by their individual faith’s confession

and men were justified by faith alone, the individual can come toward God and they can be acknowledged as valued persons from God. Consequently, we are all priests to each other, and one of Luther's basic principle concepts (Willkens 1997:76), the priesthood of all believers, might have initiated and developed during the long church history. It is a basic and essential aspect of both the call of all lay people and the pastors- those to whom the ministry of word and sacraments are entrusted.

Therefore, when we study the biblical concepts, Luther's thought, and the church history in relation to the priesthood of all believers to the church context, many functions of pastoral care that have been acknowledged as the unique function of the pastor may amplify every Christian. Christians can devote themselves to various dimensions of pastoral care such as visiting sick, encouraging people, comforting the bereaved, speaking the forgiveness of God, and introducing the reconciliation of God. These pastoral actions may play a great role in interceding and mediating between God and His people as Christ showed us through His sacrifice on the Cross. Pastoral care must not be maintained by one side but by the mutual co-operations and understandings. The pastor should remember that ministry is a two-way street.

The pastor sometimes needs the fellowship and support of various mentors. If the church community remembers the fact, all Christians can share their burdens, consolations, prayers, sorrow, and grieve in the faithful community. In this respect, it is necessary to remember the statement of Thurneysen (1962:128), "Listening to our neighbor, we shall at the same time listen to the Word of God and seek to perceive its answer to our neighbor's problem."

4.2.2 A caring church

Throughout church history there have been many cases that show a caring church. Above all, the disciples and apostles who followed Jesus Christ emphasized the mutual support and care in the church context. Moreover, the Pauline and Pastoral Epistles apparently acknowledged that the church had to be a place where individual desires or pastoral necessity had to be satisfied. Paul introduced personal supports for himself and appreciated those persons who provided Paul's individual needs (1 Cor. 9:1, 1 Tim. 5:18).

Furthermore, when we examine the church history, we can find that various historical associations or persons tried to apply mutual care in the church community. For example, monasticism indicated that mutual care-giving was one of the most important elements in the Christian community. Luther, Melanchthon, and Calvin had their appropriate mutual care-givers (Harbaugh 1992:5).

There are important dimensions of the church: *koinonia*, *diakonia*, *kerygma*, and *leiturgia* (Marney 1974:20). *Koinonia* is one of the four dimensions in the church and it means fellowship that we meet God in each other (Russell 1981:24). We are all members of God and are connected by the faithful relationship. This also means that my problem is not only my problem, and my burden is not only my burden. Furthermore, *koinonia* indicates that we have to know about each other. We need God's grace and mercy, and we introduce them. The grace and mercy that come from God should be presented in the church. Therefore, in order to establish the true relationship of fellowship, it is necessary to open and share each other's burdens or problems (Gal 6:22). Through *koinonia*, the people of God should try to practice God's divine will on the world.

In addition, there are various functions of the church such as worship, preaching,

teaching, cure of souls, and vocation of people. The church has found its original meaning while trying to accomplish its calling from God. Furthermore, cure of souls is especially one of the important functions to redeem the corrupted world (Marney 1974:19).

Humans have experienced many sufferings and pains in the world. According to Cone (1972:64), "Suffering is not too much to bear, if there are brothers and sisters to go down in the valley to pray with you." "We who are strong ought to put up with the failings of the weak, and not to please ourselves. Each of us must please our neighbor for the good purpose of building up the neighbor" (Rom. 15:1-2). Each person thus needs to bear others' burdens, and it may be certain that the bearing of burdens is implied in the church. The church has to become the burden bearers' community, and it carries out its mission by bearing each other's burdens.

We call the church the place of people who love God. Love toward God is commanded in the great and first commandment (Matt. 22:40). Along with the love toward God, love toward neighbor is similarly described on the command (Stone 1983:15). Matthew emphasizes that love to God and neighbors are of supreme importance in the commandments. After all, both love of God and love of neighbors may be evidences that God's will is embedded in the church, and human responses that pursue to practice God's mercy and grace on the world (Furnish 1972:45). Althaus contends (1972:15):

Because the Christian's activity flows out of his experience of God's love and since this activity is in itself love, it shares all the characteristics of God's own love. God wants his people to act spontaneously, freely and voluntarily, happily and eagerly. Where the Spirit and faith do their work, the Christian does not respond compulsively or artificially to his neighbor; rather, he acts with an inner necessity comparable to the natural processes by which trees bear fruit.

Both love to God and neighbor is the fruit that every Christian should present and it

is also our redeemed attitude from old sinners' behaviors. It does not belong to the ordained person but is sometimes that all Christian communities should remember and practice. Therefore, the ministry of pastoral care for each other is the significant task that all Christians should participate in together, and "encourage one another and build up each other" (1 Th. 5:11).

