

**PASTORAL CARE FOR THE KOREAN-AMERICAN PASTOR IN THE  
UNITED STATES OF AMERICA: A NARRATIVE APPROACH**

**BY**

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**A Thesis**

**Submitted in fulfillment of the requirements for the degree of**

**PHILOSOPHIAE DOCTOR**

**IN**

**PRACTICAL THEOLOGY,**

**FACULTY OF THEOLOGY**

**UNIVERSITY OF PRETORIA.**

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**April 2004**

## SUMMARY

This study has been undertaken to devise a pastoral approach of pastoral care for Korean-American pastors in the United States of America. Qualitative research and utilizing in-depth interviews were employed with four Korean-American pastors. The practical theological methodology employed is adapted from Don S. Browning's book, *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. He argues that theology as a whole has within it four sub-movements: descriptive theology, historical theology, systematic theology, and strategic practical theology. This thesis has made a procession through the previous four steps.

An examination of Korean-American immigrant history was conducted for the purpose of discovering the significance and necessary information which would lead the reader to understand the Korean-American immigrant church's characteristics and to introduce the Korean-American pastor's roles in chapter 2.

In chapter 3, the ministry-related sufferings and hopes of the Korean-American pastor were examined through their individual narratives. The ministry-related sufferings of Korean-American pastors were identified as the two themes: "We're struggling with authority versus submission" and "We're trying to solve financial problems." The cores of the following themes were also identified and focused around three themes that have been related to their ministry-related hopes: "We hope in God's comfort and encouragement," "We hope in counselors or mentors who help us," and "We hope for appropriate financial assistance."

In chapter 4, the three theological reflections on pastoral care for pastors were examined for the purpose of discovering why the church has to be responsible for pastoral care for the pastor. These theological reflections included all believers as priesthood, a caring church, and we are one body. In the following section, an extensive critical review of the three existing pastoral approaches for the Korean-American pastoral care (The Traditionalist, the Ethno-centrist, and The Adoptionist) was undertaken.

In chapter 5, an alternative approach of Wayne Oates' *The Christian Pastor* for pastoral care for the Korean-American pastor has been suggested through the critical examination of existing pastoral care approaches. I also have revealed how Wayne Oates' model can be used throughout these works, and I have suggested some implications: cultural implications, implications for the pastor's family, congregational and denomination implications, and various therapeutic tools for the pastor.

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## CHAPTER 1: INTRODUCTION

### 1.1 Need of the study

When I graduated from Chong Shin University Graduate School with a Th.M degree, my master's thesis was "A Study on the Pastoral Care of John Calvin's Ministry." My intended research area was pastoral care, and I was especially interested in pastoral care for pastors. Since the 1980's, the Korean church has successfully achieved rapid growth. Consequently, the Korean church became one of the fastest growing churches in the world. However, such overemphasis on rapid growth inevitably resulted in many problems in terms of the Korean pastors' ministry-related stress or burnout. Currently, Korean churches confront many serious pastoral problems. Meanwhile, I went to South Africa to study Theology (especially Pastoral Care and Counseling) at the University of Pretoria in January of 2001 to work on my Ph.D.

However, I felt that I needed the Clinical Pastoral Education (CPE) while studying at the University of Pretoria. I wanted to obtain techniques that were more professional. Thinking deeply about Korea's current situation, I made up my mind to get myself trained in a practical institution in the United States. Thus, I came to America in September of 2001 to pursue my practical training.

Since I have been in the United States, I have been deeply interested in pastoral care for Korean-American pastors, because there are more than 2,600 Korean churches and more than 3,000 Korean pastors in the United States (Ministry & Theology 1994:118). Since the beginning of Korean immigration, the Korean church in the United States has grown rapidly. Actually, there are countless Korean immigrants in the United States; more than in any other country. However,



I was able to observe that Korean-American pastors are experiencing several crisis issues in their pastoral context. These crisis issues, such as ministry-related stress and burnout, may ruin them unless they receive proper pastoral care (Rassieuer 1989:33). If the inadequate pastoral care continues, Korean-American churches will experience serious deterioration (Oswald 1991:24). Originally, I intended to research pastoral care for pastors in South Korea and to write a thesis with that theme. However, it was too much of a burden to research and write about pastoral care for pastors in South Korea while staying in the United States.

Instead, I have judged that it is necessary to deal with this problem for Korean-American pastors who are dealing with problems in their pastoral context. Due to the character of my major research, it is easier to research in the United States. Furthermore, while I ministered at the Grace Korean church in Grand Rapids, Michigan as an assistant pastor, I was able to experience practical problems in the context of the Korean immigrant church. There has been no research about pastoral care for Korean-American pastors (Lee 1994:1). I think that many Korean-American pastors may be on the edge of various crisis issues or mental health disorders.

Accordingly, we are now in urgent need of specialists, particularly in pastoral care for Korean-American pastors. Historically, the church body has dominated the concept and practice of pastoral care given to their pastors. However, this has generally disregarded that pastors are persons who have to receive proper pastoral care when they are in need. Pastoral care for pastors provides an additional dimension of pastoral care, when various models are used, all of which enable them to handle their pastoral work more effectively.

I was especially interested in studying the experiences of Korean-American pastors. It was particularly interesting to me to explore what the Korean-American pastors' ministry-related sufferings were for their lives, how they responded to

ministry-related sufferings in their current pastoral context, and what their hopes or expectations were in their lives for the future.

Thus, this thesis explores the role and function of pastoral care in caring for Korean-American pastors. We are concerned with Korean-American pastors who are facing and experiencing several serious issues, such as ministry-related stress and burnout in their pastoral context. We recognize that pastors are persons who are mandated by Christ to provide pastoral care for people in need. However, if pastors are in need, who provides pastoral care to pastors? Pastors sometimes need proper pastoral care in order to handle their pastoral work successfully. This is the central concern addressed in this thesis.

## **1.2 Purpose of the study**

The primary purposes of this thesis are to explore the experiences of Korean-American pastors in relation to their pastoral context, to analyze the sources of the issues these pastors experience, and to explore what causes them to seek pastoral care. These thesis further attempts to illustrate the flexibility of an alternative approach for helpful pastoral care for Korean-American pastors, by discussing a variety of pastoral care issues that they confront.

Therefore, I hope that this research will be able to be applied to the South Korean church's pastoral context at a later time. In addition, I hope that this thesis will be a significant resource for those who are designing models of pastoral care for pastors in the South Korean church.

## **1.3 Research methods**

This thesis is undertaken based on sociological methods, as well as by using a practical theological method, such as an empirical engagement with pastoral studies that enables me to seek to develop a pastoral care and counseling response. Thus, this thesis itself is a combination of sociological practical theological methods. Because my thesis uses a narrative research approach, I am conducting open-ended conversations with a few Korean-American pastors. I think that a narrative-based research approach is suitable to the character of my research, and also I construct this thesis by using Don Browning's practical theological methodology. According to Browning, "There seems to be a growing desire to make theology in general more relevant to the guidance of action and to bridge the gap between theory and practice, thought and life, the classical theological disciplines and practical theology" (Browning 1983:3).

Therefore, my thesis explores the pastoral experiences of Korean-American pastors. I think that my thesis's contribution is that it describes ways that Korean-American pastors create meaning and structure in their lives outside of the dominant narrative of their ministry. Their pastoral life stories were illustrated in alternative ways to create theories that may help them.

### **1.3.1 A practical theological method**

#### **1.3.1.1 Don Browning's fundamental practical theology**

The purpose of processing the development of theology during the past several decades was to clarify the category of practical theology in various theological sections. As a result, several attempts have been made to redefine the identity of practical theology and the "practical" becomes an apparent part of theological inquiry. Furthermore, the assumption of practical theology may start from

examining the relationships of the church context, human knowledge, and human experience. According to Browning, the rebirth of practical theologies and philosophies meet in the basic ideas: “Practical thinking is the center of human thinking and that theoretical and technical thinking are abstractions from practical thinking” (Browning 1991:8).

*The second of Browning's sub-movements is historical theology. This examines*

Therefore, Don Browning insists that theology has to consider the practical life situation, and it also has to be examined by theoretical assumptions. Moreover, Browning's methodology goes from practice to theory and back again. In other words, theology's basic concept is practical at its center and thought. Thus the general movement of a practical theological model is from practice to reflection/theory and back to practice.

*comprehensive view of the practical situation at hand. The systematic theology*

Above all, Browning defines fundamental practical theology as “critical reflection on the Church's dialogue with Christian sources and other communities of experience and interpretation with the aim of guiding its action toward social and individual transformation” (Browning 1991:36). In addition, in this section he introduces a “revised correlation method.” This requires four movements which provide significant resources to process the author's thinking. According to Browning, “theology as a whole is fundamental practical theology and that it has within it four sub-movements of descriptive theology, historical theology, systematic theology, and strategic practical theology” (Browning 1991:8).

The initial sub-movement to Browning's method is descriptive theology. Descriptive theology involves a “thick description” of a practical action. As Browning says, the goal of this descriptive theology “is to describe the contemporary theory-laden practices that give rise to the practical questions that generate all theological reflection” (Browning 1991:47). The multidimensional hermeneutic character is required at this stage. Thus, Browning indicates that practical theologians as researchers already are embedded in their practices and

theories (Browning 1991:48). In addition, Browning offers questions to guide this descriptive theology. For instance, what, within a particular area of practice, are we actually doing? What reason do we use to interpret what we are going to do (Browning 1991:49)?

The second of Browning's sub-movements is historical theology. This examines the text of given communities and means putting "theory-laden question that emerge from contemporary practice to the great religious monuments of the religious tradition" (Browning 1991:175). Through this sub-movement, practical theology's dimension can broaden to biblical studies and church history.

Systematic theology, the third sub-movement, identifies and describes the comprehensive view in the practical situation at hand. The systematic theology involves two approaches-the critical and philosophical approach.

Finally, there is "strategic practical theology" in Browning's four sub-movements. This moves back to the praxis of doing theology. "This is where ministers and lay persons who think about the practical life of the church really function. If they are good practical thinkers, the richness and virtuosity of their work can contribute greatly to both the life of the church and the common good beyond it" (Browning 1991:55). After all, these practices themselves generate new concepts to maintain the circle.

In general, Browning's method reflects that the practical model of practical theology goes from practice to theory and back to practice. Although Browning does not treat in detail each part of practical theology such as preaching, worship, and religious education, I would like to apply the four movements of fundamental practical theology to the traditional practical disciplines like my study.

Additionally, another of Browning's sub-movement for doing practical theology is

historical and systematic theology. Browning says that historical theology and systematic theology are combined (Browning 1991:43). Consequently, this study pursues biblical and theological perspectives on pastoral care for pastors. Blending Browning's historical and systematic theology moves to strategic proposals. Such a methodological move provides the strategies of the topic at hand and makes future theories. Thus, the model of practical theology to be pursued in this study aims to utilize Don Browning's practical theological method.

### 1.3.1.2 Adaptations of Don Browning's method

(1) Focus of the study: The most obvious purposes of Browning's method for the adaptation of the present study on pastoral care for Korean-American pastors is that it deals with their sufferings and hopes in relation to ministry, as well as identifies and proposes a new model to help them. I am asking how pastoral care for Korean-American pastors bears within its usage Browning's four movements—descriptive, historical, systematic, and strategic practical theology.

(2) Starting point and scope: Concerning Browning, a starting point is the contemporary practice. Therefore, the emphasis in the descriptive sub-movement is to start with what is actually being found in a given current context. In addition, Browning's book, *A Fundamental Practical Theology*, includes congregational case studies. This present study on pastoral care for Korean-American pastors pursues both Browning's starting point and the starting point based on research's context.

The geographical scope is restricted to special areas, such as the state of Michigan in the United States. However, when describing pastoral care for Korean-American pastors, the pastoral experiences of those in the state of Michigan are taken as the general case of the pastoral experiences of the nation.

(3) Historical, systematic, and strategic sub-movements: Other sub-movements of Browning's proposal for doing practical theology are historical, systematic, and strategic theology. Although Browning mentions that there is a clear distinction between these two in the four steps of his methodology, he later combines the historical and systematic sub-movements for his methodology's treatment and application. It seems that Browning separates between descriptive theology and strategic practical theology.

