

CHAPTER 5: TOWARD A NEW APPROACH OF PASTORAL CARE FOR KOREAN-AMERICAN PASTORS IN THE UNITED STATES

5.1 Introduction

Pastoral care is a human phenomenon and it focuses on the ordinary lives of church members across cultures. Strictly speaking, pastoral care has to concentrate on caring for people who are influenced by various environmental factors and engage them in order to more actively approach these realities. Gerkin says (1997:88), “Not all of God’s people will need pastoral counsel; all people, however, need the nurtured and support of a caring environment.” It is especially important for pastors to be able to approach and solve effectively whenever they confront several pastoral crises in their ministry context through appropriate pastoral care. As a result, pastoral care has to show troubled pastors how they are helped, cured, and nurtured by their pastoral capabilities.

The intention of this chapter is to suggest on an alternative approach to pastoral care for Korean-American pastors. The approach is intended to reduce several ministry-related problems of Korean-American pastors and contribute to improve the Korean-American pastor’s ministry successfully. The pastoral care approach is also based on the Christological fundamental way with healing, guiding, sustaining, and reconciling.

The alternative approach is concerned with pastoral care in relation to the nurturing of Korean-American pastors, and takes cognizance of the biblical and theological basis of pastoral care. In fact, the work of pastoral care is the image of Jesus Christ

who is revealed in the Gospels. The event of revelation of Jesus Christ who is descended and is incarnated for the salvation and healing of all humans is embodied through pastoral care.

What should be the approach of the Korean-American pastor in the United States who has to manage various religious functions for dealing with emotional, psychological and spiritual problems? How do pastoral care-givers approach or take into consideration these problems? The alternative approach will help to promote Korean-American pastors' works either by healing their past sufferings or overcoming their future sufferings.

Two main purposes were involved in this thesis as mentioned in chapter I. First of all, this thesis was to explore the experiences of Korean-American pastors in relation to their pastoral context and to analyze the sources of the issues these pastors face and what causes them to seek pastoral care. Secondly, the thesis attempts an alternative approach for helpful pastoral care for Korean-American pastors. Before suggesting the alternative approach, I have reviewed some approaches to the Korean-American pastoral care.

In *The Christian Pastor*, Oates has written a useful volume full of insights on shepherding as both a science and an art within clinical and historical settings. This view of Christian shepherding should be a central issue of concern for pastoral care for Korean-American pastors in order for the pastoral care to be a viable tool for the Korean-American pastor. The pastoral care approach will be integrated by using his book, *The Christian Pastor*; which deals primarily with the counseling dimension and offers his practical theology method.

Furthermore, this chapter is concerned with how Oates' approach of *The Christian Pastor* can be applied to a relevant and meaningful application of pastoral care for

Korean-American pastors in the United States. The goal is an integration between his pastoral theology and my empirical research. I will address Oates's objective of his pastoral care approaches and offer some critiques.

5.2 Author

Wayne E. Oates is a native of North Carolina. He received the Bachelor of Divinity degree and the Doctor of Theology degree from the Southern Baptist Theological Seminary (Stemley 1961:ix). He taught Philosophy and Psychology at some colleges and worked as a chaplain for some local hospitals.

He then became a professor of Psychology of Religion at the Southern Baptist Theological Seminary in 1955. He was also a member of the Editorial Advisory Board of "Pastoral Psychology" and "The Journal of Pastoral Care" (Stemley 1961:ix). He was a pastor, pastoral counselor, Chaplain, clinical pastoral supervisor, and professor. In addition, he wrote and published over 50 books in relation to pastoral care and counseling.

Oates has tried to reveal the human problems by using psychology. However, his pastoral approach has resulted in dealing with conversation between biblical and historical doctrines and the behavioral sciences (Mays 1968:74). Oates utilizes behavioral science as the method of Christian interpretation to the dynamics of pastoral care (Oates 1962:56-58). He has especially adopted these thoughts in religious practices. James E. Dittes views the method of Oates as one of the necessary attitudes of pastors who are interested in using psychology. He writes,

Primarily, he studies psychology so that he can better comprehend the fundamental realities of the universe in which he ministers, the disease within and between persons, the yearnings for forgiveness and freedom, the

conditions and terms in which these seem to be accessible, Second, the minister investigates psychological disciplines because he is concerned that he himself represent the ultimate verities as well as he can and because he knows that the degree and form of his representation are subject to psychological principles (Dittes 1960:149).

Therefore, the pastoral works of Oates have tried to relate relevant psychology to pastoral theology and pastoral care.

5.3 Pastoral care approaches of Wayne Oates

The pastoral care approach for this thesis is based on shepherding which deals in some fundamental way with healing, guiding, and sustaining. The approach is concerned with pastoral care in relation to the healing of the pastor, and takes cognition based on the Bible of pastoral care for the Korean-American pastor as God showed us in His message in the scripture. Therefore, the emphasis of this section is on the meaning of pastoral care for the Korean-American pastor as the basis for the revelation of the gospel, and relating the approaches of Wayne Oates to pastoral care for the Korean-American pastor.

As a researcher, one of my primary responsibilities in pastoral care is to provide a faith interpretation of Korean-American pastors' ministry-related sufferings. According to Oates (1989:14), "identify her relationship with God, how she perceived or interpreted God, and to identify her concern for God and herself." My task is to show how Korean-American pastors interpret God who is interested in their problems or sufferings through Oates' pastoral care approaches. Oates then says (1982:17);

Gripped by awe in the presence of the mysterious and tremendous crises of life, you can be secure in the fact that people both want and expect you to be present at their time of testing.

Therefore, the pastoral care approaches of Oates give helpful conditions that a researcher can introduce into the relationship between the Korean-American pastor's pastoral care issues and Oates' pastoral care approaches. These approaches will help the pastors' understanding and assessment in connecting the theological dimension of pastoral care to the personal dimension. Although the pastoral care approaches need what kinds certain implications, these will be looked into the next section.

5.3.1 The pastoral self-identity of the pastor

As examined in chapter III, Korean-American pastors experience self-identity confusion. Above all, they experience many cases in which their personalities were damaged, including their pastoral identity. Congregation members sometimes have a tendency to regard pastors as secular employees. When the congregation members think of the position of the church, they may not want to manage it like they manage their business in the secular world. If they are the boss of their businesses, their pastors may be regarded as one of their employees. They think that, "ironically, people sometimes do not respect pastors as divine Christian workers.

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. It is undeniable that this is the biggest burden to pastors." Here, Korean-American pastors are confused about their self-identity and whether they are the servant of God or simple employees who are employed by the congregation members' needs.

Oates begins the chapter "The Identity and Integrity of the Pastor" in *The Christian*

Pastor as follows:

You as a pastor are justified by your faith relationship to God in Christ, to yourself, and to your faith community and not by the tasks you perform. Therefore, this is a shift from a task-oriented, work-centered meaning of your existence as a Christian pastor to an identity-centered and being-centered integrity With clarity of identity and integrity of being, you as a Christian pastor do and do not many things. What you do is not determined by the other-direction of the most recent demand laid upon you. Your functions are determined by your inner sense of identity and integrity or lack of it. The major trust of your dialogue in prayer with God, in conversation with yourself and your family, and in interaction with your faith community of the church is, then, the clarification of your identity and the focus of the integrity of your "personhood" under God (Oates 1982:128-129).

Oates states that the self-identity of pastors is connected to God in Christ. Self-identity is not determined by the pastoral works. The Christian pastor has to carry out a shift from a task-oriented and work-centered meaning of their existence to an identity-centered and being-centered integrity. He defines the Christian pastor as "a person called to minister in the name of Jesus Christ, the good shepherd, who knew his sheep and called them by name" (1982:12).

The pastor is a worker of God who carries out the command of God. In this respect, to the Christian pastor, there is no choice whether or not the pastor has responsibility for the work of God. Although not everyone holds the pastor in high esteem, it is encouraging that many Christians still regard their pastor as a symbol of God. There are some people who seek the help of the pastor because they think that "the pastor symbolizes the presence of God as a loving father and as the center of moral rightness" (Oates 1982:47) has remained. Due to their sense of God's presence and the response to the pastor as God's man, Christian pastors have to remember the embodiment of conscience as God's divine servants.