4.2.3 We are one body

Sandra R. Brown says that as man and woman, we are made to have being created in the image of God and we are connected and related each other. It is an important intention of God for humans in the creation story in Genesis (Brown 1984:81). Furthermore, this means that all persons have a responsibility to rely on God and to support and sustain each other. In this regard, the pastor and the lay person are not an exception. They were created by God for each other's necessity and existence. It is very necessary for the pastor and the lay person to acknowledge that both them should receive the necessary pastoral care, because they are one body in Christ. Brown says (1984:82):

In this important capacity, the person who cares for pastors and their families can help free them to risk vulnerability, to understand family and spiritual dynamics, and to set realistic limits and goals. By having someone special stand with them in times of celebration and despair, this practice offers clergy families the opportunity to experience simultaneously the comfort of grace and the confrontation of truth first hand. Being willing and able to place such reliance upon persons who serve as pastors to clergy and their families may be one of the most responsible actions a minister can take for his or her own life and ministry.

If we follow the indication of Sandra Brown, after all we are not only called into life, but also called to share life as we are relational beings.

The biblical concept that we are one body is to emphasize the same wholeness. In the Bible, the body “often stands for the total personality of man just as ‘the body of Christ’ is the whole Christian church.” It can say that a person exists as one of the whole and an individual. In addition, the Bible emphasizes that the position of an individual has to be considered in the whole person’s relationship (Kantonen 1962:9).

When we examine the history of Israel, the relationship of Israel and God is always referred to as the covenant community. The life of Israelites as the covenant people of God had to be subjected to the command of God that emphasizes obedience and support between God and humans. In the New Testament, Jesus says, “Therefore, if you are offering your gift at the altar and there remember that the brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to that person; then come and offer your gift.”(Matt. 5:23-24).

In Judeo Christian anthropology, the existence of humans always stands on relationship. Each individual tendency and desire may be also presented for the bonded community’s hope and need. *Shalom* may mean that we have to be connected in right relationships as if we should consider the relationship with God (Harbaugh 1984:32). Jesus told that to love God as well as our neighbor is to practice the first and greatest commandment.

Ogelsby indicates (1984:85) the biblical perspectives on caring for care-gives in utilizing a quotation from Galatians 6:2, “Bear one another’s burdens, and so fulfill the law of Christ.” He says (1984:85):

It is this word which is especially significant in the pastoral care of pastors, and at the same is a word that proves to be difficult for many pastors to hear in terms of their own need for care. The reasons for this resistance are not difficult to find. Ministers experience people expectations that often include, or seem to include, that they should be above the need for care, that if their

One faith is intact and their relationship with God is sound, then care is not needed.

This passage suggests that we as pastors have to bear our own overload, that is, take the responsibility ourselves, because we are not an individual one but each person is in the whole.

Therefore, a Christian community has to be a healing community. The meaning that we are one body may imply that each other's wounds are cured and each other's pain is alleviated. Nouwen says (1970:88): "Making one's own wound a source of healing, therefore, does not call for a sharing of superficial pains but for a constant willingness to see one's own pain and suffering as rising from the depth of the human condition which all men share." Thus, mutual caring can become a mutual dependency, and sharing burdens is a valuable opportunity to confirm each person's individual identity in the whole.

4.2.4 Summary

The examination of the reflections on pastoral care for pastors in section one of this chapter explored three main themes; All Believers as Priesthood, A Caring Church, and We are One Body. According to Campbell (1985:11-12), the goal of pastoral care is to help and know that people should be receivers or care-givers. In this section, I have reviewed the priesthood of all believers.

First, Martin Luther's concept related to the issue was examined. He declared that there is no special separation in terms of priest and priesthood. Therefore, pastoral care is not a one-sided action. On the contrary, mutual responsibility is needed within the unity of the church because all church members, including the congregation and the clergy, have to participate in the pastoral work.

One of the purposes of the church's existence in the world is to cure and restore the people of God. In this section, I have cited the meaning of *koinonia*. Both pastoral care and *koinonia* are rooted in a God who knows us individually and provides us with His grace and love. Through the fellowship like *koinonia* we can share our burdens and sufferings. Furthermore, there are measures of overlapping and response between pastoral care and pastoral service in the church. The pastoral work is also the task of the entire Christian community. Thus, the church has to be a place where we resemble the divine attribution of God and practice it in the world.

In addition, pastors and congregation members cannot cope with their burdens single-handedly. It would be very helpful to relieve their loads if they organize their potential possibilities to help one another in the church. Therefore, the ideal image of a caring church has to be grounded in all church members.

The fellowship of the church is the basic form of the church's functioning as the body of Christ. Furthermore, it is associated with being one body in Christ. Like Brown's indication (1984:80-85), we are connected and related, which can be possible by knowing and relying on one another. If one member suffers, all suffer together because we are all one in Christ. Furthermore, when we examine the history of Israel, we realize that the church as one body is grounded in the covenant relationship.