This study on pastoral care for Korean-American pastors follows Browning's practical theological method that combines the two sub-movements: historical and systematic. This study is required as a background in order to understand Korean-American pastors' current situation. The identification of Korean-American pastors is pursued in the background as part of the two reflective sub-movements: historical and systematic discourses. It is necessary to hear and conduct an analysis of the facts by using the theories and methods of social sciences, in addition to those of theology. This step takes a more deliberate practical theological track. Through reflections and analysis, this step is able to conduct preparations for theory. In conclusion, reviewing the models for pastoral care for Korean-American pastors as the strategic stage of Browning's proposal for doing practical theology is utilized to propose an alternative model for pastoral care for Korean-American pastors.

(4) Proposed outline of the study: To be more specific about the detailed use of Browning's method in the present study, the organizational structure of the study is outlined.

In chapter two, the identification of Korean-American pastors in the United States will be undertaken by using existing materials for the assessment of the historical background and the characteristics of Korean immigrant churches. In addition, I will examine the roles of Korean-American pastors. The major purpose of this

chapter is to discover the significant meanings that will be important resources to find a new model for pastoral care for Korean-American pastors.

Chapter three will make an effort to portray the four Korean-American pastors' narratives including the range of their opinions and voices. The significant themes will be identified by using two complementary methods: a narrative perspective and a thematic analysis. This analysis will be utilized as the basic materials by which models for pastoral care for Korean-American pastors will be reviewed. This review will further be clarified by the criteria to find out and develop a new model for pastoral care for Korean-American pastors.

In addition, I seek to reflect on the role of the Korean-American pastor. Chapter four and five will critically review contemporary pastoral care approaches for pastors. Special attention will be given to approaches as they represent the typical ways of pastoral care for Korean-American pastors. In order to discern the pastoral context of Korean-American pastors, I will analyze the proposed approaches and gain an alternative approach that will be intended to be a normative approach for pastoral care for Korean-American pastors. The premises that I will follow in constructing a new approach will be that the approach should be consistent with the biblical and theological perspectives, and that the approach will be tested to apply to contemporary pastoral contexts.

individual life stories. Therefore, a way to understand the experiences of Korean-American pastors is to obtain their individual pastoral stories that represent their

### **1.3.2 Sociological methods**

narrative approach is one of the particular methods of understanding a person in the social sciences (Holtorf 1991:167).

#### **1.3.2.1 Design of the study**

Thus, I researched the experiences of their ministry-related sufferings and hopes.

In the narrative approach, I focus on four Korean-American pastors' life stories. Although their past experiences are important, I would like to put the emphasis on their current situations. My interest in Korean-American pastors' sufferings, hopes,

addition, I involved relevant members of my family, friends, and church in order



and lives in relation to ministry draw me to this topic and method of inquiry. My interest in pastoral care for them also draws me to this study.

Personally, I observed and experienced that many Korean-American pastors in the United States are experiencing life problems and severe ministry related stress. These cross-culturally induced problems may destroy them unless they know or learn how to respond to the problems. I made an effort to portray these Korean-American pastors' narratives honestly. By honestly, I mean to share the whole picture of the pastors' narratives.

In addition, I made an effort to include the range of the Korean-American pastors' opinions and voices rather than reporting only the pastors' life stories. Initially, it was my belief that the cross-cultural stress was an inevitable ministry-related suffering for Korean-American pastors. The painful stress was a reality that they have to face. Thus, I think that I have a responsibility to help them. I used an in-depth conversation in this thesis to gather information about Korean-American pastors' experiences in the pastoral context.

As a researcher, I positioned myself within the narrative paradigm. This narrative paradigm tries to make sense out of the pastors' life contexts by representing the individual life stories. Therefore, a way to understand the experiences of Korean-American pastors is to obtain their individual pastoral stories that represent their narrative realities. In addition, a narrative approach is one of the particular methods of understanding a person in the social sciences (Howard 1991:187).

Thus, I researched the experience of their ministry-related sufferings and hopes, particularly of Korean-American pastors, in relation to their pastoral context. I think that a narrative approach is concerned with the special stories of people's lives. I made certain that this study was conducted by a narrative approach. In addition, I involved relevant members of my family, friends, and church in order

to ensure the authenticity of this study.

### 1.3.2.2 Research participants

The participants in the study consist of four Korean-American pastors who minister in the United States. A small number of participants are appropriate to qualitative research, which is aimed at obtaining an in-depth understanding of their narratives (Creswell 1998:45). In qualitative research, the small sampling is one of the appropriate methods by which the researcher can accomplish the intended purpose of study (Dole 1999:51). Although a small group of people is used in the selected cases, the character of qualitative research lies in its depth, thus “the reader who intends to conduct a qualitative research study is referred to other texts that explore this topic in more depth” (Mertens 1990:175). In addition, as Merriam states (1998:6), “qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and the experiences they have in the world.” Therefore, the focus of the investigation was the life experiences of four Korean- American pastors who are devoted in their immigrant pastor context.

This study reviews the experience of four Korean-American male pastors of urban and suburban churches in the Grand Rapids area who had served their churches for at least ten years. I am interested in the pastoral stories of Korean-American pastors, and I do not intend gender to be a criterion for participation in the study. However, only Korean-American male pastors were referred to in my study.

In addition to meeting the criteria of my study’s participants, prospective participants are screened for their suitability for the study, such as (1) availability (2) willingness to verbalize feelings and experiences, and (3) willingness to be audio-taped during the conversation. It is important that the Korean-American

pastors who participate in this study meet criteria regarding their ability and willingness to share their experiences and feelings with me.

Research participants were recruited through a personal networking approach. I made and sent a letter of recruitment, describing my study, to friends and church colleagues who possibly knew prospective participants. I asked research participants if they had flexible schedules, and I determined whether they expressed openness to discuss their thoughts with me. The participants ranging in age from 40 to 50 were considered to be entering, or about to enter, mid-life pastoral experience. Guba and Lincoln (1989:178) say that maximum variation sampling provides the broadest scope of information and is the sampling mode of choice for qualitative and narrative inquiry.

The Korean-American pastors who participated in my study meet my criteria with respect to their willingness to share personal material and their openness to articulate their feelings, thoughts, and experiences to me. I told the prospective participants that the focus of the study is to analyze the sources of the ministry-related suffering and hope that Korean-American pastors face. The aim of the study is to provide various models of pastoral care for to help Korean-American pastors.

Furthermore, I informed the participants that the study involved at least two audiotape conversations, with the possibility of additional conversations and meetings. Their anonymity was guaranteed and I told them that they are able to receive a report of the data analysis. I arranged a mutually convenient date, time and place to meet. In addition, I again explained to each participant the purpose of the study, allowing a decision to cancel involvement, and explained how I would protect their anonymity and the confidentiality of their responses. The research participants were told that their actual names would not be used in the study.

### 1.3.2.3 Researcher's role

In narrative research, the stance of a researcher is to observe fairly and be aware of one's own biases and values so that these do not distort what he experiences and finds. As a narrative researcher, it is necessary to be aware of how the research affects me, as well as how I affect the research. Rubin and Rubin (1995:40) indicate three themes that guide qualitative interviewing research. The first is that the researcher is required to ascertain in detail how and what the participants understand about their experiences. The second is that what the researcher observes is affected by the interaction with the participants. This means that the researcher has to be careful to pay close attention to how the participants are affected by the researcher.

Furthermore, the researcher needs to be aware of how his perceptions can distort what is heard. The third is that the researcher's interest and concern impulse the participants to give in-depth responses. The researcher is skilled in the use of in-depth conversation techniques, using open-ended questions, and reflective listening. Rubin and Rubin (1995:12) have identified such techniques and skills in encouraging and showing understanding as necessary in helping methods to be frank and open.

My interest in unearthing Korean-American pastors' stories in an effort to understand how they are experiencing and living their lives seems like fertile ground for research. Throughout the course of this study I confronted, redefined, and re-shaped my beliefs, feelings, values, and assumptions about Korean-American pastors in the United States. Also, I strived to see the participants' perspectives rather than imposing my own. In order to maintain alertness for unexpected developments, I used my study support group or reflecting team including my family, friends, and church members for my support, insight, and practical help throughout the years.

#### 1.3.2.4 The in-depth conversations

In narrative research, the in-depth conversation is used to gather descriptive data in the subject's own words so that the researcher can develop insight about how this study helps the researchers to understand their stories (Denzin 2000:384). According to Spradley, an interview involves developing rapport and eliciting information (1979:57). Above all, the important thing is to establish a comfortable atmosphere to build rapport. In this atmosphere, people can feel comfortable expressing themselves and feel free to converse without barriers.

Based on the preliminary findings, I decided that this study would be designed using in-depth conversations that would be flexible and open-ended with respect to response. With this approach, participants are able to take whatever direction and use whatever words they want to represent what they have to say (Patton 1989:157).

Each conversation was audio taped and an observational note was completed during and immediately following each conversation. I encouraged each subject to tell his own pastoral story (Rubin & Rubin 1995:122). During the conversation, I had in mind general areas of interest, questions, and several inquiries derived from my previously-stated research questions and from my preliminary study. In addition, I observed how qualitative research design is an evolving process and that the questions to be asked and the data to be collected emerge in the process (Mertens 1998:317).

I selected the important topics in the course of the conversations, and I introduced a particular topic for discussion. This process was an important aspect of the conversation. The sequence of the conversation moved from the more general to the more specific questions or from the more specific to the more general questions, respectively. After all, the reason is to motivate respondents who are not fully committed and to relax the conversation. In addition, the conversations took

place at times and locations convenient to both the participants and researcher. I conducted several conversations and collected the information of in-depth conversation results to reveal the pastoral stories of a small number of Korean-American pastors in order to promote an understanding of how these pastors experience their lives at this stage.

#### **1.3.2.5 Data analysis**

The primary sources of data are the four Korean-American pastors' narratives. I created themes to integrate the data for each Korean-American pastor and the whole group through the data analysis. Also, data analysis involved using two complementary methods to the Korean-American pastors' lives: a narrative perspective and a thematic interpretation. In narrative perspective, I arranged the data in chronological order. This means that the chronological order involves their pastoral context in which the story takes place, and the main characters that affect their pastoral context. The thematic interpretation presents individual participants and compares participants. Thus, I identified and interpreted phenomena from the various sources of data in the process of data analysis.

Their stories were audio taped, transcribed, and summarized or reduced to a core narrative. Each theme from these stories was then reviewed, and the researcher's responses given to each individual story, to edit, or otherwise change as necessary. The transcripts and the responses were given to the participants to be sure that Korean-American pastors' life stories had been accurately stated. As Creswell (1998:153) suggests, after collecting data from the conversations, I constructed each Korean-American pastor's pastoral narrative and each individual theme. Following their narratives and themes, I focused on their overall thematic interpretation.

In particular, my expectations are to explore what these Korean-American pastors' expectations are for their lives, what the important relationships are in their lives, and how their vision of their life story has evolved. The expectations in planning my research helped to articulate the process of this study. For example, what were their sufferings and hopes in relation to ministry for themselves in the past? What are their sufferings and specific pastoral care issues that are of concern to them now? What are their hopes, plans, and expectations in relation to ministry to tap into for their benefit for the future?

#### **1.4 Limitations of the study**

This study does not intend to address the issues by providing a specific sociological and psychological approach to several significant issues that Korean-American pastors experience. This study takes in-depth conversations about the significant issues by examining the symptoms of issues in various aspects of ministry. Instead of limiting the research to a given past situation, this study examines the current Korean-American pastors' experiences in relation to their ministry-related sufferings and hopes of pastoral care for them. This study thus enables Korean-American pastors to realize their status as well as to find healing through various forms of pastoral care.

A further limiting aspect of this study is that it is not aimed at addressing pastoral care of a specific denomination, however it provides general information on pastoral care and how denominations in the United States conduct their Korean pastors. Denominations can use these implications in their own contact with Korean pastors. These implications can also enable the denomination to better work with and care for their Korean-American pastors. By processing this study, I have used some available sociological methods and my personal experiences.

However, with a constructive response to it, I evaluated utilizing a practical theology method. My ultimate focus is on practical theology.