The meaning that the pastor represents Jesus Christ may bring another function to the pastor. One is that Jesus Christ empowers the pastor with His divine missions such as salvation, healing, and redemption. The relationship between the pastor and

Jesus Christ is grounded in the trust of one another. Another function is that the trusted relationship makes the trusted motive and it can be acted as the symbolic significant role of pastoral care to the pastor (Oates 1982:52-53). It is in terms of the pastor's perception and fulfillment to respond to the people of God. As a representative of the love of Christ, the pastor can be "affected greatly by the history, the tradition, the personal opinions, and even the passing whims of this group of people" (Oates 1982:66). Therefore, Oates challenges the Christian pastor to perceive and identify their significant pastoral self-identity in relation to God's divine missions.

The most important question that Korean-American pastors ask themselves in relation to their self-identity is, "Am I a pastor? Or "Who am I as a pastor?" They are confused about their pastoral identity. Sometimes, they experience a great deal of disappointment or betrayal from their congregation members. At that moment, they may agonize about their pastoral identity and calling. Furthermore, they may struggle with God in relation to their pastoral vocation and God's will for them. It is very difficult for Korean-American pastors as servants of God to endlessly submit.

Furthermore, Korean-American pastors may experience financial problems because their churches are not strong enough to support them fully. Some of them have to have part-time jobs to maintain their lives. This may connect to their pastoral identity. One of the Korean-American pastors who participated in an interview said, "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." Although they know that God is responsible for their all lives including their future and families, they may agonize about whether they are truly loved servants of God. They may regard that their part-time job itself can be an action that they do not trust God. In this respect, their difficult financial situations may influence their

pastoral identity.

On the other hand, it is very meaningful that Oates indicates in *The Christian Pastor* that the pastor has to change their thoughts in relation to their pastoral identity from a task-oriented or work-centered identity to a person-centered identity or being-centered identity (1982:128). Therefore, Oates encourages that Korean-American pastors have to find out their pastoral identities in their essential existences: who they are, what they do, and who give them the divine works. In addition, he says that pastors have to remember that they are called as the representatives of God in the name of Jesus Christ who is a Creator of right relationships between God and man and the great shepherd.

However, Oates misses the most important aspect of pastoral identity to the Korean-American pastor. It is undeniable that the strong commitment to ministry works is a significant motivation for the Korean-American pastor. Traditionally, Korean pastors emphasize that they can feel their pastoral identities when they are involved in the divine works. Actually, I observe that many Korean immigrant parishioners feel that their pastors prepare for the sermon in the church or pray for them in the chapel when the pastor's car is in the parking area of the church. When one of the parishioners phone to the pastor's home at noon and the pastor receives the call, the parishioner seems to think that the pastor is neglecting his pastoral work. Korean-American pastors know these facts well. Korean-American pastors have a pastoral identity that connects them to God and characterizes that they minister the true work of God.

Korean-American pastors have been respected by their parishioners when various apparent developments of the church are present, such as the greatest renewal of the church, the significant contribution for the community, or the achievement of the church's purpose. The more Korean-American pastors develop their pastoral skills and minister actively, the more they acknowledge their pastoral identities.

Therefore, person-oriented pastoral identity cannot give a significant meaning to the Korean-American pastor. According to the indication of Lee (Lee 1994:243), “person-oriented pastoral identities often become a shadow side of the pastoral identity of many Korean-American pastors.”

5.3.2 The pastoral role of the pastor

In addition to pastoral identity, the formation of pastoral roles is an essential pastoral care issue for Korean-American pastors. Korean-American pastors experience many frustrations in relation to their roles. They have to manage various functions beyond the religious role because of several special characteristics as an immigrant church. One of Korean-American pastors says, “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 rightly maintains God’s church.”

In order to manage the pastoral works and respond to Korean immigrants’ various desires, the roles as pastoral care-givers and social supporters are required of Korean-American pastors. Consequently, they may feel some difficulties in understanding their unique pastoral roles and they may confront serious struggles about how they do God’s divine works or the secular job like the confusing of their self-identity. Therefore, it is absolutely necessary to be clear about Korean-American pastors’ pastoral roles as the servants of God in maintaining the work of God.

Oates describes the role and function of the pastor in *The Christian Pastor*. He says (1982:9), “You as a Christian pastor think of yourself at your best as being a shepherd of the flock of God and a minister of reconciliation whose task is the care

of souls in face-to-face relationship with individuals, families, and small groups.” He summarizes the role and function of the pastor as a congregational leader, pastoral counselor, and church administrator. In fact, there are many roles and functions to the pastor. However, the above things are the main works for the pastor.

Above all, Oates describes the pastor as a teacher and guide of God’s presence by using 1 Tm 3:1-7, Tt 1:5-9, and 1 Pt 5:1-4 (1982:73-89). In order to do teaching ministry, the pastor has to be capable of teaching through any methods to congregation members (1982:92). In addition, the pastor can enjoy the teaching ministry and feel divine pride as the messenger of God. The discipline and guidance to God’s people is one of the greatest roles of the pastor.

Preaching is also viewed by Oates as one of the important pastoral roles of the pastor. Oates is a pastoral theologian. However, while he emphasizes the necessity of pastoral care and utilizes the appropriate counseling techniques, he regards preaching as one aspect of pastoral care, although he tried to distinguish between pastoral care and pastoral counseling (Oates 1982:114-119). Oates’ pastoral works blend the pastoral theological therapeutic and the practical ministry. He refers to preaching as “therapeutic preaching” (Oates 1958:71).

In fact, Hiltner also points out that the preaching role of the pastor has to be pastoral (1958:240). He says (1958:32), “Whatever his specific occupation within the larger calling and profession of the ministry, every minister must serve as shepherd; and therefore, among other things, he must be a pastoral theologian.” Thus, the preaching role of the pastor can effectively help and heal troubled persons.

Oates mentions that the pastor is also a worship leader. He states (1982:150-151), “The relationship of a pastor to individuals, groups, and congregations undergoes a metamorphosis in the act of worship. Consciousness of the pastor’s presence fades

out and awareness of the real presence of God reaches its zenith.” The pastor can show the presence of God as an embodied image through worship, and congregation members can realize the supreme worth of God such as holiness and mightiness.

However, as far as I experienced in the Korean immigrant church in the United States, many Korean-American pastors struggle with their distorted pastoral roles. Especially due to the multiple characteristics of Korean immigrant churches, they relate to these issues and feel confused pastoral roles. I want to cite the story of one of the Korean-American pastors, “The special characteristics of 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 important keys to decide the existential purpose of the church.”

The Korean-American pastor has to satisfy all desires or expectations of congregation members. In fact, it is very burdensome to the Korean-American pastor because the congregation members’ needs are various and they sometimes require excessive responsibilities of their pastors. Therefore, there are many complicated cases that Korean-American pastors have to handle beyond their unique works such as preaching, teaching, guiding service, and pastoral care.

Furthermore, Korean Christian immigrants have an ironical factor. They have a tendency to think that pastors have a responsibility to live holy because it is biblical and the pastoral job is different from the secular job. Due to the tendency, they regard pastors as perfect people or as God’s devoted servants. In fact, they hope that pastors live very holy because they cannot live like this. Otherwise, pastors are

humans and it is easy for pastors to make mistakes and have some weaknesses. One of my previous points from chapter III illustrates this, “It is a paradoxical situation. It is undeniable that this is the biggest burden to pastor.”

Their dilemma in relation to their pastoral role is not only a stressful, harmful, and severe burden, but also a serious factor that demolishes the pastoral vocation itself. Under this situation, the potential growth of the Korean immigrant church can never be expected. If we view as one of the extension of the kingdom of God, it can consume energies. However, Oates challenges the pastor to continually create, discover, confirm, and identify their unique pastoral roles. Sometimes, pastors have to manifest their roles in public work or pastoral work. Oates writes in *The Christian Pastor*;

The vision must have been renewed daily in our Lord Jesus Christ through his worship in intimate communion with the Father, through his powerful interchanges with the expectations of his disciples, and through his responses to the shepherdless multitudes who sought his ministry. It can hardly be different for the Christian pastor today who is an authentic person under God, not just a walking job description” (Oates 1982:129).

Therefore, Oates challenges that Korean-American pastors have to have the certain knowledge of vocation that a job as a pastor is different than a secular job. It is important to remember that Korean-American pastors are called by God, and they should be for God.