Therefore, the body of the church, inclusive of both pastors and congregation members, provide pastoral care in order to manage and accomplish the divine will of God. In the following section, I will review the approaches to the Korean-American pastoral care that influenced Korean-American immigrants' lives in order to provide a relevant pastoral care approach for pastors.

4.3 Review of approaches to the Korean-American pastoral care for pastors in the United States

In this part, three existing approaches to the Korean-American pastoral care for pastors in the United States will be reviewed: The traditionalist approach, the ethno-centrist approach, and the adoptionist approach. These approaches each have unique character and potentially have provided very significant resources to establish a pastoral care approach for Korean-American pastors. In addition, Korean-American pastoral theologies and pastoral care paradigms have been based on these approaches in the past. Furthermore, these were crucial sources and contexts to understand the Korean-American pastoral care. In fact, these approaches made valuable contributions to the Korean-American pastoral care (Yu 1988:153). Nevertheless, it is undeniable that these approaches each have limitations in responding to an appropriate pastoral care approach for Korean-American pastors.

The above approaches were suggested by Dr Gunhee, Yu, a Korean-American pastoral theologian (1988:126). In fact, his theology and pastoral approach were intended for the Korean immigrants' pastoral care. However, it seems accurate that his assessment and systematization of Korean immigrant's pastoral approaches connect to the Korean-American pastor. Furthermore, his suggested pastoral approaches have adequately showed the relational situation between Korean immigrants and Korean-American pastors. Therefore, it is important to review the three approaches in order to establish the new pastoral care approach for Korean-American pastors.

The three approaches emphasize their crucial components. For instance, the traditionalist approach values the unique Korean heritage as the most important thing. The significance of the immigrant existence in the new world is an

undeniable factor in the ethno-centrist approach. The adoptionist approach regards self-fulfillment as the core part of individual life to Korean immigrants. The weakness, however, in the three approaches includes their exclusiveness (Yu 1988:179).

Therefore, it is certain that their attempts to be able to respond to Korean-American pastor's crucial needs are insufficient. Furthermore, it will be important to examine the alternative approach through reviewing these approaches, because they each have inadequate characteristics. Thus, the new alternative approach that is a resource in order to make a pastoral care approach for Korean-American pastors in the United States will be presented in the next part.

4.3.1 The Traditionalist approach

As explored in the previous chapter, the major theological tendency of the Korean-American pastor in the United States has been conservative. The conservative thought may be classified as the traditionalist (Yu 1988:150-160). Their traditional theological thoughts have affected pastoral care for Korean immigrants. In addition, many Korean immigrant churches have adopted the church traditions from the homeland and the Korean-American pastor has ministered in the Korean church's traditional thoughts. If I evaluate their faithful tradition, it contains conservative Puritanical legalism and personal or individual pietism with the Bible sufficient for faith and life.

The reason why the Korean church has a conservative theological tradition is that the early American missionaries who had the fundamentalist theology of the early New England Puritans introduced Christianity to Koreans. In addition, the Korean temperament was a factor in carrying out the conservative theological thought of

the Korean church. As mentioned in Chapter II, the religious trend of Korea is well known throughout the world. The significant reason that the Korean church experiences a great deal of the church growth may be the Korean Christians' devoted religious characteristics. When the Christianity was introduced firsthand to Korean society, many Koreans believed the important doctrines of Christianity without any doubt (Min 1979:126). The early Korean Christians regarded the heritage of faith that was handed over from the Western missionaries as the important part of life. Yu says (1988:41),

They looked upon dancing, smoking, and card-playing as sins in which no true follower of Christ should indulge. In theology and biblical criticism they were strongly conservative, and they held as vital truth the premillennarian view of the second coming of Christ. The higher criticism and liberal theology were deemed dangerous heresies.

This trend still shapes the thought of Korean Christians in the homeland church, and Korean immigrant churches in the United States also have the same devotion, such as the strict observance of Sabbath, thorough conviction of Christian doctrine, prohibition of drinking and smoking, and emphasis of prayer and offering (Ryu 1983:42). The Korean Christians' life pattern might be inflexible and rigid; however it was certain that the Korean Christians' conservative thoughts have played a great role in the explosive Korean church growth. The expression of conservative life can be described as Bible-reading and prayer fervor. The Korean Christians have believed that these spiritual factors are essential to maintain the basic Christian life and the important key to reduce the personal inner problems while we live in the world.

The traditional trend has also been applied to the pastoral context. When congregation members request counseling, the best pastoral care that the Korean pastor does is to read the Bible and pray to God. The Korean pastor believes that people's various problems can be solved through these spiritual methods. Similarly,

when Korean-American pastors meet problems in their life contexts, they have regarded reading the Bible and prayer as the best pastoral care for them. In fact, the comfort and spiritual pastoral care from God have been an integral part of Korean-American pastors in their daily life. The Bible-reading and prayer have been recognized as Christian problem-solving through the connection with God and pursuit of God's will. As a result, the Korean-American pastor's spiritual thought has a tendency to follow piety and individualism (Min 1979:148).