## 2.1 Introduction

In this chapter, I will provide basic information about Korean immigrant churches in America in order to identify Korean churches and pastors and create a pastoral care approach for Korean-American pastors in the fourth chapter. Above all, it is necessary to examine the roots of Korean churches in America and the results of the examination are important background to understand current Korean-American churches and pastors.

Although their circumstances expose them to American culture, Korean immigrant churches and pastors maintain their Korean cultures such as Korean cultural heritage and religious tradition. In fact, the position of the Korean immigrant church in Korean society is very significant. This means that Christianity is influenced by the Korean immigrant society very much (Kwon, Kim, & Werner 2001:28). According to the statistics of sociologists who research Korean immigrant society, seventy percent of all Korean-Americans attend church and they participate in the church's several meetings at least once a week regularly (Chosun Daily Newspaper, p-4).

The examination of the Korean-American church's identification is also intended to help the understanding of Korean-American pastors' individual narratives concerning their pastoral contexts. From this work, the fundamental resources for a pastoral care approach for Korean-American pastors will emerge.



## CHAPTER 2: THE KOREAN-AMERICAN PASTOR IN THE UNITED STATES OF AMERICA

### 2.1 Introduction

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## 2.2 The history of Korean immigrant churches

The beginning of Korean immigration in the United States was early in the 19<sup>th</sup> century when sugar cane laborers arrived in Hawaii. However, the major influx began in the 1970s.

The influx of Korean immigration started with the passage of the Immigration and Naturalization Act in 1965. Immigration and Naturalization Service reports show that between 1965 and 1980 a total of 299,000 Koreans immigrated into the United States. The 1980 U.S. Census found 354,529 Koreans in this country (Yu & Yang 1982:1).

The history of Korean immigrant churches in America started with the establishment of four Korean churches: the Hawaii Methodist Church (established in November 1903), the San Francisco Korean Methodist Church (September 1904), the Hawaii Korean Anglican Church (February 1905), and the Los Angeles Presbyterian Church (September 1905) (Kim 1997:7). This shows that Korean immigrant churches were established in western America in 19<sup>th</sup> century intensively. This early date of immigration is because the west is a location close to Korea geographically. Especially, Korean immigrant churches in the Southern California region grew very rapidly: from 11 in 1965 to 233 in 1980 (Kim 1997:7). However, the rapid growth of Korean immigrant churches is demonstrated not only in the West but also in the East. For example, in New York's case, the number of Korean immigrant churches grew from 6 in 1971 to 72 in 1978 (Kim 1990:8). Therefore, Korean churches were built whenever Koreans settled down in Hawaii and on the mainland.

The history of Korean immigrant churches can be divided into four major periods: (1) the period of new beginning and growth, 1903 - 1918; (2) the period of nationalism, 1919 - 1945; (3) the period of frustration and decline, 1945 - 1967; and (4) the period of explosive growth of the church, 1968- present (Lee 1989:5).

### 2.2.1 The period of new beginning and growth

This period is a time when the early Korean church became the center of the Korean community for its social and religious needs. Many Korean immigrants arrived in Hawaii to accomplish their dreams. However, when they arrived in Hawaii, they felt like strangers and experienced many hostile responses from Americans. They also experienced the severity of racial discrimination and their work circumstances were very difficult. Furthermore, they had to work many hours of hard physical labours. In addition, the early Koreans lived separately in their plantations and their lives were ruptured (Choy 1979:97). While they were treated as strangers, the Korean church was the only place in which they could talk and sing in their own native language, Korean, and celebrate and preserve their Korean heritages (Kim 1971:41).

Furthermore, the Korean churches played a significant role in narrowing the difference between Korean culture and American culture. The early Korean churches were a contact point in order to advance to another world. The Korean churches also provided many social functions beyond religious functions; for example, the Korean churches opened English language classes and Korean language classes to remind their children who were born in America of Korean. The white Americans sometimes participated at the Korean Churches' meetings as volunteers in order to help Korean immigrants adjust to new life.

Thus, many early Korean immigrants wanted to live near the Korean church and they attended the church on Sunday. Sunday was a very significant day for the Korean laborers and they had several fellowship meetings that became an integral part of the Korean churches (Yu 1988:80). Although the early Korean immigrants had to live in the circumstances of racial discrimination and hostile relation, they could feel comfort and encouragement within the boundary of Korean churches so

that they could restore the sense of their lives.

### 2.2.2 The period of nationalism

The darkest tragedy in the Korean history was that Korea was colonized by Japan. Korea was Japan's colony for 36 years from 1909 to 1945. The Korean immigrants were stateless people at the period of tragedy.

Due to the national tragedy and extreme labor in the Hawaii plantation, the early Korean immigrants tried to move to the mainland U.S. However, it was prohibited by law because Americans had a hostile mind about Orientals and they didn't want oriental immigrants to increase in the mainland (Choy 1979:99). Actually, the Korean and Japanese children could not attend the local school where white children attended (Choy 1979:107). After all, the lives of Korean immigrants in the United States were the lives of discrimination and resentment that they could not receive the basic human rights (Choy 1979:107). Their dream was to go back to their homeland if Japanese colonization ended.

Therefore, nationalism was a very important issue to Koreans. Because Korean churches were the center of Korean communities, it was natural that the Korean church was relative to the political and national movements. According to Yu (1988:87), some Korean churches were overwhelmed by political issues. Sometimes, the worship service included a sermon on political issues or an announcement of political movements (Yu 1988:88). Thus, nationalism became the important root that emphasized the Korean cultural heritage in a hostile foreign land.

The national affect of Korean churches was influenced by their behavior to Americans. Almost all Korean Christians preferred Korean ministers who were

ordained in Korea. They believed that Korean-ordained ministers could understand the Korean traditional mind. However, when we reviewed the Korean church history, there were very few trained ministers in Korea because the theological schools were not sufficient until 1919 (Kim & Patterson 1974:131). These situations added to the nationalism of Korean churches so that the Korean pastors' sermons were filled with national awakening and patriotism for Korea. However, the context of Korean churches at the time resulted in them experiencing marginality and having the mentality of a sojourner (Yu 1988:91).

Thus, the patriotism and nationalism for Korea and the other-worldly life orientation became an important part of the Korean church's basic identity and affected Korean immigrants' senses of value in this period (1911-1945).

### **2.2.3 The period of frustration and decline**

At last, Korea became independent from Japanese domination. This was Koreans' as well as Korean-American immigrants' fervent desire. On the other hand, the Korean church, ironically, confronted the dark period. Although the ultimate goal of Koreans, the independence of Korea, was accomplished, the Korean churches in America were deserted (Yu 1988:93). According to Kim and Patterson (1974:134), only 9 churches remained in America including Hawaii in 1947.

Although there were some different views about main causes of the decadency of the Korean churches in Korean-American church history, it was necessary to explain by using the Korean immigrant population flow. Kim and Hurh state,

There were 12,000 Koreans in America, including Hawaii. Other researches show That between 1951 and 1964, a total 14,027 Koreans came to the U.S.. This was the post Korean War immigration which included mostly Korean wives of American servicemen (6,423), war orphans (5,348), and some other

professional immigrants. It is also estimated that approximately 6,000 Korean students came to the United States between 1945 and 1965 (Kim & Huhr 1980:29).

Therefore, the Korean population was not sufficient in order to maintain the church's composition and organization. This might have been the major cause of the collapse of Korean immigrant churches in America.

However, Choy explains another cause of the deterioration of the Korean church. This was that many Korean immigrants returned to Korea after the liberation of the nation. Because independence was the ultimate goal to Koreans, as soon as Korea recovered the freedom of nation, many Korean immigrants were to come back to their homeland (Choy 1979:181). However, when some Korean immigrants returned to Korea in 1945, they were a very small group. The majority of them could not return to Korea due to several reasons. The first reason was that the great number of the early Korean immigrants came from North Korea. However, as soon as Korea was liberated, the north of the country had to be under the communist rule. Therefore, they might not have gone back there.

Another reason was that it was never easy to return to the homeland. The early Korean immigrants' ages were too old to start and live a new life in Korea (Kim 1980:11). Furthermore, some of their children arrived in America at a young age or were born in America so that they were already Americanized (Yu 1988:96).

In addition, as pointed out in the previous section, the political issues such as nationalism and other-worldly life orientation could be the cause of the deterioration of the Korean church, because such issues never matched the original church's religious idea. Consequently, this period was the time when the Korean churches declined and only the few remaining churches had to struggle for survival.

#### 2.2.4 The period of explosive growth of the church

Since the early Korean immigrants who had arrived in Hawaii, the United States in 1903, they established the first Korean church in the mainland of the United States. The number of current Korean churches in America reflected the explosive growth. There is a saying: “When the Chinese come to America, they open restaurant, and when the Japanese come to America, they build company, but when Koreans come, they establish churches” (Shim 1977:7). Although the Korean churches experienced the extreme suffering as the deterioration of church before 1968, due to the reform of the immigration law, the large influx of new Korean immigrants could come to the United States from 1970. As a result, the Korean churches increased rapidly and the number of Korean churches reached over 1,000 churches in 1981 and about 3,000 in 2002 (Chosun Daily newspaper, p 5).

According to Chosun Daily newspaper (p 5), the state of California, where the greatest number of Koreans live, has over 3,000 Korean churches, the state of Illinois has about 170 churches, and New York City has about 345 churches. Furthermore, it can't deny that the Korean community in America is called the Christian community, because the rate of Christian Korean immigrants is 70 percent of all Korean immigrants in America (Chosun Daily newspaper, p 5). Thus, it was certain that this period showed the highest remarkable growth throughout the entire Korean-American church history.

In fact, there were two reasons why the Korean immigrant churches increased rapidly at this time. First of all, the inner mind of Koreans is generally religious. Although other Asian ethnic people possess their special religion, the Koreans' religious mind includes the deep meaning that determines life's pattern (Yu 1988:100).

Another reason is that the several circumstances and conditions around them made their eyes concentrate on religious life, as mentioned earlier. Although many Korean immigrants can become independent economically and some can live affluently at the present, they still have to meet the language barriers, cultural gaps, and loneliness as an alien with racial discriminations. However, the Korean immigrant church plays a role that solves the several problems of the immigrant life. Furthermore, the Korean church provides the psychological stabilization to immigrants who suffered in the difficult circumstances and it also provides useful information to adjust or fix the new life in America. Thus, they indeed go to church to maintain their life in this land.

### **2.3 The characteristics of Korean immigrant churches**

As mentioned in the fourth period of the Korean-American immigrant history, the greatest influx of Korean immigrants in America was during the two decades of the 1970s and 1980s. During this period, more than 34,000 Koreans came to the United States every year. However, in the late 1980s, the number of Korean immigrants began to decline gradually, and this decline accelerated in the 1990's (U.S. Dept. of Justice 1970:97).

Before identifying the characteristics of Korean immigrant churches, it is necessary to examine the reasons why many Koreans came and wanted to immigrate to the United States. There are three main motivations of Korean immigrants in America (California Department of Education 1992:15).

The first reason is for their children's education. In general, it is well known that many Korean parents' interest in education is very high. Many Korean parents think that their children's education is more valuable than any thing else. Many



Korean-American parents say that there are many educational opportunities, excellent educational systems and developed facilities in the United States. Korea is one of the countries that send many international students to study in the United States and many of these Korean students remain in the United States after finishing their studies.

The second reason is for the better economic life. Undeniably, America can be symbolized as rich or affluent. Many Korean-Americans immigrated to the United States in order to gain success economically and achieve their dreams for the economic improvement. However, large groups of Korean-Americans manage small businesses such as groceries, fruit markets, and clothing stores. In addition, they work at the lower level such as cleaners, dry cleaners and deliverers, although some Korean-Americans have the more professional occupations such as doctors, professors, and ITT engineers (Lee 1994:27).

The third reason is to reunite with family. According to Lee (Lee 1994:27), many Koreans who immigrate to the United States have their relatives who have already settled down in the United States. The relatives in America invite their relatives in Korea so that many Korean-Americans reunite and co-work in the United States. It is easy to see the extended families in Korean immigrant churches in America.