However, one aspect of the pastoral role which is neglected in Oates’s book, *The Christian Pastor*, is also to confirm the calling from God. Oates indicates that pastors can maintain the role of pastor through their pastoral jobs. However, an individual calling is a prerequisite for confirming the pastoral role. Also, one’s sense of calling can be connected to pastoral identity. Oates overlooks the importance of one’s sense of calling to ministry from God. In general, Korean-

American pastors have their certain sense of calling to ministry from God. In addition they regard their pastoral role as the purpose of God's calling. Although Korean-American pastors minister with pastoral difficulties, they have been satisfied at their current situations because they believe that God's gifts and His call are irrevocable (Rm. 11:29). In this regard, Oates never indicates that one's sense of calling can motivate pastors to minister effectively.

5.3.3 The pastoral authority of the pastor

The issue of pastoral authority in Korean-American pastors is one of the most serious and necessary problems because they have traditionally emphasized the pastoral authority. In fact, the pastoral authority can be connected to the self-identity of the pastor very directly. However, there are some misunderstandings about the pastoral authority to the Korean-American pastor. In the Korean homeland, Korean pastors have a tendency to think that pastoral authority means an authoritarian or hierarchical system in the relationships between pastors and lay members (Lee 1994:240). Therefore, the stance of pastoral authority is mentioned as higher class among any relationships or systems. Of course, this may distort the true meaning of pastoral authority.

Oates mentions pastoral authority by saying that "it is one thing to discuss authority and its sources in the minister's life, but it is another to see this functionally" (1982:68). Oates explains that pastoral authority has to be found from the functional aspect. The pastor is a representative person of God. The certificate of being a pastor never means that pastoral authority is automatic. On the other hand, pastors can recognize their authority through doing the pastoral functions or works. The indication of Oates gives many significant meanings to the pastor.

Originally, Korean pastors have strong desires to show their pastoral authority as the representative of God. In this respect, Lee indicates (1994:241), “When pastoral authority is activated to serve other people, the pastor becomes an “authoritative” pastor but not an “authoritarian” pastor.” Oates challenges pastors that the true spiritual authority originates from the relationship to Jesus Christ who entrusts to us the spiritual power and authority in order to care for his people and church. We should not emphasize our authority in our humanities or personalities (Oates 1982:75).

If pastors concentrate on revealing their own knowledge, skills, or individual various pastoral methods to show their spiritual authority, the true divine spiritual authority from God will disappear because the real owner of the absolute authority is God and the human is only the representative. Therefore, the pastoral authority that Oates wants to explain is Christ centered. The mission from Jesus Christ is incarnated to the pastor in order that pastors carry out the roles of God through authority given by God (Oates 1982:77).

The pastor as a representative of God in his ministry will be served to pursue the divine will of God. Therefore, pastors can perceive their spiritual authority in fulfilling their symbolic roles in relation to people (Oates 1982:69-70). According to the commitment of pastors for their congregation members, people can naturally respond to pastoral expectations and it can be described as the response of authority of the pastor. Consequently, the expression and response of pastoral authority has to emerge from the trusted relationships in one another rather than the congregation members being forced to respond or subjected to accept it unconditionally.

Nevertheless, Oates never hesitates to express high regard for the pastor (Oates 1951:43). The most important reason is that the pastor is a person who solely does God’s works and he is devoted to them during the major portion of his life. Furthermore, the pastor and his pastoral works are determined by the election of

God and the public need of the church. The duty cannot be carried out by any replacements. The divine understanding to God and the accordance of congregation members' necessity are required to maintain the pastoral works. Here, pastoral authority of the pastor is emerged and embodied. Therefore, pastors have to recognize the above facts before seeking their authority.

Oates emphasizes that the pastor should earn the respect from congregation members or non-Christians (1982:100).

If you are a pastor, you have earned the respect of your community: that is, you are above reproach. You have not been laid hold of for disorderliness, indecency, and immodesty. This is not merely a matter of having kept up appearances before your neighbors, but rather that you have tested your own work before the community and actually have the approval and acceptance of those about you.

Oates obviously sees the pastor as both honored and respected because the characteristic itself comes from the commission of God. However, it may bring burdens with heavy responsibilities in relation to carry it out. In fact, many pastors have experienced the conflicts in relation to their heavy burdens. Oates more deliberately mentions this through biblical and historical sources, and in relating his behavioral science approach (Mays 1968:37).

Therefore, Oates' view on pastoral authority is to recognize that pastoral authority is essential and a pastor has special types. The spiritual authority has to establish on the competent and mutual relationships between the pastor and God or people. There are many functional factors to the pastor such as preacher, pastor, priest, pastoral counselor, teacher, and church administrator. However, pastoral authority will be evaluated by the revelation of the gospel continuously. What are the most important things that congregation members can find in pastoral authority from their pastor? Oates says that these are the sincere devotion to the community, personal integrity of the capability as the pastor, and appropriate responses to the

need of the congregation members (Oates 1982:96-127). Strictly speaking, these influence people and it is an inevitable fact that these are also required to the modern pastor.

However, in the case of the Korean-American pastor, their authority may be distorted or misunderstood. As mentioned earlier, Korean-American pastors think that their authority has been granted when they become pastors. It is as if they relate the certificate of ordination and authority at once. However, Williams indicates (1961:43), "The authority of the Christian ... to speak and act as a representative of God's forgiveness and his healing power is given only through the actual exercise of the pastoral office." The justification of having pastoral authority can be identified in actual pastoral context. In this respect, the pastor has to remember the true origin of pastoral authority.

In addition, the current serious issue in relation to their authority is the absence of real pastoral authority. The issue of authority relates to the headship in the Korean immigrant church. Korean-American pastors think that the headship in the church should belong to the pastor and it directly connects the pastoral authority. They believe that losing the headship is the same as losing their authority. It is a very sensitive thing that can cause several conflicts in the church. The Korean-American pastor says, "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, the congregation members 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." This is a very serious and urgent issue that faces Korean-American pastors, and they have to spend a lot of energy dealing with it. Consequently, the struggle of authority is a

serious burden to Korean-American pastors. The most important work of God that is entrusted to the pastor has been ignored or delayed while many pastors struggle with this problem.

Those pastors who have experienced the conflicts in relation to pastoral authority or who are ministering to the Korean immigrant church have to rediscover the true origin of pastoral authority and to readjust the understanding of maintaining it. Above all, pastors have to know that their authority comes from the commission of God rather than through any of their efforts. It may mean that it is necessary for Korean-American pastors to free themselves from the belief that the pastor naturally has to have all powers over everything.

On the contrary, according to Oates in relation to the origin of spiritual authority, he says (1982:68), “Your authority as minister does not arise from your relation to civil government, from your accrued education, or from your participation in a certain social class. These are incidental to your real authority as a representative of God, of Christ, and of the Holy Spirit.” The duty of a pastor is apparently different from a secular job. Furthermore, a secular job is necessary for the concerned person. However, the job of pastor only exists for God. Thus, before pastors take the spiritual authority, they should discover the true origin of pastoral authority.

In addition, Oates challenges pastors (1982:70-71), “You as a Christian pastor, then, are a representative of God, commissioned to bring the ruling sense of the presence of God to bear upon the conflict-weary lives of others. You are an apostle of redemption and reconciliation, a practicer of the art of communion with God.” Therefore, real pastoral authority is not to show any visible power but to pursue the essential meaning in carrying out pastoral authority. In order to do it, endless self-sacrifice and absolute trust toward God should be accompanied. Therefore, Oates concludes that Korean-American pastors have to have strong confidence that they are representatives of God and they have to be able to enjoy the real freedom as

mediators of reconciliation.

However, while ministering as an assistant pastor in a Korean immigrant church, I have perceived that many Korean-American pastors struggle with their congregation members in relation to the pastoral authority. In the pastoral context, many Korean-American pastors have experienced powerlessness or incongruity with their congregation members because they know that the immigrant pastoral context is different from the pastoral context in the Korean homeland. Korean-American pastors often evaluate their pastoral authorities in the relationship with their congregation members more than the relationship with God. Korean-American pastors prefer the center of relationship with others because their thoughts include “persona” identity (Hull 1990:142). He explains, “The persona is nothing real: it is a compromise between individual and society as to what a man should appear to be” (Hull 1990:142). Therefore, Korean-American pastors may experience the conflicts in relation to the pastoral authority in their pastoral context due to their basic thoughtful tendency.