Such traditional thoughts have influenced Korean-American pastoral ministry. Korean-American pastors have tried to escape from cultural-related stress and ministry-related stress through the traditional methods. They have believed that devotion toward God is the most necessary way to reduce several problems while they minister in a foreign land. Whenever they suffer various stresses, they have tried to seek God's comfort. Otherwise, if they experience sufferings, they attribute them to their lack of faith.

Above all, Korean immigrants have admired spiritual actions in the homeland. They have not tried to accommodate in a new place, but have respected the tradition of their homeland. Therefore, they gradually have become nostalgic as the early Korean immigrants. It is as if they are sojourners without being assimilated, although they have lived for a long time in the foreign land. Their position is marginal people and they stand on the boundary of the two cultures.

According to Hyun (1977:79), he states the Korean-American pastor's marginal attitude, "Korean-American Christians including Korean pastors still have their minds in Korea, and only their hands and feet are here in the United States." The Korean-American pastor has wanted to preserve the Korean traditional culture in this foreign land. The more they are absorbed in their faith to the traditional thought, the more their attitude of life may depart from the present. According to Yu (1988:46), "the thought of the Korean church is fixed on the next world."

It was an undeniable story that the Korean-American pastor has experienced several problems such as culture shock and identity crisis. The traditionalist as a sojourner has avoided coping, incurred problems from the foreign culture, and has reinforced their sojourner mentality. As a result, such attitude of the traditionalist approach may cause a severe identity crisis. According to Erikson (1959:102), he defines that, “both a persistent sameness with oneself and persistent sharing of some kind of essential character with others.” This means that it is necessary to clarify identity through connecting with other relationships. If so, the sojourner mentality is not recommended to establish each individual identity. The sojourner mentality of the Korean-American pastor as the traditionalist has been described as the attitude of rejection and regression (Yu 1988:129). Their approach to the culture shock and identity crisis does not involve actively coping, but rejecting or regressing from the foreign land.

For the traditionalist, all human problems are regarded as clear-cut and have a right answer (Yu 1988:130). They believe that human problems are able to be solved through the traditional Korean spiritual methods in any circumstances. Furthermore, the feeling of loneliness, culture shock, and severe identity crisis in the foreign land results from the consequence that we do not recognize our God-given identity. They also emphasize that the pure identity can be originated from the traditional thought in the Korean conservative trend. Like this approach, the Korean-American pastor has tried to solve their problems.

The most important crucial issue of the traditionalist is obstinately to preserve Korean native identity. Like Erikson’s indication (1964:32), if men grow up in the society without recognizing their own identity in life, self-abnegation may follow. As we know, the American society is a pluralistic society. There are many differences and complex people in the pluralistic society. Therefore, it is absolutely important to have a cooperative relationship with one another. Furthermore, we as Christians received the command from God that we have to love one another and

connect to difference. It is necessary to recognize and understand each other's existence in the community, and to learn to live together in the world that God has created. However, in the case of the traditionalist, identity is fixed and is considered an unchangeable factor. In contrast to the traditionalist, an identity has a character that can change depending on the surrounding circumstances or the nature of one's life situation (Dixon & Sands 1983:223).

When we respect the traditionalist in the biblical perspective, Brueggemann indicates that the thought of the traditionalist is not biblical (1979:115). It may be dangerous to absolutize one's identity and, to be hostile to one another, because it may deviate from God's command that accepts all human nature. If Korean-American pastors have the traditionalist's thought and they use it in their pastoral context, they may be confused between the two cultures. They may obstinate their traditional methods in applying pastoral care for them. Furthermore, they may wrongly guide their congregation members by their thoughts.

Therefore, the Korean-American pastor has to remember their clear position and recognize the gap between the homeland and the American host land. Although it is important to have such minds to preserve the Korean traditional religious and cultural heritages, the traditionalist may neglect the particular situation of Korean-American pastors. In addition, it seems that the traditional approach to the Korean-American pastoral care is more possible for the first immigrant generation; however the second or third immigrant generations mostly have been assimilated to the American culture.

Korean-American pastors have to know that they live in a pluralistic society and an ecumenical community. Thus, nostalgic nationalism, selfish pietism, and sectarian commitment are not appropriate when we consider the Christian world view that all humans live together in cooperation. The traditionalist approach to the Korean-American pastoral care is not a sufficient source to establish a pastoral care

approach for Korean-American pastors, because it does not consider the life context of the surrounding culture. Consequently, for the Korean-American pastor who lives and ministers in a pluralistic society, the traditionalist approach shows many significant limitations in responding to pastoral care for Korean-American pastors.