Given these background reasons, we will identify characteristics of Korean immigrant churches in terms of the following four points: (1) stability of membership, (2) in-group and out-group distinction, (3) gender and age composition of elders, (4) theological orientation and personal beliefs (Kwon, Kim, & Warner 2001:80).

### 2.3.1 Stability of Membership

The membership of Korean immigrant churches is less stable than that of other church groups such as African American, Hispanic, and Caucasian churches. Kwon, Kim, and Warner assert,

For example, 69 percent of African Americans, 60 percent of Hispanics, and 65 percent of Caucasians have been members of their current congregation for more than ten years. About one-third of them (36% of African Americans, 34% of Hispanics, and 30% of Caucasians) indicate being members of the same congregation for twenty-five years or more. In contrast, almost half of the Koreans have been members of their congregation for six years or less, and close to one-third for less than three years. Only 2 percent have been with their current congregation for twenty-five years or more. Furthermore, close to 40 percent indicate that they are “not sure” or that it is “not likely” that they will stay with their current congregation five years from now (2000:81).

This shows that the membership of Korean immigrant churches is rather fluid. As mentioned previously, the reasons are that the rate of movement is very frequent because of business and children’s education so it is difficult to stay long in one place. In addition, there is much conflict in the congregation so that many Korean immigrant churches have been separated due to conflicted relationships (Park 2000:161). Furthermore, some Korean immigrant churches are not able to satisfy the congregations’ spiritual needs properly. This may result in some complaints about church and the congregations not appreciating and respecting their pastors any more (Park 2000:162).

Thus, Korean-American immigrant churches include changeable elements. That is, Korean-Americans may leave their original churches to seek new Korean immigrant churches or pastors when they are not satisfied at their current churches or there are some changes in their economic situations. The fluid characteristic of church membership is one unavoidable characteristic that Korean immigrant

churches possess.

### 2.3.2 In-group commitment and out-group indifference

In spite of the unstable character of membership of Korean immigrant churches, many Koreans participate at the church's various activities very actively. In addition, Koreans contribute financially to their churches very much. In fact, the amount of regular giving is more markedly than other ethnic groups. Kwon, Kim, and Warner explain this fact as follows:

Four-fifths of Koreans (78%) report they attend their congregation's Sunday worship every week, compared with 34 percent of African Americans, 49 percent of Hispanics, and 28 percent of Caucasians. Also, the proportion of those who regard "attending church regularly" as an essential quality of a good Christian life is higher among Koreans (67%) than other ethnic groups (39% among African Americans, 52% among Hispanics, and 32% of Caucasians). Koreans also spend more time than others at their churches beyond Sunday worship services. More than half of Koreans (54%) spent six hours or more at church activities during the previous month of the survey. Among other ethnic respondents, the figure is about 40 percent: African Americans (36%), Hispanics (39%), and Caucasians (40%). The majority of Koreans (62%) contributed \$ 2,000 or more in regular giving to their current congregations in the previous year. Only 35 percent of African Americans, 26 percent of Hispanics, and 40 percent of Caucasians report giving that much. Moreover, more than a quarter (27%) of Koreans gave more than \$5,000. The corresponding rates are 8 percent for African Americans, 6 percent for Hispanics, and 11 percent for Caucasians (2000:82).

Therefore, the rate of participation in church activities and the amount of regular giving are more intensive than for other ethnic groups. These characteristics don't belong only to ordination groups such as elders or deacons. On the contrary, almost all church members participate and contribute to the church's work whether or not one has been ordained (Kwon, Kim & Warner 2000:82). On the other hand, the majority of African-Americans, Hispanics, and Caucasians participate in the

communities outside their churches. For example, they act as volunteers or provide financially in order to improve their communities. However, Koreans are not so interested in their communities. This is a problem that Korean immigrant churches should solve and complement in the future. Thus, there are unique characteristics in Korean immigrant churches. They are very active in their in-group commitment and indifferent to their out-groups (Kwon, Kim & Warner 2000:83).

### 2.3.3 Older male domination of eldership

Another characteristic in Korean immigrant churches is that being ordained as an elder apparently means to contribute to their churches. The proportion of elders in each Korean immigrant church is about 15% of Koreans. However, 47 percent of African-Americans, 43 percent of Hispanics, and 65 percent of Caucasians have been ordained as elders (Kwon, Kim & Warner 2000:83). On the other hand, although the proportion of elders is few, to be ordained as an elder requires many qualifications. In general, Korean Christians think that the elder should be more distinguished than a lay person spiritually, financially, and socially. In addition, the elder is a much higher status position than a lay person and a male is more dominant than a female. Kwon, Kim, and Warner (2000:83) describe the statements of Korean immigrant churches in the following way:

Over 90 percent (92%) of Korean elders are males, whereas only 8 percent are females. Another way to look at this point is that only 2.3 percent of female memberships are. By contrast, 57 percent of Caucasian, 39 percent of Hispanic, and 30 percent of African American females have been ordained as elders. Among males, 73 percent of Caucasians and over 45 percent of Hispanics and African Americans have been ordained as elders. Another glimpse of male domination can be found in the fact that over 90 percent of female elders had college education or more, whereas among male elders the figure is 74 percent. In addition, the position of elder in Korean churches is reserved only to older. The youngest age of male elders is 25 years old, while

that of female elder is 38 years of age. Furthermore, elders in Korean immigrant churches are expected to make greater financial contributions to, and to participate more in activities at their local congregations. In 1996 Korean elders made regular offering of about \$3,000 on individual basis and \$ 5,200 by household. Rather, elders spend more hours attending events and give more volunteer time at their current congregation.

Thus, it is certain that the role of elder in Korean immigrant churches is very important and elders really contribute much to their local churches.

Nevertheless, it is also true that there is some negative affect in Korean immigrant churches. For example, elders have a lower English proficiency, because they are older and first-generation immigrants (Lee 1994:36). Furthermore, their thinking is more Korean than American. This may be the origin of conflicts between the first generations and the second generations within churches. In fact, elders participate in their local church's Sunday school as teachers. In addition, in order to be ordained as an elder, because financial prestige and social position beyond the spiritual role should be required, people may think of the position of elder as a strong sense of hierarchy. After all, the exceeded participation of elders in the church management may result in conflict between pastors and elders so that churches may separate (Kim & Hurh 1990:24).

### **2.3.4 Conservative theological orientation and personal beliefs**

In general, when comparing Korean-American Christians' theological orientation and personal beliefs to other ethnic groups, Korean-American Christians have different inclinations. For one, Korean-American Christians are more conservative than other ethnic groups. According to the study of Kwon, Kim, and Warner, for example,

Slightly less than half of Koreans (44%) self-identify as "conservatives" on

theological issues, a third (33%) as “moderates,” and about a quarter (23%) as “liberals.” For the proportion who label themselves as a liberal, there is no difference among three groups. But only one-fifth of African Americans (22%) perceive themselves as conservatives, and the majority (53%) consider themselves moderates. Among Hispanics, 47 percent claim to be conservatives, and nearly a half (46%) claim to be moderates. Corresponding figures for Caucasians are 40 percent conservatives, 44 percent moderates, and 16 percent liberals (2000:85).

Therefore, conservative Christians are the major group of Korean-American Christians.

What are the important elements that are confessed as conservative? These are to believe and confess heaven as true, the existence of the Devil, the birth of Jesus from the Virgin, and the advent of Jesus in the future (Kwon, Kim & Warner 2000:86). However, the most important element is that the Bible is God’s Word and is inspired by the Holy Spirit. On the other hand, according to Kwon, Kim, and Warner, about one-tenth of African-Americans and Caucasians have a perspective like Korean-American conservatives on the Bible, whereas one-fourth of Koreans believe the inspiration of the Bible (Kwon, Kim & Warner 2000:86). The conservative theological orientation is found especially at a church’s core position such as elders and deacons. There are more conservative elders and deacons than conservative lay members (Kwon, Kim & Warner 2000:87). Therefore, Korean immigrant churches maintain quite a conservative theological characteristic and pursue the policies of the church under such a theological orientation.

Furthermore, there are three main views when we examine Korean-American Christians’ personal beliefs. The three views are that a good Christian should study the Bible regularly, spend much time in prayer, and attend church regularly (Kim & Hurh 1980:23). Almost all conservatives in Korean immigrant churches think of the above views as the essentials of faith. Thus, although there are some limitations, many church activities such as the Bible study group, the spiritual revival, cell

meetings, and various prayer meetings enforce or progress within churches in order to improve Korean-American Christians' faith.

## **2.4 The roles of Korean-American pastors in the United States**

As mentioned in the previous chapter, the position of Korean immigrant churches in Korean immigrant society in America is very meaningful. This means that Korean immigrant churches have numerous functions and roles beyond simply religious functions and roles. Since the beginning of Korean-American immigrant history in 1903 when the first Korean immigrants got on board the S.S Gaelic and arrived in Honolulu, Hawaii on January 13, 1903. The Korean-American immigrant history has its centennial year in 2003. In Chosun Daily Newspaper on Jan 22, 2003, there is an announcement about the Korean Centennial made by U.S. President George W. Bush. According to his announcement to celebrate the Korean Centennial, Korean-Americans are one of the largest Asian American immigrant groups. Furthermore, Korean-Americans play a significant role in American society and contribute to American economic and political developments (Chosun Daily Newspaper, p 6).

In fact, it is undeniable that Korean immigrant churches were very useful supporters in order for Korean immigrant communities to take root in American society. Therefore, in order for Korean immigrant communities to be effectively capable of the responsibilities effectively as one of the major Asian American immigrant groups, Korean immigrant churches' responsibility is required. Moreover, Korean-American pastors' roles are especially important. In addition, the role of Korean-American pastors is requested more in order to meet the demand of the current times of Korean immigrant communities. Thus, it is necessary that Korean-American pastors' roles are clarified before interviewing them. There are

some roles of Korean-American pastors in both Korean immigrant churches and Korean-American communities.

#### 2.4.1 Role as a religious leader

The role as a religious leader is essential and important to Korean-American pastors. Once, this meant that Korean-American pastors had a responsibility to guide and teach Korean-American Christians spiritually. When Korean-American immigrants settled down in one place, they established Korean immigrant churches and received their spiritual teaching from Korean-American pastors. Because their main language was Korean, Korean pastors are adequate for Korean immigrant Christians to minister in Korean immigrant churches. Every Korean immigrant church has a Sunday morning service. According to Lee,

The Sunday service is a time and place in which Korean Americans are sustained, encouraged, and empowered through worship experience. Even though some people come to the Sunday morning worship with motivations other than worshipping God, the Sunday morning service has been the most important part of life for Korean American church members.(1994:35)

Korean-American Pastors as religious leaders manage various services such as Sunday service, Wednesday service, Friday prayer meeting, and Saturday dawn prayer meeting in Korean. Their sermons, songs and prayers in Korean are easy to understand to Korean parishes. Although a few Korean immigrants attend American churches, most Korean immigrants attend their Korean immigrant churches regularly on Sunday or they attend several other Korean churches' meetings or activities. In addition, Korean-American pastors always pray for their congregations in order that their congregations live in spiritual development and faithful balance.



Because the role as a religious leader of Korean-American pastors is very significant, Korean-American pastors' spiritual vision or purpose is very influential to Korean immigrant Christians' faithful structure or necessary pattern. Therefore, Korean-American pastors try to develop their Korean immigrant parishes' faith. However, it is not easy to obtain various pastoral information because of language limitations and the lack of co-operation within Korean immigrant churches.

In spite of the absence of such pastoral information, new trials occur in Korean immigrant churches in order to develop and renew them spiritually. For example, the Saddleback church movement and Willow Creek's new church movement are practical models that current Korean-American pastors examine and follow. Although there are some elements of a different nature to apply to Korean immigrant churches, the above contemporary American churches' movements, such attempts of Korean-American pastors, provide Korean-American immigrant churches fresh ideas and vision of ministry.

However, the problem of leadership is one of the urgent tasks that Korean-American pastors should solve. Due to the absence of spiritual leadership, several conflicts between parishes and pastors and between pastors and other pastors can happen. Such conflicts should be solved at the area where each respects the other (Ministry & Theology 2000:166).