Furthermore, Korean-American pastors stand on the boundary between two cultures: Korean culture and American culture. If American culture has a tendency to follow a horizontal structure, Korean culture has a vertical structure. These structures are opposite. However, Korean-American pastors experience both structures in ministering in the United States. Initially, they may be confused in the boundary of two cultures. Korean-American pastors have to pursue two cultures in order to manage general pastoral works. Thus, Oates’s indication includes a characteristic that fails to notice the Korean immigrant situation.

5.3.4 The empathy for the pastor

Almost all pastors may live in the unreal expectation of their life. They are often requested to be a superman or a perfect pastor from their inner desires or their congregation members. Nobody thinks that they can show their own human nature safely. Rather, they might live in fear about whether their own nature is open to others. The most important factor to them is real empathy and warmth in understanding them and that can bring them new hope and healing. In order to effectively approach pastors' problems, the accepting environment has to be built in advance. The situation is based on empathy that there are real trials to understand and accept all their problems. In this regard, Tournier provides us with a necessary insight (1965:227), "The practice of a Christian ministry constantly affords confirmation of this double truth which is contradictory only to our rationalistic outlook... We set up a barrier between him and us, and thereafter all our efforts and all our love will be powerless to help him."

Reichmann emphasizes the importance of listening. He mentions that people can change their broken thoughts or emotions to a recovered nature through listening (Reichmann 1950:3-6). Through listening, a careful listener can catch both verbal messages and nonverbal messages. Therefore, it is necessary to have empathy to open people's emotions or thoughts. Messey defines (1990:354) empathy as "the ability to identify with and experience another person's experiences. This is accomplished by suspending one's own frame of reference in order to enter the perceptual and emotional world of the other. Empathy is vital in the counseling situation." However, the meaning of listening can never be effective if empathy is absent. Through empathy, it is necessary to try to understand people's feelings, emotions, or thoughts. This is to think any reactions in the circumstance when people confront stranger situation (McBurney 1986:243).

In fact, Korean-American pastors need proper pastoral care and they especially want to receive comfort and compassion. Because their theological tendency is conservative, they usually depend on the comfort of God and they seem to be

certain that God can understand their all sufferings. They say, “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.” Empathy itself means that when we think about our Lord suffering for us on the cross, we can realize “for Him who died for us and rose again” (2 Cor 5:15). God knows and understands our pains and wants to give comfort to us because He experienced all sufferings when He was a human.

Oates provides some conditions in relation to empathy that are helpful to improve relationships (Oates 1982:170). The conditions are accurate empathy and repentance, “non-possessive warmth and personal commitment, and pastoral diagnosis.” The conditions relate the pastor’s understanding and assessment. Before knowing the life system of individuals, it is necessary to examine the person’s situation in the given context (Oates 1982:174). The best way to have empathy is to inquire about the background of the context and then to understand the person’s position in the current situation. According to Oates (1982:175), the individual life system may include immediate family, friends, concerned groups, and jobs. Applied to the pastor, the life system of describes all relationships such as family, congregation members, the position of the church, and the purpose of the church.

Accurate empathy is an essential part to process all understandings and it provides the appropriate therapeutic potency. Accurate empathy for the pastor is aware of the pastor’s complicated emotions, feelings, and thoughts. Furthermore, it can be possible to enter their experiences and attempt to understand their situations. Therefore, accurate empathy is one of the important resources to open the pastor’s mind or thought.

Non-possessive warmth is explained as care. The Bible or the church history, various teachings and wisdoms can provide useful advice for accurate empathy. After all, the Bible shows that God is the original resource to make comfort and compassion. He says (1982:171), “A warm relationship means two things. Warm can mean positive, loving, and even sexual feelings. In the Bible, this is true. (See 1 Kings 1:1-4) Or warm can mean anger, wrath, etc. This is true in the Bible also. (See 1 Kings 18:36-40).” Oates states that the pastor has to have non-possessive warmth and personal commitment because the attitudes are necessary to the pastor in order to manage the pastoral work (Oates 1982:170-173).

According to Oates, Korean-American pastors have to learn more active and effective methods to reduce or minimize their ministry-related sufferings in their given situation. After all, such a stance can be possible to identify their relationship with God, how they perceived or interpreted God, and to identify their concern for God. Korean-American pastors interpret God as a comforter, healer, and a God who always encourages us when we are heartbroken. Furthermore, Korean-American pastors think that they can bring these to God when they experience the conflict of management. They seek the cause of the conflict in the relationship between them and God. At this point, because Korean-American pastors’ awareness of God is occupied; they seek to represent the indwelling presence of God through compassion and empathetic participation in their life situation.

The incarnation is one of the methods of the empathy of God and it is interpreted as the presence of Jesus Christ who is with His people. The presence of God intervenes in the center of the pastoral situation and the pastor can experience the participation of God who is incarnated to save His people. Theologically speaking, because of the real event of incarnation, all ministry-related sufferings of the pastor are located in the field of God. It tells Korean-American pastors that God in Christ is one with them in their ministry-related suffering.

This also means that God is not far away from them. According to the Bible, Jesus is Immanuel (Mt. 1:23), God with us; and only at the cross is the meaning of Immanuel fully and finally disclosed. On the cross, Jesus personally experienced human suffering in all ranges. Certainly, Jesus suffered all that humans can experience in the world such as thirst, hunger, emptiness, torment, confusion, exhaustion and finally death. However, not only did Jesus himself suffer personally, he also suffered representatively. In the words of Isaiah, he is not only “a man of sorrows, and familiar with suffering,” but “he took up our infirmities and carried our sorrows” (Isaiah 53:3-4). On the cross, not only was his suffering there, but mine, yours, all Korean-American pastors, and the suffering of the world was there.

Elie Wiesel, the Jewish theologian, who felt horror that his people were dragged off to agonize and die in Nazi concentration camps, expresses it well (Moltmann 1999:179): “We cannot understand it with God and we cannot understand it without God. Where that child hangs on the gallows God hangs on the gallows too. Where the child suffers torment God himself is tormented. God...suffers the child death.” This means that Christ not only identifies with Korean-American pastors completely in their ministry-related sufferings because He has had an experience like Korean-American pastors, but He also participates in their ministry-related sufferings. Jesus knows their weaknesses and understands their realities. Thus, the cross tells us that God is one with us in our suffering. Our suffering has brought pain into the depths of His being. He is with us certainly and stands beside us when we suffer. God wept real tears so that we can trust in God’s goodness and His love.

Like Israel’s suffering history, Korean-American pastors might have lived with tears in their pastoral contexts. They believe that God washes away their tears and heals their hurt inner minds. God doesn’t stand afar, aloof, unable or unwilling to get involved. God is in the life’s context where His people suffer so that He comforts them and gives them strength in order to endure and overcome suffering. In fact, this is the problem that Korean immigrant churches confront and Korean-American

pastors meet everyday.

There are three truths to help Korean-American pastors who experience ministry-related sufferings (Kim 1998:91). The first truth is that the pastor should realize the true meaning of suffering that he confronts. If he knows the real purpose of suffering while suffering, on the contrary, the suffering can help to reveal future benefits. Another truth is that the pastor can mature in his faith, pastoral context, and personal character through suffering. Furthermore, the pastor should propose to obtain community life that lives with congregation members together through ministry-related suffering. Pastors cannot neglect their community, and they should pursue the community life. Therefore, it is certain that their ministry-related sufferings in the pastoral context can lead to the spiritual advancement and the blessed life if the pastor realizes the lesson and the enlightenment.

However, Korean-American pastors tend to show an inflexible characteristic. If the pastor seeks assistance beyond God, the pastor may be evaluated as if the pastor's faith is absent or he does not trust God perfectly. Although pastoral care provided by God is the most essential origin to overcome ministry-related sufferings, it is necessary for the pastor to use various facilities that God offers for humans in order to reduce or minimize their ministry-related sufferings. According to Oglesby (1978:34), "when the situation of a parishioner who has sought his help is beyond his range of ability, therefore the situation required referral."

One of the most important issues of pastoral care and counseling is to recognize the special situation in which referral is required. Korean-American pastors have to remember that their trust and dependence on God contribute to an absolute faith, and they provide an important motivation to be able to renew their ministry. For example, Korean-American pastors try to overcome their sufferings when they confront them through various spiritual methods such as prayer, fasting, and reading the Bible. The spiritual methods are very important in connecting with God. Many Korean-

American pastors may have mental problems, depression, culture shock, burnout syndrome, or several ministry-related stresses. If they have an open mind when they are referred to various professionals, their pastoral situations could be improved and they could be relieved of many ministry-related sufferings.