4.3.2 The Ethno-centric approach

In contrast to the traditionalist approach, the ethno-centric approach to Korean-American pastoral care is to regard social marginalization as a holy status, glorify life in the United States, and take the Korean immigrants' life very seriously. Both the traditionalist and the ethno-centric approaches were started by the Korean immigrant theologians; however, the character of both is opposite. The ethno-centrist approach emphasizes the life experience in the United States, and it has a significant meaning that we preserve our status as well as establish ourselves in the new world.

The two Korean-American theologians who provided the ethno-centric approach were Sang Lee and Ha Kim. Through their major publications, the ethno-centric approach will be examined. The theologians commonly have tried to find their theological thought in the Bible. For example, Lee's theological theme emerges from the model of Abraham's pilgrim journey (Kim & Lee 1980:37-40). He says that we have been called by God to be immigrants in the new world like Abraham, although we are strangers and exiles (Lee 1980:37). Kim, however, indicates that Exodus has a great role to explain his immigrant theology and the immigration itself is God's calling to be a great nation in America (Kim 1979:23). Their attempts to reinterpret the meaning of Korean immigrants are valuable to inspire the Korean immigrants' identity and formulate the Korean immigrant theology.

Kim says (Kim 1979:25), “Koreans’ immigration to America is a “sacred calling” and, therefore, marginality itself is a sign of divine election of the Korean immigrants,” because God has chosen Korean Christians to be a second Israel. Lee’s publication was based on his childhood’s immigrant stories and personal experiences in the United States. For Lee, marginality is no longer invaluable to the Korean immigrant. Instead, marginality is a valuable sign as God’s chosen people can realize that they are God’s divine nation. It shows a great deal of difference between the traditionalist and the ethno-centrist.

Kim also agrees with Lee that Koreans’ emigration to the United States has been operated in God’s divine will (Kim 1979:24). He believes the scripture in 1 Cor. 1:27, “God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong.” Therefore, Kim compares Korean immigration to the third Canaan. The first Canaan meant the Biblical Exodus event and the second Canaan was that the Puritans came to the United States for freedom of faith (Kim 1979:58).

Although Lee and Kim help to improve the identity of Korean immigrants, their immigration theologies have some criticisms in processing their theological idealization. Thus, we can clarify their ethno-centric theological assumptions. In fact, their theological interpretations have influenced pastoral care for Korean-American pastors as well as Korean immigrants who have tried to adhere to their pastoral context.

However, there are several limitations to apply to the Korean-American pastoral care in Kim and Lee’s arguments. First of all, their definition of Korean immigrants may be excessively ethno-centric. For Kim, he described the Korean race as God’s chosen or elected nation. He views the Korean race as apparently different from other races such as Native Americans or African-Americans. Furthermore, Lee indicates that the marginal status of the Korean immigrants is a sign of the divine

election of God (1980:30-40). If God called the Korean immigrants as His divine nation, were other nations ignored from God's divine selection? Are there any reasons why God particularly chooses the Korean immigrants?

In fact, we can see that God is never exclusive and His divine character is loveable and acceptable to all humans. In addition, all races whether red, yellow, black, brown or white are the same and sacred in front of God, including Korean immigrants and other races. All races are equally God's holy and sacred people. Consequently, Kim and Lee's emphasis excessive superiority of the Korean race may be an example of their racial prejudice, and their thoughts may bring discrimination.

Another criticism of Kim and Lee's assumptions is that Kim especially compares the Korean immigration to the Canaan Exodus event in which the Israel people immigrated to Canaan from Egypt in order to escape from slave status. However, he seems to misunderstand what motivate Koreans to immigrate to the United States. Have many Koreans immigrated to the United States for their freedom, as the Israel people immigrated to recover their freedom? If so, is the Korean homeland the land of slaves like the Egypt?

As mentioned in Chapter II, we knew the reason why many Koreans immigrated to the United States. There include reasons such as better education for their children, better personal lives, and economic success. Many Korean immigrants never immigrated to the United States for their freedom or to escape from any slave status. Furthermore, the Korean homeland is not comparable to Egypt. In this regard, Kim's Third Canaan thought may include excessive, self-contradictory and ambivalent ideas.

Lee emphasizes that marginality is a sign of sacred calling from God. In addition,

he says that all Christians have to be marginalized to confirm the identity of Christians who are called by God as the divine people (Lee 1980:65-70). Therefore, Lee regards the immigration of Koreans as the process of being marginal like the Canaan Exodus event. The immigration itself is very significant to Korean-Americans because they will be able to be recognized as having a marginal status (Lee 1980:69). However, the salvation is God's graceful gift for sinners and it is done by His will (Berkhof 1996:519). Human will or action is never related to the event of salvation. The immigration itself can be regarded as the expression of human action. Thus, the process of salvation and the action of immigration is never harmonized and treated equally.