Korean-American immigrant churches have conflicts and inner problems. In addition, they require more wide range functions beyond the original function of the church. Furthermore, Korean-American immigrants regard as a significant symbol to possess a faith, and they are devoted to their faith life. Therefore, the position as a religious and spiritual leader is very important. The responsibility that Korean-American pastors should guide their congregations rightly is the biggest mission that God entrusts to Korean-American pastors.

#### 2.4.2 Role as a pastoral care-giver

Clebsch and Jaekle define pastoral care as “the ministry of the cure of souls, or pastoral care, consisting of helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns” (Clebsch & Jaekle 1975:4).

As mentioned earlier, Korean-Americans experience language barriers, cultural gaps, and loneliness as aliens. Sometimes, they experience racial discrimination. Therefore, they may be in need psychologically and spiritually and they may request their pastors’ pastoral care in order to overcome their emotional and spiritual anxieties. In this respect, Korean-American immigrant churches have played a role of the support of center for them (Lee 1994:52). In fact, whenever urgent crises happen to Korean-American immigrants, they seek the assistance of Korean-American pastors. Korean-American pastors sometimes introduce to all church members each individual difficulty to make such difficulties manageable.

In addition, due to their social restrictions and lack of confidence, Korean-American immigrants may experience low self-esteem and loneliness (Lee 1994:56). Thus, they need some places or persons in order to manage their stresses. Korean-American immigrant churches and pastors provide these functions properly. Korean-American immigrants can counsel with their Korean pastors freely in Korean. Furthermore, there are some family problems in Korean immigrant families (Kim 1997:199). For example, many Korean immigrant families experience the generation gap, the lack of communication between family members, marital conflicts, and divorces (Lee 1994:44). In order to solve and reconcile their family problems, the role of Korean-American pastors as pastoral caregivers is very important. If they meet American counselors to counsel their problems, they

are not able to express their problems freely. Furthermore, Korean-American immigrant churches provide various activities for expressing and solving Korean-American immigrants' stresses. They can express their emotions as much as they like through their involvement in church activities.

However, while being responsible as a pastoral caregiver, Korean-American pastors are exposed to numerous stresses. Lee states (1994:53), "The stress of Korean-American parishioners from the American society is parallel to the stress of Korean-American pastors from Korean-American parishioners." It is true that most Korean-American pastors have experienced spiritual depression or psychological burnout (Jeong 1999:12). Thus, in order to prevent or minimize such things, pastoral care for Korean-American pastors is the necessary real solution.

#### **2.4.3 Role as a social supporter**

The role of Korean-American pastors as a social supporter is one of the important roles as a religious leader because Korean-American immigrants need Korean-American pastors' assistance while living in the United States as an alien. Illsoo Kim informs us of the social function of Korean-American immigrant churches.

Almost all routine community activities are centered in churches. This is because they are the only place where Korean immigrants can meet regularly. In the absence of effective community organizations that might meet the secular needs of all segments of the Korean population, Christian churches have emerged as a basic grass-roots community organization. In their non-religious roles, churches act as brokers between Korean immigrants and the dominant institutions of the larger society. (1981:191)

Many Korean-American immigrants want to solve or prepare their numerous immigrant works such as fixation in new environment, children's education, obtaining U.S. citizenship, and even seeking a job or business through Korean

immigrant churches or pastors. For example, when some persons consider immigrating to the United States, they first request some information about the immigrant life in the United States from Korean churches in America, even though the professional immigrant agencies provide such services. Once they make a decision for immigration and arrive in the United States, the Korean pastor who is requested goes to the airport to pick up them. And then the Korean pastor helps the Korean immigrants so that they can adjust in a new environment. For instance, when their children are admitted to an American school, Korean pastors do for the children's parents all necessary things for admission due to the language problem.

Furthermore, in order to install the telephone service or electric service, Korean pastors also submit for Korean immigrants an application for installment. Moreover, when Korean immigrants are sick, Korean pastors accompany them to receive correct consultations from doctors through the Korean pastors' translation. In addition, if legal problems happen, Korean immigrants request the legal advice from Korean pastors.

In relation to obtaining U.S. citizenship, Korean pastors introduce the necessary immigration agencies or prepare several documents to be used to apply for U.S. citizenship. All these things are because Korean-American pastors have various skills and knowledge needed to live in the United States (Kim 1997:202). In addition, while living in America and when unexpected events may happen, Korean pastors are such persons whom Korean immigrants meet and seek help from easily. Thus, it is certain that Korean-American pastors' assistance is very necessary.

On the other hand, Korean pastors' tasks, including religious roles and social roles, sometimes bring them heavy burdens. Indeed, it is true that it is difficult to balance the relationship between religious roles and social roles of Korean-American pastors (Kim 1981:91). This may be a reason that causes burnout in the pastoral context. In addition, Korean-American pastors may sometimes be confused about

their self-identities. They doubt whether they are real pastors who receive calling from God or simple social helpers. After all, their agonies bring confusion to their pastoral identity and calling. Therefore, it is very necessary to clarify their pastoral task and to restore their pastoral awakening.

## 2.5 Summary

This chapter has treated the general background of Korean-American immigrant churches. This chapter has focused especially on the characteristics of Korean-American immigrant churches and the roles of Korean-American pastors. Before examining the general background of Korean-American immigrant churches, the brief Korean immigrant churches' history has been mentioned.

The history of Korean immigrant churches is divided into four major periods: the period of new beginning and growth, 1903 – 1918, the period of nationalism, 1919 – 1945, the period of frustration and decline, 1945 – 1967, and the period of explosive growth of the church, 1968- present.

Four main characteristics of Korean immigrant churches are explained as stability of membership, in-group commitment and out-group indifference, older male domination of eldership, and conservative theological orientation and personal beliefs. In addition, Korean-American pastors must do for more pastoral works beyond a simple religious leader due to the special characters as an immigrant church. In order to manage the pastoral tasks, the roles as pastoral caregiver and social supporter are also required of Korean-American pastors.

My intention through this chapter was to examine the current situation of Korean-American immigrant churches and identify the position of Korean-American

pastors. Through this basic work, it will be helpful for the reader to understand Korean-American pastors' sufferings and hopes with which I will deal in the next chapter on their pastoral narratives.

## 1.1 Introduction

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

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

## CHAPTER 3: PASTOR'S STORIES OF SUFFERING AND HOPE

### 3.1 Introduction

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

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

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

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



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

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

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

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

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

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

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

processing the narratives.

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

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

### **3.2 Hearing: Their individual narratives**

#### **3.2.1 Pastor Lee's story**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

### **3.2.2 Pastor Park's story**

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

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

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

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

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

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

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

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

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

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

through a secular job.

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

### **3.2.3 Pastor Choi's story**

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

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

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

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

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

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

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

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

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

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

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

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

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

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



*many church programs have been reduced.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **3.2.4 Pastor Kim's story**

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

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

and I made a decision to apply to theological college.

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

### **3.3 Findings: Thematic analysis**

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

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

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

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narratives and thematic interpretation. The thematic interpretation may be presented across participants. There were various processes to interpret the data such as identifying, describing, and codifying the data. After collecting the data, analysis has been processed by the several stages that was continuously re-examined and reviewed in a cyclical method (Crabtree 1999:147). Above all, the final work of analysis was conducted after completing all interviews and collecting all data. I referred to my interview transcripts and analytic memos about emerging themes while gathering and processing the data.

Each interview was audio-taped and each tape was also transcribed verbatim. While working with the tape and transcribed material, I was able to understand the content of the interview. Each transcribed interview is approximately ten pages in length and I also recorded my impressions there. I adopted across-case interpretation that means to discover common meanings from the narratives of the participants when multiple cases are in each narrative (Creswell 1998:153-157).

There are some stages to process the data interpretation from the interviews. The first stage for the interpretation of data is to construct their narratives and themes. The second stage is to focus on the overall thematic interpretation and to identify themes across the four Korean-American pastors. Following the identification of themes that characterized their unique pastoral suffering in relation to the ministry, the next stage constituted arranged descriptions. Each theme can be viewed as the apparent characteristics of their sufferings and hopes in relation to the ministry. This thematic interpretation may include and present my interpretation. With regard to selected and arranged themes, Ely says (1997:206), “the selected themes seem most salient or most relevant to the story we have chosen to tell.” Therefore, it is important to condense the data in what I felt was salient and relevant way.

Above all, my approach to analyzing the data was to convey my understanding and interpretation of the data for the four Korean-American pastors as a group. I would

like to reveal the Korean-American pastor's past and current difficulties and hopes that they meet in their pastoral context or life situation. I collected their interviews, condensed, and analyzed the data. As a result, I was able to discover that they have serious problems in relation to the conflicts with their church members and financial difficulty. On the contrary, the Korean-American pastor did not hesitate to indicate the comfort from God and the professional pastoral counselor or the spiritual mentor as the necessary pastoral care. In addition to pastoral care for them, the Korean-American pastor wanted to be supplied with the sufficient financial assistance from their local churches and the denominations to which they belong.

*Sufferings. The third theme, "We hope in God's comfort and encouragement,"*

This part is organized around two themes from their sufferings in relation to ministry that I found in all four of the Korean-American pastors' stories. The first theme is their sufferings in relation to ministry "We're struggling with authority versus submission" conveys the sufferings that came from the conflicts of pastoral context with church members. The second theme is, "We're trying to solve financial problems". Here the Korean-American pastors revealed their inferior status financially while ministering and living in the United States.

*3.3.1 Their ministry-related sufferings. The next section*

The following three themes also reflect issues addressed by the four Korean-American pastors' hopes for pastoral care. The first theme, "We hope in God's comfort and encouragement", expresses how spiritual pastoral care from God is provided in the pastoral lives of these Korean-American pastors. The second theme is "We hope in counselors or mentors who help us". Here I mention that they earnestly need pastoral counselors or spiritual mentors, who will listen to the Korean-American pastors' individual agonies or difficulties, understand their current minds or emotions, heal their inner hurts, and encourage them. In addition, the supports or pastoral cares from their denominations were expressed by the four Korean-American pastors, and are presented in this chapter. The third theme, "We hope for appropriate financial assistance" describes financial problems that they experience in their lives, as well as their hopes that they will be able to minister

effectively because of sufficient financial supplies. The themes outlined throughout this chapter are from the interviews and are interpreted by the researcher with direct quotations to illustrate main points.

Consequently, the interpretation of all four Korean-American pastors' themes will represent the emergence of their sufferings and hopes in relation to their pastoral context. The first theme, "We're struggling with authority versus submission," and the second theme, "We're trying to solve financial problems" seem most effective at capturing the present efforts of the Korean-American pastor's ministry-related sufferings. The third theme, "We hope in God's comfort and encouragement," the fourth theme, "We hope in counselors or mentors who help us," and the fifth theme, "We hope for appropriate financial assistance" reflect the Korean-American pastors' earnest hopes for their present and future ministry, including their ordinary life. I thus have a confidence that these themes are most representative of the thoughts and feelings of the Korean-American pastors in my study.

### 3.3.1 Their ministry-related sufferings: Thematic analysis

#### 3.3.1.1 Theme #1: "We're struggling with authority versus submission."

The most apparent ministry-related suffering among the four Korean-American pastors was the conflict of the pastoral context with church members. All four Korean-American pastors talked a great deal about experiencing church conflicts in relation to pastoral authority.

Pastor Lee described his first experience of ministry in the United States as the greatest hurt in his life. *The ministry in L.A was my first ministry experience in the United States. However, there were some conflicts between the members of the*

*congregation. In such conflict, I had to confront many obstacles to foster church growth. I realized that the immigrant ministry is more difficult than ministry in my homeland. Lee came to realize that the Korean immigrant ministry would never be the same as the ministry in his homeland.*

There were many causes of the conflicts in the church because the Korean immigrant church itself includes multiple functions such as religious and social functions. In other words, in relation to the Korean immigrant church, it can be said that a meaning of the church is a place that can accept and express various desires and expressions of Korean immigrants. After all, the conflicts may hinder the original purpose of the church. *The conflicts between the elder's groups continued, and the conflict made the church deteriorate, and some members had to leave.*

What is the major reason for conflicts in the church? It may be the headship of the church. Traditionally, Korean pastors have regarded the headship in the relationship with church members as an important pastoral authority. In their thoughts, the headship in the church should belong to the pastor, and it connects the pastoral authority directly. Therefore, Korean-American pastors also think that the pastoral authority should be given to them naturally. On the other hand, general lay people may think differently. If they are the original members who established the church, they may never want to be subordinate to pastors. Furthermore, they want to maintain their power continually in the church. Here severe causes of the conflicts occur.