Consequently, it is essential for Korean-American pastors to recommend referrals and not to hesitate to do so. Again, Korean-American pastors who need the comfort and compassion from God with empathy and non-judgmental rapport would like to renew their pastoral minds and situations. Jesus Christ also invites them to the place for peaceful living. At that place, God speaks to pastors who are weary and burdened and He gives them rest. The troubled pastor will be able to find rest provided by Jesus Christ (Mt 11:28-29). In addition, Jesus Christ provides the pastor rest through various methods that He offers for humans. The incarnation of God has permeated all sections. It also symbolizes a theology of the presence of God. Therefore, we will look more into the various resources in the next section and it shall contain the practical tools that can imitate the presence of God.

5.3.5 The responsibility of the church as a therapeutic tool for the pastor

Oates especially emphasizes the responsibility of the church to care for the pastor. He indicates that the church is a Christian fellowship and that it has to be a place where love and care in the church should be provided because the church is initially a meeting of sinners who are accepted by others (Oates 1982:199-201). The church attempts to cure people of being human. Furthermore, these people are bounded in the covenant of love that means “the redemption from the separation of sin, the isolation of self-omnipotence, and the loneliness of being misunderstood and rejected” (Oates 1955:173-174). In order to enforce the fellowship function of the church, the church should be disciplined (Oates 1951:127). He defines the

disciplined church as “an instructed, committed, self-aware, self-transcending and self-forgetting church” (1951:128).

Therefore, he explains that the disciplined fellowship has to establish care for one another and it has to treat healing in the church. The viewpoint of Oates about the disciplined fellowship aims for the redemption of sinful factors of the church beyond the simple fellowship function. In addition, the disciplined fellowship has to extend to between the pastor and the church member. The pastor is a person in the disciplined fellowship and all functions of the fellowship should apply to the pastor. Because both pastors and congregation members have been connected in face-to-face relationships, not only the pastor has a responsibility to carry out the church member’s burdens, but also the church should never neglect the issue of the pastor’s life problems. As mentioned earlier, the pastor is honored and burdened with heavy responsibilities in relation to his symbolic role (Oates 1982:96).

Oates refers to the importance of pastoral counselors or spiritual mentors. The counselor or mentor has to be able to recognize normal development at various states in relation to both health and illness (1982:22-27). It is very surprising to indicate the process of healing because Oates did not hesitate to utilize psychology and theological and historical traditions. He writes (1958:51),

Psychologists have helped us to be much more specific in our evaluation of religious experience by giving us a better understanding of the “stages along life’s way from birth to maturity. They have raised the question of the degree of childishness or maturity in any given religious expression.

For Oates, the Christian life itself can be expressed in terms of development. He claims that “the spiritual development comes to pass as the Holy Spirit decisively focuses the self at the growing edge of the temptations and conflicts” (Oates 1961:144). He applies the development to pastoral care for people by using numerous and diverse materials from the behavioral sciences. He utilizes the

formation of Robert J. Havighurst, Professor of Education at the University of Chicago (1982:24). He tries to search for the advantages of Havighurst's understanding of development. Oates combines the psychological and religious development of the human being. Pastoral care is one of the processes of development for faith growth.

Therefore, pastoral care is necessary for the faith growth of the church members as well as for the maturity of the pastor's pastoral capabilities. In fact, it is necessary that all communities in the church are involved in pastoral care. After all, the church should be a pastoral community like Oates' indication. In addition, the church has to offer the pastor their personal satisfactions in carrying out their ministry (Oates 1951:143). This is especially the focus of Oates who emphasizes the responsibility of the church for the pastor. He writes (1951:139), "The Christian pastor cannot work alone. He does not minister to his flock without soon finding that he is not only person in the community who is concerned with the welfare of his parishioners."

My criticism of Oates' emphasis about the responsibility of the church as a therapeutic tool for the pastor is that he seems to have a superficial view about the Korean-American pastor and the pastoral situation. He does not deeply address the inner characteristics of Korean-American pastors as humans. Korean-American pastors are humans and they may minister in having natural personal characteristics. It is difficult for Korean-American pastors to receive help or counseling from others in Korean culture.

There are two reasons that the Korean-American pastor hesitates to be counseled by others. One reason is because of the Korean-American pastor's conservative theological background. As mentioned in the previous section, they have a tendency to be judged by the congregation if they rely on others rather than depending upon God. Because of their faithful subjectivity, they are prohibited from relying on another.

Another reason is the closed minds of the pastor. Strangely, the Korean-American pastor does not tend to open his thoughts or trust others easily. In fact, the Korean-American pastor does not open or share his thoughts with others, unless he knows others very well. Korean-American pastors seem to be afraid of being open to others individually, and, they may wear a mask of hypocrisy, thinking that they have to live a holy life. Although the Korean-American pastor belongs to the peer groups, he may be isolated or disconnected from the group members. This results in ministry-related stress, depression, or burnout. Lee says (1994:234), “the Korean-American pastors who belong to peer groups of pastors but cannot trust the group enough to share their difficulties or feelings score higher group mean scores of stress and burnout than the pastor who do not belong to any support group at all.”

However, it is very important to share, trust, and relate to other peer groups, pastoral counselors, or mentors to reduce the pastor’s burdens or stresses. The commitment with one another has a great role to contribute to nurture and care for the pastor. On the other hand, various pastoral care sources are absolutely absent in the Korean immigrant context. Although the Korean-American pastor’s closed traditional trend plays an important role, the Korean-American pastor cannot enjoy various benefits such as financial assistance from the denomination, individual counseling from professional pastoral counselors, or some supports from their local churches. Therefore, self-care itself is a very important pastoral care for the Korean-American pastor.

Another criticism of Oates’ emphasis of the responsibility of the church is that many Korean-American pastors may experience cultural alienation from the majority of American society. They are originally foreigners and they have to be forever strangers although they have the United States citizenship and live for a long time in America. When they arrived in the United States, they experience language problems, culture shock, financial problems, and unstable status to stay in the United States.

Additionally, they may be aliens to their church members because they cannot share or open their difficulties to their congregation members. The Korean-American pastor is afraid of being rejected by the congregation members due to their human weaknesses or mistakes. What are the most necessary things for the Korean-American pastors? First of all, the most necessary thing is that they have to take away a sense of competitiveness in their thoughts. Due to the sense of competitiveness, Korean-American pastors do not trust one another. All Christian workers are co-workers or fellow pilgrims for the extension of the Kingdom of God. The Korean-American pastor has to escape from the closed place.

Furthermore, because there are some limitations to communicate with congregation members personally, it is difficult to know and understand their inner thinking. This means that the cultural gaps exist between parishioners and Korean-American pastors. In the near future, the major congregation members in the Korean immigrant church will be the second or third generations. They can use English without barriers and are mostly influenced from American culture. If the Korean-American immigrant church will not prepare for the future immigrant ministry, the cultural problem will deepen. Due to these problems, almost all Korean-American immigrant churches want to minister between Korean-speaking ministry and English-speaking ministry separately. Therefore, the Korean-American immigrant church stands on the boundary in two cultures.

5.4 Some implications of the study for pastoral care for the Korean-American pastor

The preceding section dealt with applications and criticisms of Wayne Oates' pastoral care approaches. This section is ultimately concerned with how Wayne Oates' model can be used to set up pastoral care as an alternative model which could

be applied to enhance a relevant and meaningful application of pastoral care for the Korean-American pastor.

This thesis has tried to look at an alternative pastoral care model that is appropriate to the Korean-American pastor in the Korean-American pastoral context beyond the traditional western pastoral care approach. The request of the Korean-American pastor's pastoral care is evident and they are in need. Although Korean immigrant churches have been growing more rapidly than any other immigrant churches, pastoral care for the Korean-American pastor has been neglected or ignored. As a result, ministry-related stresses, burnout, depression of the pastor, deterioration of the church, separation of the church, and loneliness, as shown by the interviews, are now new issues in the Korean immigrant pastoral context.