Furthermore, Lee's understanding of salvation is that the marginality of Korean immigrants may contravene the biblical justification. He insists that marginality is sacred (1980:44). If we follow Lee's assumption, salvation may be universal and general. According to Brueggemann (1979:190), he says that if we emphasize the process of salvation for the marginal, it equally neglects another important tradition, the theology of salvation. Thus, immigration should never be marginalized with the event of salvation.

In addition, the marginality may be described as the dark symptom of a society (Merton 1968:320-322). The marginal persons or groups can sometimes be clarified as the isolated persons or groups. Furthermore, they can be victims of the rigid social system or prejudicial culture (Merton 1968:320). There will be many ironies to express them as God's chosen people. The ideal biblical society is that all humans live and love together without any isolation and hostility about different races, colors, sexes, social classes and economical positions.

However, biblically speaking, modern society has been corrupted by sin and all human relationships are broken. Meland says that the problem of sin has influenced human relationships and the covenant itself has lost the meaning (1976:198).

Consequently, Lee's understanding of the marginality excessively glorifies the marginality in distorting human problems. Rather, it may ignore the dark symptoms of modern society and result in justifying a sinful society.

It was true that many early Koreans immigrated to the United States to achieve their dreams. In fact, some of them have achieved their dreams; however, the others have suffered due to several difficulties in the foreign land. Korean immigrants are never in the majority. They are just marginality, and they have experienced isolation and loneliness in American society. If they are chosen people and the immigration is the divine calling from God, their lives should be filled up with satisfaction and happiness. The current reality is directly opposite to the ethno-centrist conception. Furthermore, the ethno-centrist may mislead the reality to the unrealistic context.

On the other hand, the identity itself may be illusory and false in the ethno-centric thought, if each identity is abstractive as a "chosen people" or "elected people." The people who have false identity may become self-defensive or exclusive to others (Erikson 1964:150-155). It is possible that the exclusive group may have uncomfortable thoughts in their belonged society because they think that they never associate with un-chosen people. As a result, these will lead them further into the ethnocultural enclave with the concomitant deeper and wider isolation in the pluralistic society like America. Thus, the ethno-centric approach plays a role to support and encourage the Korean-American immigrants' chronic sojourner mentality.

4.3.3 The Adoptionist approach

As one of the alternative movements that are against the traditionalist approach, the

adoptionist approach has been introduced by some Korean-American pastoral theologians. The selected Korean-American pastoral theologians are Steve Shim, Changsoon Lee, and Taeki Chung. They are influenced from Dr. Howard J. Clinebell and they utilized his pastoral psychological approach (Shim 1977:46). They also attempt to apply Clinebell's pastoral approach to the Korean-American pastoral context. The adoptionist approach has utilized a psychological method to the cross-cultural problems of marginalization. The adoptionist sometimes has indicated irrational factors of the traditionalist. Lee says (1978:2),

It is true that the Korean churches are playing important roles in the community, but the problem of the relevance of Christian ministry for the immigrant community has been increasingly raised. There is a criticism in the community that the ministry of the Korean churches has little relevance to the immigrants who are in a different situation from the one in which they were before they came to America.

Shim, Lee and Chung take the same approach, a psychological growth approach. However, their viewpoints to the Korean-American immigrants' problems are different. For Shim, identity crisis is one of the most significant problems of Korean immigrants (1977:17-19). He judges that it is important to establish the right self-identity because Korean immigrants may be confused about their identity between the native culture and the new adopted culture (Shim 1977:18-19). Shim indicates that the identity crisis of Korean immigrants can be solved by achieving self-actualization, and he suggests that Clinebell's growth approach is the most appropriate in order to solve the identity crisis (Shim 1977:66-69).

Lee has a different thought from Shim. Lee thinks that value conflict is an essential problem of Korean-American immigrants (Lee 1978:2). Value conflict in Lee's thought becomes the attitude in dealing with the determination of the conflict. Therefore, the conflict can provide an opportunity to develop human potentialities. According to his suggestion, the most important way to reduce human problems is to foster self-actualization. In this regard, the ultimate goal of pastoral care for

Korean immigrants in Lee's pastoral thought is to recover new value and life, and he thus views that Clinebell's growth approach can help to make it (Lee 1978:89).

On the other hand, Chung indicates cross-cultural stress as the core problem that has to be solved for Korean immigrants in America. Chung says (1983:3); "Most Korean-Americans, as first-generation immigrants, are experiencing some degree of extra-normal stress as a result of their cross-cultural environment and adjustment thereto." He views that many Korean immigrants may often meet and experience cross-cultural-stress in adjusting to American society. After all, the best way to reduce their cultural stress in their immigrant context depends on whether they respond to the stress effectively or not, and Chung believes that Clinebell's psychological approach can provide useful possibilities to respond to stress:

The effects of this cultural strain added to that generated by the routine daily life will ultimately be either creative or destructive. The primary determinant in this outworking process is the knowledge and use of creative stress management. Crises in individuals populating the Korean-American community are most often a result of inadequate or improper response to stress situation (Chung 1983:4).