*One of the serious problems was the resistance of elders towards the pastor. They were the original members who had established the church and were essential groups to maintain the church so they did not want to reduce their power or authority in the church. In the Han In church, there were many past similar cases that the pastor was forced to resign, if the pastor did not accept the elders' opinion. I could not understand how God's church was operated this way. This is never a faithful situation.*



The strong resistance and pressure from the original members are the biggest barriers to ministers in the Korean immigrant church. When we compare Korean immigrant churches to the context of the Korean homeland church, respect toward pastoral authority still remains in the Korean church. However, due to the special characteristics in relation to the various functions of the Korean immigrant church that go beyond religious ones, it is certain that there is a difference between the Korean homeland church and the Korean immigrant church.

Furthermore, the original and essential church members may regard the pastor as employers; they think that pastors should minister according to their requests. *I tried to minister with confidence and assurance based on the pastoral principle. I told the elders that they had to love the church above all, and they sometimes seemed to receive my request. However, their thinking toward the church was that it had to accept their opinion, and a pastor also had to accept their thinking.* In this respect, Pastor Lee would like to have real partnership and joint ownership in ministering in the Korean immigrant church. The congregation members' and pastor's trust and confidence for each other may be meaningful resources to reduce several conflicts in the Korean immigrant church. *I frequently experienced that small distrust can be a source of the church's serious conflicts. Thus, such distrust became a serious obstacle to stop the church's growth.*

*In addition, church itself in the Korean immigrant community can be a place where* Pastor Lee mentioned the conflicts of the Korean immigrant church relating to the system of the church. *Like Korean immigrant churches, the church works are not operated by some special persons, and the power or authority of the church never concentrates on such persons. Therefore, the American church is democratically owned and managed by all church members.* He found that the American church is managed democratically and all church members can participate in church activities. It is a significant point that the Korean immigrant church should consider the above system. Although Pastor Park ministers in an American church, he had ministry experience in the Korean immigrant church for years, including ministry

in Korea. His thoughts may provide good comparatives between the two cultures. On the other hand, what is the context of the Korean immigrant church? In fact, the Korean immigrant church has spent a great deal of energy in struggling with where the headship of the church belongs. Due to the energy consumptions, an image of the Korean immigrant church has been damaged in the Korean immigrant community, and it lost its original mission without the certain purpose as the church of God.

Furthermore, because almost all the conflicts affect the emotions, the church sometimes ends in separation, or the church itself disappears. *The situation of Korean immigrant churches is very different. When the same problem happens in the Korean church, the difference of thought affects many things in the church. It sometimes provides the cause of conflict and the church may be harmed. For example, people who are concerned about the conflict might leave or even the church itself could divide into some smaller churches. In fact, the cases are frequent and I saw many such cases in the immigrant pastoral context.* As a matter of fact, it is undeniable that there were more cases that new immigrant churches were established by the separation of churches than cases in which the Korean immigrant churches were established by the pure mission to save unbelievers.

In addition, church itself in the Korean immigrant community can be a place where various human relationships combine. Consequently, Korean immigrant churches may be more closed to a human association than to God's divine place. Thus, some Korean immigrant Christians sometimes leave their initial church because of the conflict that occurred from human relationships.

In retrospect, Pastor Park also thought that the problems of the conflict in the church come from headship related issues. *The reason why the above conflicts are very serious in Korean immigrant churches is that the persons concerned regard the problem as one kind of the conflict of headship. If the person concerned yields*

*at others' insistence, they think that they failed at the fight of headship. Sometimes, they may think of the church not as the public place where their faith is confessed, but as the place where they express and achieve their own individual ambition as they would through a secular job. Opportunities for Korean immigrants to express their desires or thoughts are restricted in American society, because the immigrants have many handicaps such as language problems, a cultural gap, and the disadvantage of being a minority. Furthermore, Korean immigrants' lives are not stable, and their economic situation is not enough for them to live the lives they hope for. The church is the only place where their thoughts can be presented freely. Pastor Park told me about the reason why Korean immigrants gather at church.*

*The special characteristics of the Korean immigrant church have various meanings beyond the religious function; the Korean immigrant church is regarded as the symbolic place where various people's positions or thinking should be accepted. In fact, one of several reasons why people gather at church is to pursue their individual profit or to pursue human relationships. Although there are some faithful characteristics in the Korean immigrant church, once the profitable relationships in the congregation occur, they may become the most important keys in influencing the existential purpose of the church.*

Sometimes, the intention of the pastor who wants to lead the church as a religious center collides with each member's desires to pursue their individual profit or human relationships. This is also one of the potential causes of the conflicts.

Pastor Choi, like Pastor Lee, said that *in immigrant churches, the social function as well as the religious function is very important. The Korean immigrant church has both the character of faithful community and the character of Korean community. The struggle of headship in the church influenced the election for the important church positions. The persons who want to be elected as elders or deacons in the church are sometimes confusing the main position of the church. They may have different purposes than the pure and faithful purposes that God wants and that the church requires. This means that they want to have a significant position in the*

church, such as elder or deacon, in order for the church to accept or respond more actively to their thoughts. This may be because human desires differ from faithful motivations. *Some people their social status in the church to be recognized, because it connects to the election to decide the main positions in the church. This may be a source of conflicts and may cause pastors to experience many difficulties.*

The conflicts in ministering in church may be connected to the pastoral philosophy. Pastors have a strong confidence and calling that comes from God. This calling is the purpose or intention of the pastor which is based on the Bible. However, when it collides with the desires of the elder or deacon, pastors come to struggle with church members about whether they will give up their thoughts or not. This means that pastors either have to follow the congregation members' requirements unconditionally and go without the pastoral confidence, or pastors obstinately maintain their pastoral will, although there may be some serious troubles in the church.

After all, the issue relates to pastoral authority. *I am one of the original members who established this church, so my sufferings in the ministry may be different than other Korean-American ministers who became pastors in an established church. When I established this church it was based on my pastoral principles. Thus, there were not such management conflicts in relation with the pastoral authority.* Fortunately, in Pastor Choi's case, he is one of the original members who established his church. In this regard, his situation may be different from another pastor, because it is very the important founder of the church.

One of the reasons why many Korean-American pastors have to experience some ministry-related sufferings in relation to the pastoral authority is if they were called as senior pastors after the church was established by some people. The Korean-American pastors are not always the initial members who established the church. Here, all causes of conflict have begun, and pastors have to minister while

continually having the potential problems.

Pastor Choi felt that it was necessary for the church to change or renovate in order for pastors to minister in the church without any tension or conflicts.

*It is undeniable that the struggle of pastoral authority is a serious burden to pastors. On the contrary, because I participated in establishing this church, the church could be managed by my pastoral principles and congregation members had to agree on it. However, I learned the democratic process and methods in ministering at an American church, and I want to introduce them to Korean immigrant churches. I try to respect their suggestions and accept their requests. In fact, it is necessary to establish such a democratic environment in the Korean immigrant church.*

Furthermore, because the situation of the Korean immigrants' lives is not stable and they always have changeable minds, it is not easy for Korean-American pastors to minister safely and with certain pastoral philosophy. As mentioned earlier, the immigrants' economic situations are too poor to manage for themselves, and they almost all occupy positions in lower level businesses such as dry cleaners, small shops, and grocery stores. Therefore, their lives are tiring and very hard. There is not enough time to enjoy their leisure with their family; furthermore they have to work during the weekdays and they even sometimes work on weekends. They go to work very early in the morning and go back to their home late.

They participate in the Sunday service and they have their spare time in the afternoon on Sunday. Due to their social and cultural limitations, their hobby lives and entertainment are also few. This is the reality of their lives. Some Korean-American pastors think that the church should help to reduce immigrants' hard burdensome lives, so they sometimes offer various programs to help immigrants in the church. However, because the church has limitations, these trials ended in failure or resulted in frustration to the pastors. *I planned many programs to build up the church and I offered various community activities for immigrants in the church.*

*Although these were very effectual, it was sometimes difficult to manage them, and I felt burned out and tired. Currently, the many church programs have been reduced.*

In addition, the Korean-American pastors sometimes feel frustration or disappointment because of Korean immigrants' unclear minds and actions. *The Korean immigrants are fickle. This means that they switch their minds and thinking according to the given situation. I sometime cannot understand them or know how to treat them.* When Korean immigrants arrive in the United States, they first go to the Korean church, because they know if they go the Korean church, the Korean-American pastor will help them adjust to the new environment and take care of them until they can manage their immigrant lives for themselves. The Korean-American pastors welcome the new immigrants and help them adjust in the United States.

However, after receiving much help from the Korean-American pastors, there were some cases in which the Korean immigrants leave the Korean-American pastor who helped them when they arrived in the United States. Many Korean-American pastors may experience a great deal of disappointment or betrayal from the Korean immigrants. The ministry to Korean immigrants is harder than any other countries' immigrant ministry. *I have agonized about my pastoral identity and calling. Furthermore, I have struggled about why God called me here and what His will is.* The endless tension and complicated emotions exist in the context of the Korean immigrant church. Therefore, it is necessary for the Korean-American pastors to learn the attitudes of a servant unconditionally and without any rewards. Strictly speaking, the attitude of endless service is absolutely required in the Korean immigrant pastoral context.

For Pastor Kim, the conflicts with the church members seemed to be about his shorter experience in the Korean ministry. Unlike Pastor Lee, Park, and Choi,

Pastor Kim did not talk about his ministry-related suffering longer than the other three Korean-American pastors. He indicated another reason why there are conflicts between the pastor and congregation members. The conflicts may come from the gap between the congregation members' expectations toward their pastor and the human and personal characteristics of the pastor. Because pastors are humans, they may have many weaknesses and problems.

However, the Korean immigrants think differently. They have a tendency to think that pastors have to live very holy lives because their job is not a secular job but God's divine job. When these thoughts are in their minds, they don't accept any mistakes of the pastor. *When little mistakes occur in the pastoral context, Korean immigrant Christians do not accept their pastors' mistakes and they believe that pastors have to be perfect people. Pastors are humans, so they can make a mistake and they may have many faults. I do not understand why pastors' mistakes cannot be accepted. Ironically, people sometimes do not respect pastors as divine Christian workers.*

Therefore, when pastors do make some mistakes, although they are very small things to be disregarded, congregation members enlarge the mistakes, and they do not hesitate to blame the pastor. In the situation, there is never the pastoral authority or any respectful thoughts toward pastors. *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, and it is undeniable that this is the biggest burden to pastors.*

Above all, Pastor Kim experienced many cases in which his personality was damaged, including his pastoral identity. It was possible to think that congregation members should regard pastors as secular employees. When they think of the

position of the church, the church may be businesses place the same as they manage their business in the secular world. If they are the boss of their business, pastors have to be one of their employees. They think that the employees should respect their boss's indication and obey his authority. Therefore, the congregation members who occupy the main position in the church never accept the pastor's authority. Like secular business, pastors have to operate by their intentions, and congregation members never approve of pastors' excessive use of authority. This can form a relationship of tension between the pastor and congregation members, and as a result, the church faces severe dangers that result in the separation of the church.

### 3.3.1.2 Theme #2: "We're trying to solve financial problems."

According to all four Korean-American pastors' stories, a financial problem was indicated as one of the severe ministry-related sufferings that shrunk their ministry activities. Traditionally, Korean pastors have thought that it was natural for pastors' families to live very hard financially. Therefore, up to a few decades ago, pastors' families have lived poorly and another member of the family had to be sacrificed for the parents' or husband's ministry. However, pastors currently have made much of their families as well as their ministry, and financial support is very important in order to minister effectively and stably. In this respect, Pastor Lee, Park, Choi, and Kim all said that they experienced or are experiencing financial suffering in their pastoral lives.

For Pastor Lee, the financial problem was a practical issue. When he arrived in the United States, his status was student visa. He had to register in an English language center as a full time student, and he was alone. However, he did not come to the United States under a sufficient financial situation. When he made a decision to study in the United States, he transferred his ministered church to his fellow



minister without any condition.