I have reviewed pastoral approaches of Oates in the preceding section. Browning suggests two principal functions of pastoral care that the church has to pursue (Browning 1976:20):

- (1) the incorporation of members and their discipline in the group goals and practices of the church, and (2) the assistance of persons in handling certain crises and conflicts having to do with existential, developmental, interpersonal, and social strains.

Furthermore, Oates' approaches of *The Christian Pastor* also have suggested pastoral responses to some pastoral issues. It will be important to deal with the implications from the pastoral approach of Oates' *The Christian Pastor* to the Korean-American pastor and the pastoral context.

Therefore, it is important for the adequate pastoral care model to match the contemporary mode of pastoral care issues. Some implications of the cultural jump from the Korean-American cultural view to the Western cultural view, implications for the pastor's family, congregational implications, and various therapeutic tools for

the pastors will be suggested as tools for the Korean-American pastor in this section. The focus of these concluding remarks is how *The Christian Pastor* has shaped the application of the pastoral care approach for Korean-American pastors, and it is an ultimate goal of this chapter as well as this thesis.

5.4.1 Cultural implications

Culture is described by Larney (1997:9) as “the way in which social groups develop distinct patterns of life and give expressive form to their social and material life experience.” His understanding of culture includes various patterns of the cultural expression, the social structure, and system (Larney 1997:9-10). The embodied values and meanings in cultural patterns can be influenced how pastoral care can be culturally interpreted, experienced, and understood. David Augsburg (1986:18) comments on this:

Anyone who knows only one culture knows no culture. In coming to know a second or a third culture, one discovers how much that was taken to be reality is actually an interpretation of realities that are seen in part and known in part; one begins to understand that many things assumed to be universal are local, thought to be absolute are relative, seen as simple are complex; one finds that culture shapes what we perceive, how we perceive it, and which perceptions will be retained and utilized; one realizes that culture defines both what is valued and which values will be central and which less influential.

How do Korean-American pastors maintain their pastoral capabilities in their pastoral context and be representatives of the Christian understanding of human activity in the cross-cultural background? Oates was one of the pioneers who developed cross-denominational pastoral care movements in the United States (Lee 1994:216). Because pastoral care in the Korean-American pastoral context may be different from the American pastoral context because of culture, language, and

traditional thoughts, the contextual pastoral care should be characterized by a specific culture background. Oates has created a useful volume that is full of insights on the levels of pastoral care and he has provided various common characteristics and similarities between pastoral care in the American pastoral context and the Korean-American immigrant pastoral context.

However, pastoral care as practiced in American culture cannot be repeated directly in Korean-American culture because multiple cultural characteristics that include both Korean culture and American culture may exist. For pastoral care to be an effective therapeutic tool in the Korean-American pastoral setting, the pastoral care approach needs to start at the position where pastoral care receivers are.

The work to find the necessary position for pastoral care receiver begins to confirm contextualization. Contextualization indicates the application of pastoral care to the cross culture. Hesselgrave and Rommen define contextualization (1989:138-140):

Contextualization is both verbal and nonverbal and has to do with theologizing; Bible translation, interpretation and application; incarnation lifestyle; evangelism; Christian instruction, church planting and growth; church organization, worship style...indeed with all of those activities involved in carrying out the Great Commission.

Therefore, contextualization for Korean-American pastors means both theological and socio-cultural contextualization. It is necessary to revise theologically the dysfunctional factors in the Korean-American pastoral context and to correspond socio-culturally the necessities in the whole of American culture. The problems and hopes of Korean-American pastors are discussed mostly in chapter III. However, as examined in the previous section, the existing pastoral approaches have ineffective characteristics to apply to the pastoral care for Korean-American pastors.

Furthermore, the Korean-American pastor lives and ministers in the special

environment of immigrants. Pastoral care for Korean-American pastors cannot be repeated similarly in following the American church's pastoral situation. In order for pastoral care to respond effectively in the Korean-American pastoral context, it is necessary for pastoral care to examine various given situations. Oates says (1970:3); "A specialized type of pastoral care done on long terms basis... it is offered in response to individuals, couples, or families who are experiencing and able to articulate the pain in their lives and willing to seek pastoral help in order to deal with it." For Oates, the life context is a meaningful situation that requires pastoral care.

Because contextualization helps to connect the Gospel and the life context (Bevans 1991:70-80), the alternative approach has to consider the mediating role between the Gospel and the pastoral context. Rather, the alternative approach has to be satisfied at a balance between pastoral theological justification and socio-cultural foundation. This thesis especially seeks to certify the adequacy of the pastoral care approach of *The Christian Pastor* in the Korean-American pastoral context with particular reference to Korean-American pastors describing their ministry-related sufferings.

In applying Oates' approach of *The Christian Pastor*, the level of pastoral care fits accurately into the Korean-American pastoral context because the thought that the pastor is viewed as the representative of God has remained in Korean-American Christian immigrants. The level of friendship or communality allows pastors to deal with their ministry-related sufferings through their family, friends, denominational conferences, and spiritual mentors or pastoral counselors (Oates 1982:190-210).

The level of comfort encourages pastors to actively approach various pastoral related problems at any cases. The level of confession is to maintain confidentiality and pastors have spiritual power and authority as a symbol of God among their

congregation members (Oates 1982:190-214). In this respect, Oates' approach provides a significant contextualization as it provides valuable resources to establish the pastoral theological pattern for the Korean-American pastor.

Culturally, there may be a crash between the Korean-American culture and American culture at the time when Wayne Oates' methodology is applied to revert to a traditional pastoral care approach. This obviously is due to the confusing of the cultural multiple structures. It is certain that the Korean immigrant pastoral context is a transition from the Korean traditional cultural situation into the multiple cultural background and ethnic background. The time when the Korean traditional thought adhered has passed away. The new time when the church has to recognize the multiple and ethnic cultural backgrounds are coming. There is a possibility that Wayne Oates' theory on cultural conversion fits well in the transition situation.

5.4.2 Implications for the pastor's family

This study presents some implications for the Korean-American pastor's family. In general, one of the important sources to encourage or support the pastor is family. Health family relationships can maintain ministry more effectively and stability. Family can serve as one of the ways of pastoral care to the pastor. Family can encourage pastors as a means to nurture, rest, energize, and feel comfort in their ministry. In this respect, pastors can focus on how a family manages rightly. The most significant aspect of the pastor's healthy family is its therapeutic role when the pastor confronts several crises or is suffering. Ministry through the encouragement of the family can enable pastors to cope with ministry-related sufferings more actively, and to make changes in their pastoral situations toward beneficial conditions that contribute to their ministry and life situation. Langford says (1998:10).

The interpretation and application of any scripture necessary takes into consideration the complete context of the New Testament. Within the contextual framework of the New Testament, one would be hard pressed to find justification for abandoning one's family and that family's need to do the will of God. The unconditional love and commitment we give to Christ includes the love, care, and nurture of the wife and children who make up the male pastor's family.

However, Korean-American pastors live busy lives. They are too busy to stay with their families because there are many pastoral works and they have to work part-time jobs. Within the given time per day, the pastor is forced to balance an equitable division of his time because there are numerous pressures and demands. It is very difficult to balance the given time equitably. One of the four Korean-American pastors interviewed revealed that because he had to do his pastoral works, he did not spend sufficient time with his family and he was very sorry to his family. It is really not easy to control the need of the church and the responsibility to the family. This may especially be damaging to the pastor's family. In fact, the role of a pastor's family is very important in conducting pastoral works very suitably and effectively. Spouses and children are very useful and valuable blessings that come from God and they are also a means of grace for pastors. However, it is necessary to control other equally strong and needful means of blessing.

Another Korean-American pastor stressed that he needed more rest time. Because he has to work a part-time job apart from ministry time, there is no time to spend with his family or to enjoy relaxation time. It is stressful and burdensome. Furthermore, most Korean-American pastors would like to receive the extensive education for the minister. Their theological education has been out of date and they need the new theological extension education for their pastoral context.

Practically speaking, it might be said that controlled time management is an attempt to prevent pastoral burnout. Furthermore, excessive pastoral work can cause pastors to forget that their lives are in God's hands (Brain1994:90-92). The most important

thing is that pastors themselves have to ensure their long individual lives and pastoral works. If some pastors ignore their given health conditions or misuse their health, they can suddenly confront serious results. Therefore it is wise for them to control their own health and to take rest properly. Pastors have to remember that their lives are important to God as well as to their families.