Therefore, Chung has been also one of the members who pursue Clinebell's growth psychological approach and he has tried to apply it to the Korean immigrants as well as Korean-American pastors. Chung especially bases his pastoral care approach from Howard Clinebell's book, *Basic Types of Personal Counseling*, and he progresses his thought based on the methods of supportive counseling methods (Chung 1983:33).

However, the adoptionist has weaknesses that ignore two important facts. One is that the hypothesis of the pastoral care approach has to bear in mind the special life context to which people belong. According to Meland (1964:10-21), a theology can be the product of a special cultural situation and it is undeniable that theology itself is under the influence of the culture. Another weakness is that the Korean-

American pastoral context has a unique character. This means that the pastoral care model should be originated from the unique Korean immigrant context, and it has to have such background. However, their adopted psychological approach itself is one of the approaches that are appropriate to an American context. It has to be recognized that there may be some gaps between the Korean special cultural background and the American background. Furthermore, Clinebell's growth approach is intended for any counseling situation of the American setting.

It is necessary to examine the brief description of the growth approach of Clinebell. The assumption of his approach is based on "the self-actualization tendency" and "the wisdom of the organism" (Clinebell 1979:45). His concepts are originated from humanistic psychology theories, especially Abraham Maslow, Carl Rogers, and Fritz Perls (Clinebell 1979:45-47). Clinebell believes that the self-actualization tendency and the wisdom of the organism can bring a highly optimistic view of human nature and its potential. In fact, many Americans have dreamed unlimited possibilities in the American history.

Furthermore, along with the development of psychology, various psychotherapies and counseling skills have appeared and many pastoral writings in relationship with self-realization or self-actualization have been published (Holifield 1983:275-276). The function of pastoral care in the church has been emphasized and various human psychologists such as E. Fromm, A. Maslow, and C. Rogers have great roles to nurture and enhance pastoral care's development (Holifield 1983:266). Consequently, the psychological trend affected Clinebell's pastoral theological thoughts, and his growth psychological approach.

On the other hand, most Korean immigrants come to America in order to achieve their successful dreams. Although they have experienced several difficulties while staying in the United States, their optimistic dreams toward success in the foreign land have still been continued. In addition, many Korean-American pastors have

preached the sermons that encourage the Korean immigrants and try to provide strong confidence to them (Jung 1983:150-165). When we consider why many Koreans' immigration has continually increased, the optimistic thought of Koreans in relation to the American dream has still persisted. In this respect, it is true that Clinebell's growth approach may provide Korean immigrants a helpful motivation and inspiration in order to live successfully.

However, it has to be indicated that the human psychology that growth approach is basically originated from emerged under the influence of an anti-cultural idea which interprets society as evil (Yu 1988:166). According to Browning (1974:107), a pastoral theologian, he criticizes human psychology that has affected Clinebell's pastoral care approach and indicates some perspectives in relation to the disadvantages of anti-social human psychologist:

The potentiality of evil seems to rest in man's susceptibility to socialization. Try as one will, one cannot find anything in these writers such as Rogers, Schutz and Perls which goes beyond this point of view. It is in and through the process of socialization that man's otherwise trusting, loving, and growth-oriented nature is thwarted, repressed, inhibited, and otherwise rendered incongruent or neurotic. All of these writers acknowledge that in order to grow into adulthood, infants need warm and supportive environment without internalizing any of its values from the 'outside' that one becomes disassociated from one's own experiencing, and when this occurs, people will inevitably become destructive to themselves and to their neighbor (Browning 1974:107).

The anti-cultural thought may lead to the social denial or resistance to the growth of one's nature (Browning 1974:107-108).

On the contrary, humanistic scholars do not recognize the one-sidedness of the essential goodness of human nature. Furthermore, humanistic biologists indicate that there is an essential dual nature of humans that is both good and evil (Vitz 1994:39). In addition, Krister Stendahl, a biblical scholar, argues that the dualistic

human nature that is the good and the evil exists in the Christians' life, and all humans struggle with the good and the evil in their lives (Stendahl 1976:33). Rather, Kraft says (1979:291), "theologizing is a matter of dynamic-equivalence transculturation and, of witness to Christianity in terms of culture. All theologizing are the culture-bound of interpretation and the communication of God's revelation." Therefore, humans and culture should never be separated; on the contrary, they have to be faithful to one another and search for one another's co-existence.

Furthermore, the self-actualization or self-growth cannot compare to the mature spiritual status of Christians. There are many limitations to reach the idea of spiritual maturity by the assumption of human psychologists who believe that self-actualization can help the growth of spiritual maturity (Holifield 1983:311-322). Brueggemann indicates (1979:122);

The maturity of which Paul writes is not the maturity of self-actualization, self-discover, self-assertion, self-realization, but it is life lived toward this other One (God) in gratitude and awe.