Furthermore, his family lived in Korea and it took more time to join with his family in the United States. *I had to do many jobs like newspaper delivery and cleaning in order to maintain my life.* Pastor Lee had to earn his living cost and tuition by himself, because his family in Korea could not support him financially and he had to be responsible for his family's life. *I had to work for my life and I could not spend enough time learning English. Moreover, due to the separation from family, I experienced much loneliness.*

Meanwhile, it was very hard for him to join with his family, and once they reunited, they lived in L.A where many Korean immigrants lived. When his family arrived in the United States, Pastor Lee was called as a senior pastor to a middle size Korean immigrant church in L.A. However, even though he ministered at the Korean immigrant church, his wife had to work at a small factory, because his wages were not enough to support his family. *As soon as my wife arrived in the United States, she had to work to solve financial problems. Although the church paid me wages, it was not enough for my family to live.* In fact, two thirds of all Korean-American pastors' families may be the same. Of course, some of the biggest churches can support their pastors without any financial difficulty; however, average Korean immigrant churches are weak financially.

Therefore, one of the pastors' family members has to work and almost all the pastor' wives work a part time job. *I thought that either most Korean immigrant pastors or their wives had jobs to earn their living costs, except the pastors of the big immigrant churches. Although most Korean immigrant churches are under poor financial situations, it is absolutely necessary that churches be responsible for their pastor's living.*

To Pastor Lee, ministry always seemed to involve God's work and a strong

confidence that the job as a pastor could never be the same as a secular job. Due to his assurance and pride, it seemed that he could be capable of ministering in his hard pastoral life. *The job as a pastor is different than a secular job. Pastors are called by God, and they should be for God. Therefore, they should remember their calling by God, and should have a mind that maintains God's church rightly.* Although I understood his speech as a joke, it was sad at a point that his wife became a worker in a hard job.

The financial pattern of Pastor Park has been better than other pastors. He ministers at an American church, and there was financial room, so his life has not had any financial difficulties. *My American church provides enough financial supports. There are various kinds of wages so that it is not difficult to live.* However, when I compare him to other Korean-American pastors, Pastor Park's case is not general. I think that the church should at least be responsible for the living of the pastor. If they have financial problems, their ministry will be restricted. As a result, the Korean Christian immigrants' faith can develop no longer, because the pastors should use their energies to earn the living cost more than to minister to their church.

Furthermore, if pastors are devoted in ministering for years, they may experience some burnout or deteriorations. In order to prevent this, pastors should be continually supplied both spiritually and theologically. However, there is no spare time or money for pastors, because they have to work for their living. *Korean immigrant pastors do not have enough time and money to spend for the extended education. As mentioned earlier, they have to work a secular job in addition to pastoral duties.* Above all, if the financial supplies are guaranteed, pastors can enjoy the benefits. *It is necessary to participate in various seminars to develop their pastoral minds. If churches cannot support pastors in extended education, their spirituality will be exhausted.* Therefore, many Korean-American pastors never dream of any leisure, spare time, relaxation, or extended theological

education. Rather, they want to minister without any fear toward financial barriers.

For Pastor Choi, he did not experience much financial difficulty, because he received some financial supplies from his denomination. *The support of the United Methodist denomination was very helpful to establish and maintain the church. They assisted me financially and promised the assistance continually until the new church could be maintained by us without any help.* It seemed that his church could offer various social facilities and manage several ministry activities. As a result, he was able to be devoted in ministering. Pastor Choi's case is different from other pastors' cases. Although Pastor Park ministers in an American church which provides him with enough financial supplies, other pastors experienced or are experiencing financial difficulties. However, Pastor Choi's denomination, the United Methodist denomination, has enough finances, and the same denominational pastors can benefit.

Pastor Kim is only a semi-full-time minister, because he has another job. In fact, as soon as he arrived in the United States, he had to work. *I was able to go to the United States and study at Calvin Seminary. However, due to financial problems, I had to work part time jobs to support my family and maintain my studies. My wife also worked. I studied and worked so that my life was very strict and I had no free time.* At that time, there were many cases in which students abroad worked a part time job along with their schooling. Pastor Kim was not an exception. He also did not have enough financial resources from his homeland, so there were no supports from his family in Korea.

Meanwhile, he established a new Baptist church in accordance with the suggestion of a director of the Western Baptist conference. Although he began to minister at the new Baptist church, his ministry job was not full time. *We gather only one time on Sunday and there are no other church meetings during weekdays, because I have to work another job. My other job is to manage the laundry, so my pastoral*

*work is not full time work.* Like Pastor Kim, almost all students abroad work in the laundry or small delivery food shop. Furthermore, his church did not have enough to support him.

### 3.3.2 Their ministry-related hopes: Thematic analysis

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

Pastor Kim explained that he previously felt uncomfortable about ministering as a semi-full-time pastor. He now feels a serious dilemma, and he wants to have a committed total ministry as well as a close relationship with his parishes and families. *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.* Pastor Kim said that he did not have enough spare time with his family and worked a great deal for years. Furthermore, due to his busy work, he cannot be totally devoted to ministering. *Due to the busy work, I cannot share my times with my family. Because I have to work during the summer, I cannot enjoy vacation with my family. Furthermore, I have to wake up earlier in the morning and I get home late every day. I have to minister on Sunday and I can rest only on Saturday.*

Therefore, due to the poor financial situation in each local church, Korean-American pastors have to have another job or one of the pastor's family members has to work. Like the case of Pastor Kim, the wives of the pastor usually work. In fact, when we see the situation of the Korean immigrant church, the wives of the pastors are one of the necessary sources for the development of the church. Furthermore, almost all wives of Korean-American pastors are highly educated people. However, they sometimes think their sacrifices are natural because they

have to support their families' lives and help their husband's pastoral ministry.

### 3.3.2 Their ministry-related hopes: Thematic analysis

#### 3.3.2.1 Theme #1: "We hope in God's comfort and encouragement."

If life is a work in progress for which there are various scripts provided by our culture to help guide our path, the Korean-American pastors often feel as if they are without a script to follow. The Korean-American pastors are forced to revise the place of ministry in their pastoral lives and have hopeful feelings about self, family, and church. Reaffirming their ministry in God as God's servants may be a process to find their identities and calling from God. The Korean-American pastors in my study were continuously figuring out ways to solve their ministry-related sufferings and to find meaning in their relationship with God. Their trials and devotions toward God were very sincere and they have tried to examine all pastoral problems in God.

In addition, I know that the Korean-American pastors' original faith is centered on God. In fact, the problems that happen in the church can be clarified as the human issues of relationships. Therefore, it is a possibility that human methods have to be utilized to solve these human problems. However, the Korean-American pastors in my study focused on the relationship with God in all pastoral problems. It is very interesting. It does not matter what their theological tendencies are, or if their theological backgrounds are conservative or liberal. Consequently, their basic pastoral and theological thoughts show that they have a significant conservative faithful color, and these are the same as the Korean pastors in the homeland.

Furthermore, their thoughts toward the Bible commonly believe that the Bible is

the word of God and is inspired by the Holy Spirit. The Korean-American pastor usually believes in the Divine authority and Sufficiency of Scripture. The theological thoughts of Korean-American pastors still remain in the Korean immigrant church context.

Pastor Lee learned theological studies and trainings in Korea, and his theological thought was conservative. He showed us his hard experience in Korean immigrant ministry. However, his thoughts of God were very helpful to overcome the difficulties. *Though I experienced some sufferings at the first immigrant church, I could learn an important teaching that God never gave up me, and He always guided me to the best place. This was a valuable help to my ministry at a Korean immigrant church in the future.* In fact, whenever he moved to a church, he requested God's guidance, and he thought that pastors had to obey the command of God.

Pastor Lee explained that he has no need to have his doubt toward God, because it would be disruptive for the relationship with God, because God knows us correctly and guides us by His divine will. Pastor Lee's devoted thoughts about God help to renew his ministry. He described how well his relationship with God has deepened. *I had to pray for the guidance of God, and I realized gradually that I had to obey God's order if God commanded me to go to the Han In church.* His relationship with God has seemed to fulfill a sense of important motivation of his ministry.

In addition to solving his ministry-related sufferings, Pastor Lee actively asked God's help and grace.

*When the sufferings came on me like a big wave, there were many times when I agonized; however, the unlimited grace from God became the most valuable resource to be able to overcome the sufferings and agonies. Because of the encouragement and comfort from God, I was able to recover from the difficulties and these were pastoral cares for me. The spiritual recovery and*

*pastoral care from God became my only foundation to be able to maintain God's works in the difficult ministry. Although other pastoral cares are important to maintain the health of ministry, it is undeniable that the encouragement and comfort from God are the best pastoral cares for God's works.*

His original and important pastoral care was the spiritual care provided by God. It is certain that the most important pastoral care is God's care, because it was a special pastoral care for the Korean-American pastor, and their main theological background is from a conservative theological environment. According to Pastor Lee, the conflicts in the church are not the primary problems of human relationships. Instead, his focus is on the relationship with God. Conflicts do, however, provide an opportunity to examine the relationship between God and him. Most problems with which he has been involved are in the spiritual field. *The problem of relationship is not human relationships, but the problem of the divine relationship. Therefore, when problems happen, we do not find comfort from human relationships, but from the relationship with God. However, many people focus on human problems and try to solve them.*

Pastor Lee realized that what has been successful in structuring and creating a satisfying ministry is trying. He attributes some of his pastoral care to the fact that we should pursue comfort and compassion from God. *In order to receive such pastoral care from God, we need to pursue it. People who experienced God's pastoral care can offer pastoral care for others.* Pastor Lee expressed that he must rely more on his own resources to structure and fill his life and ministry. He recently was forced to resign his senior pastor job from his church after interviewing with me. When I met him again after he resigned, his emotions were filled with a great deal of frustrations and hurts. It seemed that he walks on the road of severe suffering. Nevertheless, he tried to have certain confidence from God and is devoted to his sincere attitude toward God.

Pastor Park presently desires to receive God's care. He came to feel this while he ministers in an American church. Although there are some spiritual resources in the American church, he described being in search of the spiritual supplies to fill the spiritual void, and he focused on creating a more active ministry now that he is on his own. *The spiritual power seems to be weak in the American church. Although there are spiritual meetings and events, they do not seem to be as strong as in the Korean church. I sometimes feel that the spiritual supports are very necessary when I progress or plan something.* However, the opportunity to receive meaningful resources was restricted and was not readily apparent to him. When Pastor Park described trying to find God's care to anchor his ministry in the American church, his mind was the most important aspect of his thought of spiritual care. *Pastors have to maintain appropriate spirituality and pastoral mind.*

Pastor Choi is currently struggling with his ministry because his church has been suffering in relation to church construction for three years. I found that he seemed to doubt God's plan for him due to his hard situation. Pastor Choi described being in search of God's will as being the same as trying to find our situation in the dark. *I have struggled about why God called me here and what His will is.* However, he told me that his ministry was organized around guiding God's will and pursuing God's purpose. *I learned through important pastoral teachings that the best priority has to be for God. We have to receive the guidance of God and try to pursue God's purpose in the pastoral context.* Thus, Pastor Choi is in the process of trying to recover his ministry. He wants to structure his ministry to explore his own calling from God. In terms of creating a new ministry, Pastor Choi strongly felt that God's care is absolutely necessary, and that pastors should try their best to experience God's care.

*I trust it and God encourages and comforts me, when I suffer with the problems of relationships. Thus, the best pastoral care for me is God's encouragement and comfort. I always think of the existence of God in my life and pray for my current problems in order to receive God's answer and solve*



*them by a faithful method. I actually experienced many graces from God that can sustain my ministry and are the motivation to be powerful.*

In Pastor Kim's view, ministry provides not only structure but discipline in their pastoral lives. He explained that the structure provided by ministry means that pastors have sure confidence that God will be responsible for everything and for their future. *The best pastoral care that I receive at present is to rely on the word of God and to pray to God. Currently, I sing a song. The name is "God will make a way." I also read a book, "God opens the way." The similar theme of the song and book is that God always guides my way and He is responsible for me. I cannot know my future correctly, so I do not know how to prepare for the future. However, through God's guidance for me, I can be sure that God is never disappointed in me and that He will let me know His good will.*

Pastor Kim effectively focused on finding God's sure calling toward us. Moreover, he wants to move to another church, and then he has a dream of challenging English-speaking ministry in the American church. He has enjoyed his current ministry, although his ministry work is not as a full-time minister because of the financial problem. He hopes that he will be able to minister without the financial barriers that he has now, and he would like to devote his life to God's work completely.