Individually, I saw many cases in which pastors' families were very miserable because pastors suddenly died during their pastoral work. At that moment, the remaining pastors' families would face serious difficulties. In addition, if pastors can minister no longer, it is a great deal of damage of God. It is precisely because life is a gift to us that we ought to manage it well as good stewards of it. Although it is necessary to work hard as workers of God, we should not forget the meaning that God gives us in relation to His purpose for us.

It is just these hopes that are not likely to come true. In this respect, Oates states that (1951:143), "they do not have time to study, they do not have time for their own families, they do not have time for a face-to-face ministry to their people, and they do not have time for the cultivation of their inner spirits before God." The indication of Oates is very meaningful. Consequently, who is the most tired, isolated, or lonely in the world? That person is a pastor. They are tired, heartbroken, and lonely. Sometimes, they are isolated from others. They need enough financial support, rest time, peer groups that understand pastors, and enough spare time to enjoy with their families.

Consequently, the family needs the help of the pastors who are nurtured by pastoral care because the pastor's family may experience the same ministry-related stresses. The pastor's family can experience a comfortable environment when they realize that the church of God strongly supports, loves, and cares for the pastor's family. In addition, the pastor's wife needs to know that the responsibility of her husband places a great importance on the role of her family, and she should hope that the

church helps to let the pastor take care of his family. The unlimited possibility of the pastor's family can be therapeutic when it functions in the times of crisis.

5.4.3 Congregational and denominational implications

Pastoral care within the congregational and denominational settings may play the greatest role. Pastoral care based congregational and denominational assistances will help the Korean-American pastor to make an impact on the therapeutic process. In order to accomplish pastoral community, Korean immigrant churches should offer considerable support to the pastor. If congregation members do not trust their pastors, their pastors would not trust them and their pastoral vision or dream will disappear. The Korean-American pastors who were interviewed for the study presented their strong complaints in relation to the support from their church members.

The participants' churches especially have not supported for their pastors financially. The most serious difficulty of Korean-American pastors is a financial problem. Although there are many difficulties to be responsible for their pastors because the church's financial status is not sufficient, Korean-American pastors want earnestly to be supported for at least their lowest living cost in order to be able to devote themselves to their ministry. However, their realities never are good. Either most Korean-American pastors or their wives have to have part-time jobs to earn their living costs. In fact, because pastors or their wives have part-time jobs, it is easy for congregation members to think of their pastors as secular employees.

Furthermore, any pastoral authority or self-identity of being a pastor exists no longer when pastors manage pastoral works and secular works simultaneously. In fact, the financial problems maybe deeply related to the problem of pastoral authority and self identity. Therefore, if the church is the pastoral community, the financial problem of

the pastor should be solved by the trials of all church communities. The level of friendship in the church could help pastors to receive counseling or treatments provided by the church (Oates 1950:94-96). The church members have to feel that pastors may experience the same stresses as they experience in society. The pastor and the church have to recognize together that they can both be in situations where there is trouble and hurt. The first steps toward pastoral community are the trust to one another, including open minds and understandable thoughts.

The assistance of the denomination or conference can nurture and encourage pastors. Where pastoral care is taking place, pastoral care for individuals will also be taking place for all members of the church, including both the pastor and congregation members. Therefore, the church is a family and a pastoral community. The attitude that the Korean-American church is responsible for everything in the church is important and valuable to God and His church (Brain 1994:75). The responsibility of Korean-American immigrant churches and their denominations for the pastor would do well to encourage and support pastors who are servants to work for the extension of the Kingdom of God.

An encouragement group is necessary to the pastor. The group can be fellow pastors, individual mentors, church leaders, and denominational leaders, and it has to be based on an acceptance and mutual regard. The importance of the group is in helping, working at, and maintaining workable relationships for individual pastors. Through the encouragement, the pastor effectively charges and stands firm in the faith. All Christians or entire congregations have to play a great role of encouragement to their pastors. Many Korean-American pastors can often be overwhelmed with feelings of failure, depression, loneliness, or excessive burdens of ministry. Although God is the origin of encouragement, it is undeniable that the great encouragement can come from the congregation members and pastoral counselors.

Korean-American pastors are encouraged to deal with their feelings through

associating with their close friends or peer groups and sharing their thoughts in the trusted relationships with them. Emotionally, it is very important to share or open feelings to trusted people to have healthy minds. It will be helpful to reduce ministry-related stresses to participate in the conference for the pastor offered by each denomination or provided by each church. In order to participate in it, a sufficient financial assistance and the consideration of time will have to precede attendance. Various benefits such as going to a retreat center, taking a vacation, participating in a seminar for the pastor, or attending an extended theological education should be provided by the congregations or the denominations. Through these activities, Korean-American pastors can receive new energy to manage their pastoral works so that these can be possible to renew their pastoral minds. The congregations have to remember that the pastor needs enough time to relax and energize and they must save efforts to invest for their pastors. In addition, self-care is one of the necessary pastoral cares for the pastor. Self-care needs to blend the pastor's physical, emotional, and spiritual aspects in the pastor's life. Spiritually, pastors confirm their self-identities in the relationship with God who provides spiritual energy.

As mentioned in chapter III, Korean-American pastors emphasize the spiritual resource from God to handle their ministry. Emotionally, self-care requires the Korean-American pastor to take a rest with their families or fellow friends. Physically, the Korean-American pastor needs to take various exercises such as golf, tennis, or jogging to maintain a healthy body. Moreover, it is necessary to use appropriate nutrition. Due to irregular pastoral works, it may be easy for Korean-American pastors to lose their health. A proper use of entertainment is one of the wise methods of self-care. Korean-American pastors may think that pastors have to try to avoid the secular entertainment. However, through the entertainment, pastors can enjoy general grace that God offers.

5.4.4 Various therapeutic tools for the pastor

Pastoral care for the pastor is ultimately concerned with healing for the pastor. Graham says (1990:497), “Healing is the process of being restored to bodily wholeness, emotional well-being, mental functioning, and spiritual aliveness.” Pastors have to be people who need whole healing more than simple physical or emotional healing. I want to suggest necessary therapeutic tools such as the professional pastoral counselor, CPE (Clinical Pastoral Education), and the retreat center for the Christian workers in order for Korean-American pastors to be able to benefit.

Oates has regarded accurate empathy and repentance, “non-possessive warmth and personal commitment” (1982:170). These are necessary characteristics for the pastoral counselor “with gentle inquiry into the person’s situation in life” (1982:174). There are various life support systems such as families, friends, groups, and others. However, the pastor should never disregard that the necessity of the professional pastoral counselor who has accurate empathy and non-possessive warmth. All participants who were interviewed in the study recognize that many Korean-American pastors need the more professional pastoral counselor or the spiritual mentor who can give trust and confidence to pastors. In addition, they have presented their strong desires to benefit from the professional pastoral counselor if any conditions could be prepared for.

However, as far as I observe in Korean-American immigrant churches, there are only a few professional pastoral counselors who can proficiently use Korean. In fact, the congregations may have the same problems and may experience the absence of the professional pastoral counselor who can speak Korean. When Korean-American pastors need the pastoral counselor, they may experience the same as the congregations. The necessity of the professional pastoral counselor will

be needed more and more in the Korean immigrant community.

Clinical Pastoral Education (CPE) can be an alternative suggestion to help the pastor. I am aware that there are great deals of number of CPE centers in the United States which offer various levels of CPE. Before referring CPE, it is necessary to mention the purpose of CPE. Thornton says (1990:177-178):

CPE is professional education for ministry which brings theological students, ordained clergy, members of religious orders, and qualified laypersons into supervised encounter with living human documents in order to develop their pastoral identity, interpersonal competence, and spirituality; the skills of pastoral assessment, inter-professional collaboration, group leadership, pastoral care and counseling; and pastoral theological reflection.