Human maturity can be obtained in the faithful and responsible relationship with one another, and it is also prescribed as a sincere pattern of individual life in front to God. Therefore, the ultimate goal of pastoral care has to pursue the true Christian typical life pattern (Hulme 1981:9). Furthermore, pastoral care has to make Christians nurture the people of God who form a congregation and society. In order to do it, it is the responsibility of pastoral theologians who have to focus on the ordinary lives of people who are stimulated to fulfill their potential in various lives's dimensions including personal and spiritual needs (Lapsley 1985:246).

In spite of the significant weaknesses of the growth approach, the Korean pastoral theologians, Shim, Lee, and Chung have seldom mentioned the above issues. They sometimes uncritically seem to adopt the growth approach and regard that approach

as the most appropriate for Korean-American pastoral care. Currently, many Korean immigrants still have been arriving in the new world with their optimistic possibilities. However, when they start to adjust to their new life, they come to realize that their fantastic dream is an ungrounded thought that is not based on realistic facts. Furthermore, Korean immigrants have to confront several problems such as cultural shock, language problems, and social discrimination. In this respect, the indication of Yu is very significant;

The crucial issue in Korea-American pastoral care is not how to enhance unlimited self-growth or self-actualization but how to help Korean immigrant Christians pursue a faithful life in the midst of their marginality and finitude. It is one of the major pastoral functions of Korean churches to help the immigrants build new lives, from the beginning of their life in America, not upon a fantasy or illusion, but on a realistic assessment of the chance for success as well as definition of success (Yu 1988:170-171).

However, it is undeniable that the growth approach has preoccupied Korean immigrant pastoral care, and it may be especially attractive to Korean second generations because they have been deeply assimilated in American culture. In fact, as noted earlier, one of the most serious issues that the Korean second generation may experience is an identity crisis (Lee 1994:36-45).

From the above critical review of the growth psychological approach, I can indicate that the adoptionist approach to the Korean-American pastoral care does not bear in mind the realistic facts of Korean-American pastoral context. Therefore, although it is true that the growth approach encourages Korean immigrants to live in a foreign land with strong confidence and assurance, we have to remember that the growth approach itself as a pastoral care approach has mistakes that distorted the essential meaning of immigration.

4.3.4 Summary

The main purpose of this chapter has been to critically review the three pastoral approaches that are significant sources in establishing a pastoral care approach for pastors in the Korean immigrant context. I have reviewed: 1) The Traditionalist approach, 2) The Ethno-centric approach, and 3) The Adoptionist approach. The three approaches have been evaluated based on their ultimate goals of pastoral care, their appropriateness to the given pastoral context, and on their inadequacies. They can provide a source for establishing a new pastoral care approach for Korean-American pastors. Above all, the adequate pastoral care approach for pastors has to include the fourfold Christological pastoral function such as healing, sustaining, reconciling, and guiding. Furthermore, its characteristics have to acquire the flexible possibility to respond to any circumstances very actively (Gerkin 1997:88). Consequently, there are some significant limitations that the three representative Korean-American pastoral care approaches apply to the Korean immigrant context, because each of them neglects or excludes some integral characteristics.

The Traditional approach glorifies the Korean traditional heritages. Because the old native Korean heritage is regarded as an absolute and ideal experience, the traditionalist approach can cause social alienation due to the excessive excitement of sojourner mentality. Therefore, the traditionalist approach to Korean-American pastoral care is inadequate as a resource to establish a pastoral care approach for Korean-American pastors.

As a reaction to the traditionalist approach, the ethno-centric approach has emerged. In contrast to the traditionalist approach, the ethno-centric approach glorifies immigration itself, and describes it as the holy action by the divine elected people. As a result, marginality may be embodied and spiritualized as a false identity and security with the divine ethno-centrism. Therefore, the ethno-centrist approach

distorts the true meaning of immigrant existence to Korean immigrants, and may play a role in misunderstanding and recognizing the realistic needs of Korean immigrants. Furthermore, the ethno-centric approach may bring a serious confusion to the spiritual and moral standpoint of the social nature of humans.

Another reaction to the traditionalist approach is the adoptionist approach to Korean-American pastoral care. However, due to their uncritical adoption of the western thoughts, the adoptionist definitely failed to integrate the cultural context of Korean-American immigrants. Although the growth psychological approach made by Clinebell seems to provide unlimited possibilities and potential resources to the Korean immigrants, in the final analysis, the self-identity in the relationship with one another may be lost so that Korean immigrants may experience the most serious identity crisis or cross-cultural stress.

Consequently, the adoptionist approach is also inadequate like the traditionalist approach and the ethno-centric approach as a resource for making a new pastoral care approach for Korean-American pastors. Therefore, a proposal for a more adequate and effective new pastoral care approach for Korean-American pastors is required.