However, many pastors may regard CPE as a process to be a pastoral counselor or a chaplain of a hospital. However, while taking two units of CPE in Pine Rest Christian Mental Hospital in Grand Rapids, Michigan, I was able to see that CPE is not a special program for those who want to be a pastoral counselor or a chaplain. I want to share my individual excitement with CPE in the following way:

Like the first unit, various clinical presentations and conversations with my covenant group members and their presentations were very useful to obtain and understand necessary clinical methods of learning. Through these works, I was able to deepen my clinical skills and knowledge and I will now have useful opportunities to apply them to the church context. In meeting my learning goals, as much as I can, I try to understand people's situations and minds. I realized and perceived through my current ministry activities and clinical presentations. In addition, my covenant group members' honest opinions were useful to discover my learning goals at a different viewpoint. My role especially stands on the boundary between two cultures, and I introduced our different cultural characteristics and accepted their cultural heritages. It was a very good opportunity to understand and learn from the group members' faithful heritages as well as the clinical methods to apply to their pastoral ministry. Also, I have tried to introduce the situation of Korean-American ministry. Sometimes, I shared and discussed my Korean immigrant church's situation. At that time, the advice from my covenant group members was very helpful in understanding my pastoral difficulties.

Therefore, this CPE program, including my experiences, is very valuable to pastors because they can learn various insights. First of all, they can discover their pastoral identities and know what they will have to apply or practice their learning in the ministry. The CPE program is a very wonderful program to pastors because they can receive enough pastoral care and develop their pastoral skills or thoughts. The CPE provides one of the best pastoral care to pastors. Through the supervision time, pastors sometimes can show their tears to supervisors and they can share their deep feelings or thoughts because the supervisors can understand pastors well and advise them appropriately. With my own experience, personality, and supervision experience, I realized as a pastor or pastoral caregiver that I am a selected person by God for His works. I have a confidence that I am a representative of God.

According to Lee (1994:266-267), "It can be a place to which they bring their burdens, stresses, pains, and tears with a mutual covenant for keeping confidentiality...CPE is still a new paradigm of theological education for many Korean-American seminarians and pastors." He suggests that the new program of CPE is inappropriate for the Korean-American pastor because almost all CPE supervisors are Americans and CPE places are American settings (1994:267). Shim indicates that there is a limited accessibility to take CPE for the Korean-American pastor because of language barriers (Shim 1977:64-65). The new CPE program should include the two facts: the supervision should be conducted by the Korean-American supervisor and the CPE place as clinical settings should be more offered in the Korean-American church (Lee 1994:268). Thankfully, the extended CPE program is part-time, and may allow offering the clinical settings of CPE in the Korean-American churches if Korean-American participants want.

Research indicates that Christian workers suffer in conflicts and crises as much as the lay persons (McBurney 1986:24). The result of research shows that many pastors recognize the assistance from the outside (Baptist General Convention of Texas 1971:10-20). In 1976, David Mace and Vera conducted a survey to many

pastor's couples for three years and they found that many pastor's couples experienced several problems in their families. The serious problems were communication problems of couples and solution of negative emotions (McBurney 1986:24). The result also showed that their problems need the professional counselor's assistance. In fact, many denominations have a limitation to help the denomination pastor and pastors themselves realize that they need help from somebody.

I would like to introduce one of the retreat centers for the Christian workers in the United States. The retreat center name is Marble Retreat is located in Marble, Colorado.

Marble Retreat is a counseling center in Marble, Colorado, operated exclusively for clergy and their spouses. It was started in 1974. Since occupying our lodge building in 1977, we have scheduled sixteen or seventeen two-week therapy sessions each year. The program is based on a brief, intensive psychotherapeutic approach. We work with a maximum of four couples in each session. There are three hours of group therapy each day with therapists. Each person also has four hours of individual therapy. The guests live together in the lodge in a secluded area of the Crystal River valley. They eat their meals family style with our host couples. There is time for recreation, meditation, and working on individual and marital conflicts (McBurney 1986:261).

I believe that there are at least ten retreat centers for Christian workers like Marble Retreat in the United States. These play a great role to help pastors and their couples who suffer from ministry-related stresses. Furthermore, the retreat centers have entire Christian minds and the aim of healing of old hurts and finding new beginning for their shattered vision. All of them welcome various denominational, ethnic, and geographic backgrounds with one unifying body and they recognize the need for God's restoring touch for pastors and their families' broken spirits.

The effect of participation will be able to produce a process of healing for the

pastor because all programs of the retreat center are conducted by the professional pastoral psychotherapists. In addition, because the program is limited and selects a few pastors' couples, the issue of confidentiality will be guaranteed. In addition, counseling fees may be covered by individual health insurance or the retreat center recommends that each local church has a charge to pay for counseling fees for their pastors who participate in the program.

5.5 Summary

In this chapter, pastoral care approaches of Oates' *The Christian Pastor* have been proposed for pastoral care for the Korean-American pastor in the United States in dealing with some pastoral theological issues from my empirical research with Korean-American pastors. I described and interweaved the following: 1) the pastoral self-identity of the pastor; 2) the pastoral role of the pastor; 3) the pastoral authority of the pastor; 4) the empathy of the pastor; and 5) the responsibility of the church as a therapeutic tool for the pastor.

Above all, the Christological fundamental functions on pastoral care with healing, guiding, sustaining, and reconciling have to be combined with the pastoral care approaches of Wayne Oates' *The Christian Pastor* because this approach includes the meaning of Jesus Christ who has been incarnated for the salvation and healing for humans. Therefore, the alternative approach can be especially applied to Korean-American pastors in order for them to heal and overcome their current ministry-related sufferings. Consequently, Oates' approach of *The Christian Pastor* provides a significant contextual source for the Korean-American pastoral context with theological and biblical perspectives, and deals with some implications in the following section.

First, Oates emphasizes that pastoral authority is connected to God in Christ. It should not be determined by the pastoral works. He encourages Korean-American pastors because they are representatives of God so that they have to have a strong pride. Second, he distinguishes firsthand the pastoral works depending on the characteristics of the work. Although many social works beyond religious works are required to Korean-American pastors, they have to manifest their roles in public works or pastoral works. Third, the viewpoint of Oates in relation to the pastoral authority of the pastor is that pastors have to find out their pastoral authority in fulfilling their symbolic roles in the church. Of course, pastors are God's devoted workers and exist for the need of the church so that pastoral authority has to be based on the competent and mutual relationships between the pastor and God, or people. In this respect, Korean-American pastors have to discover the true origin of pastoral authority. Fourth, the meaning of the presence of God is the most important motivation to heal Korean-American pastors' ministry-related sufferings. God is the best counselor who has wonderful empathy because He has suffered so He can understand all ministry-related sufferings of Korean-American pastors. Finally, Oates' view on therapeutic tools for the pastor emphasizes the responsibility of the church community. He defines the church as the pastoral community that attempts to cure and help people of being human.

Furthermore, Oates refers to the importance of pastoral care-givers for the pastor by relating psychological and theological traditions. In addition, he encourages pastors to use their time and manage their family's life effectively in order to prevent pastoral burnout. Therefore, the responsibility of the church community has to be connected to various assistances from the congregation and denomination for the pastor. These pastoral care approaches will not only help the Korean-American pastor, but it will also care for them.

In addition, this chapter has shown how the researcher can create a model for pastoral care for the Korean-American pastor using Wayne Oates' model that can be

used. Throughout these works, some implications have been presented: cultural implications, implications for the pastor's family, congregational and denomination implications, and various therapeutic tools for the pastor. The professional pastoral counselor or the mentor is suggested as a way of caring and helping for Korean-American pastors. Congregational and denominational cares will make it easier for the Korean-American pastor to associate with one another and with the community. Furthermore, they will help the Korean-American pastor's financial problems to reduce so that the Korean-American pastor will be devoted to their ministry, and continually renew their pastoral situation. In addition, Clinical Pastoral Education and the retreat center for Christian workers have been recommended and they will contribute to the healing ministry for the Korean-American pastor.

It is imperative that the alternative approach of pastoral care for Korean-American pastors has to be justified biblically and appropriate in the Korean immigrant context. The applicability of Wayne Oates' model of pastoral care for the Korean-American pastor has been taken into account the Korean immigrant situation and practically demonstrated in the various implications. Therefore, the endless trials of pastoral care for Korean-American pastors continually must be constructed until the restored time when Oates' pastoral care approach applies to the Korean-American pastoral context.

An examination of Korean-American immigrant history was conducted for the purpose of discovering the significance of necessary information which would lead the reader to understand the Korean-American immigrant church's characteristics and to introduce the Korean-American pastor's role in chapter 3. Four characteristics of the Korean-American immigrant church have been raised by that Korean immigrant historical study. The Korean-American immigrant church (1) has a stability of membership; (2) has both characteristics of in-group commitment and out-group indifference; (3) is dominated by the older male model of eldership; (4)