All of the four Korean-American pastors in my study appeared to be striving to create their current Korean immigrant ministry that was provided for by God's encouragement and comfort. The connection with God is the most significant thing to them, and they described the trial of examining their pastoral vocation and identity. Pastoral care provided by God is an original motivation to manage their hard immigrant ministry, and if they do not recognize the assurance of God's care, they continually have to struggle to find something else in their lives to affirm their identity as pastors and their vocation as God's divine workers.

### 3.3.2.2 Theme #2: “We hope in pastoral counselors or mentors who help us.”

Pastor Park, Choi, and Kim all seemed to be struggling with issues about being alone. They expressed reasons that they desired to receive appropriate pastoral care from another person such as a pastoral caregiver, spiritual mentor, or adviser. The four Korean-American pastors fought with conflicting feelings and thoughts. They described their spiritual deterioration, burnout, ministry related stress, and loneliness as the most common disadvantages of living and ministering.

Pastor Lee pointed out that being alone does not necessarily mean being lonely. He explained that when he has felt lonely the connection with God was not sure. He shared how pastors coped with loneliness and what the best method is. On the other hand, three of the four Korean-American pastors (Pastor Park, Choi, Kim) expressed their desire to have companionship and encouragement from another pastoral caregiver.

Pastor Park was in the best situation among the four Korean-American pastors with regard to being connected to various sources of pastoral care, because his church’s resources provide him with necessary pastoral care. While ministering at the local church, Korean-American pastors sometimes may experience loneliness, and they can not speak their oppressed minds to others at random. Although they have a great deal of oppressive cases or events, they cannot seek the necessary counseling from anybody. Certainly, pastors should receive appropriate counseling from pastoral caregivers. However, the Korean immigrant pastoral context is not the place where Korean-American pastors can share or open their personal stories.

As mentioned in Pastor Kim’s case, Korean immigrant Christians hope that their pastors should be perfect people who have no mistakes or faults. In fact, pastors have many disadvantages as humans. Acceptance and tolerance are not allowed;

rather, the faults or mistakes of pastors can be sources to blame or damage them. Thus, pastoral caregivers or mentors are very necessary to Korean-American pastors.

Above all, the pastoral care-givers can maintain confidentiality as much as they can, and pastors can share and open their inner hurts or stories frankly. *I think that pastors need counselors who know how to counsel pastors. In fact, pastors cannot speak their inner feelings or emotions to others frankly. Therefore, they have to put their hurt emotions in their inner mind. This can be a serious stress to pastors. They look for a person who will listen to their hurt stories. In this regard, any groups or people with knowledge of pastoral care are absolutely necessary to pastors.* As the proverb says, if we compare the inner mind of the pastor to something, it is like an old tree, because there are empty spots in the old tree. Like an old tree's inside, the inner mind of the pastor may be empty. Thankfully, Pastor Park has two mentors and he has received appropriate help when he is in need.

*I have two mentors. One of them is a retired pastor of my church, and another is an older and experienced education pastor at another American church. I meet the retired pastor regularly one time per week. Because he has deep knowledge, experiences, and a kind manner, he is called a modern saint. Through meeting with him, I learn the basic attitudes and personal characteristics of an effective pastor. I seek his advice, and he sometimes counsels my problems. Currently, we have time to read and discuss the book, "Pastor and Sermon". The time is very valuable time to obtain spiritual insight. The other pastor has worked in the church education ministry for years. I also meet him once per month. As an education pastor, when I meet with him, I gain enough knowledge and wisdom from him. His sincere attitudes and various experiences in church education are very helpful in the practical context of church education. Like my cases, I think that pastors need such experienced spiritual mentors.*

Whenever he has some problems or wants to seek necessary advice, his mentors have provided useful insights to deepen Pastor Park's pastoral viewpoint and also have played a role to help maintain his spirituality regularly.

Pastor Choi has another useful resource from his denomination apart from financial assistance. He explained that his denomination's welfare system for their denominational pastors possesses more than other denominations. His denomination, the United Methodist Church, considers the position of the pastor well. Furthermore, it tries to help each pastor who belongs to the United Methodist Church. *The United Methodist denomination's system to assist the denomination's ministers is very good, and the denomination itself is consistently interested in its ministers' welfare.*

Pastor Choi has been joined with the Korean Minister Association in the United Methodist Church since he was ordained in it, and he has participated in the regular meeting. One of the advantages in joining the meeting is to take necessary extended education for the pastoral context. *The Korean minister association holds regular seminars during the summer of every year. The participation in these seminars is a very good opportunity to re-charge spiritually, and the seminars are free to present minister.* In fact, these can provide significant motivations to renew their ministry and help to apply them to the pastoral context practically.

However, above all, the seminars are opportunities for them to share the difficulties that they experienced in the pastoral context, and to open their inner hurt to participants without any fears. He told me that it is wonderful to be able to receive healing, compassion, and encouragement from others. *We share each others' problems, encourage, and comfort each other. We experience our unity in the Lord and feel each person is very valuable.* Pastor Choi has always seemed to expect the regular meeting. However, he expressed feelings that more professional pastoral care-givers should be provided to the Korean-American pastors systematically. In addition, he suggested that the general Christian association beyond each denomination is necessary in order for pastors to receive pastoral care.

Contrary to Pastor Park and Choi, Pastor Kim longed to have a companion, and he

depicted loneliness as the primary disadvantage of ministering for him. *The loneliness and isolation sometimes may be pushed into the minds of pastor.* Therefore, he copes with feelings of loneliness. *Pastors also need friends because the pastoral job is lonely. Pastors want to receive warm interest from congregation members and respect as God's divine workers.* Pastor Kim described his mentor as a listener. *Pastors need counselors to whom they can speak frankly. Pastors want to open their hearts deeply and share with others. Pastors are people. I sometimes want to open my own emotions or feelings to others.* Similar to Pastor Choi, Pastor Kim said that he desires Christian counselors for pastors as well as spiritual mentors in order to sustain his pastoral thoughts.

In addition to their hopes that they need pastoral care-givers or mentors for them, all of the four Korean-American pastors in my study stressed that their families gave them a sense of connection, belonging, support, and affirmation. The concept of family has the most valuable potential of pastoral care for them. It is certain that the most important origin to manage their ministry may be the family, and they find creative power to be able to overcome any sufferings or hurts.

*Although the church paid me wages, it was not enough for my family to live. I thought that other most Korean immigrant pastors in their wives had jobs to work their lives.*

**3.3.2.3 Theme #3: “We hope for appropriate financial assistance.”**

Pastor Lee, Park, Choi, and Kim all seemed to be at a turning point in their lives. They are not only at a time in their lives when they work very actively for the purposes of their lives, but they want to live stably and be responsible for their families and themselves. Levinson (1978:7), in his study of adult development, described the mid-life transition period as a time when the meaning of life is of special importance to individuals, and when the end of early adulthood transfers to the next period of middle adulthood. This period involves reappraisal and modification of each personal life. The meaning of being a mid-life is to respect their past life and to view their future life (Sherman 1987:8).

Rather, regardless of their hard past lives, the person who faces mid-life may desire the strong stable life structure in his current individual life. In this regard, it can be said that mid-life brings an opportunity to view life with a fresh perspective. Thus, all of the Korean-American pastors in my study seemed to have reached a turning point in their lives. In all of the four Korean-American pastors' stories, there is evidence that they were searching for the meaning of their lives, and they are consequently all in the process of restructuring the components of their lives such as ministry, church, family, and their own desires. However, their transitions to a mid-life may be related to their financial situations. It is undeniable that sufficient financial independence helped them to process their lives.

Pastor Lee was the oldest of the four Korean-American pastors I interviewed, turning 50 within a few years. He stresses the fact that Korean immigrant churches cannot support their pastors without any fears of financial problems. *Although most Korean immigrant churches are under poor financial situations, it is absolutely necessary that churches be responsible for their pastor's living.* In addition, at turning age 50 he was dealing with issues surrounding his individual experience. *Although the church paid me wages, it was not enough for my family to live. I thought that either most Korean immigrant pastors or their wives had jobs to earn their living costs, except the pastors of the big immigrant churches.*

In contrast to Pastor Lee and Kim, Pastor Park and Choi indicated that they received financial support from their church or denomination. In Pastor Park's case, because his church, an American church, is responsible for his individual ministry cost and living cost, he does not feel any difficulties in doing ministry. Through the various supports from his church, he has many opportunities to develop his ministry activities and to be able to process his mid-life well. *Churches should provide the necessary financial support and time consideration. If I have an intention to apply for the extended education, my church should be able to support me to study. I have actually participated in several seminars and obtained*

*necessary skills to minister.*

However, if the financial supplies that can cover all necessary costs for ministering are not possible, at least the minimum costs for a pastor's daily life should be guaranteed by the church in order for pastors to be devoted to their ministry. *The financial independence of Korean immigrant churches may not be enough to be responsible for their pastors' economic realities.*

Pastor Choi also did not feel any financial difficulties in relation to the support from his denomination. *The support of the United Methodist denomination was very helpful to establish and maintain the church. They assisted me financially and promised the assistance continually until the new church could be maintained by us without any help.* He is coping with mid-life in an optimistic and reflective way. Currently, he is preparing to move his church to a new place and his denomination approved his plan to develop his church, as well as promising financial support during ten years. *Thankfully, my denomination--United Methodist--has supported me financially since I established this church. Once the financial problems can be solved, I can maintain the church work without any financial difficulties.* He is actively trying to minister for his church and to find God's will to fulfill his needs.

The above two cases, Pastor Park and Choi, said that the church has to provide firsthand support to pastors' individual necessary costs, and then each denomination that a pastor belongs to should guarantee to pay for pastors' activities and lives.

When I met Pastor Kim, it seemed that he had a regretful mind because of his given situations. *Due to my other job, I do not have serious financial problems; however I often agonize about my pastoral identity--whether or not my present position is right in front of God.* Pastor Kim referred to another job, and he doubted his pastoral identity seriously because he was unemployed as a full time minister for

years and is upset about “Calling from God”. He described the difficulties of his present feeling:

*I have to work another job. My other job is to manage the laundry, so my pastoral work is not full time work. Two years ago, I was a full time minister, but my church was too poor financially to support me, and I experienced many difficulties, so I had to get a part time job. As a result, I got this job and have done it ever since as well as working as a part time minister on Sunday. On the other hand, because I have another job, I can minister without financial obstacles. I know this truth very well--that the part time ministry never is devoted for God's ministry and I have to pay attention to the secular job without the pastoral work. This is my dilemma.*

The financial importance never is disregarded for them who were in the period of transition in life. Pastor Kim cited health insurance and emphasized the necessity of a financial supply. When one of his family members is sick, Pastor Kim feels burdened due to financial issues. The payment for health insurance is too expensive and there is no assistance in his church or denomination. He described how he often feels frustration and agony for when the cases happen. He has to take care of his family members to prevent sickness. At this point in Pastor Kim's pastoral experiences perhaps being an adjunct to the individual life presented his insufficient life pattern.

### 3.4 Summary

In this chapter, each participant's narrative based on the interview has been introduced. These narratives contained the description of their family background information, educational information, special reasons or motivations for why they believed in Jesus Christ, their vocation for ministry, immigration background, and descriptions of the experiences of Korean-American ministry. Their narratives have described the four Korean-American pastors' pastoral sufferings in relation



to the ministry that they experienced in the past and present, and their hopes for the future.

Then, the ministry-related sufferings and hopes of the Korean-American pastor have been examined by the thematic interpretation. The ministry-related sufferings of Korean-American pastor are identified as the two themes; “We’re struggling with authority versus submission” and “We’re trying to solve financial problems.” Here the Korean-American pastors revealed their struggling in relation to the pastoral authority in their pastoral context, and their inferior status financially while ministering and living in the United States.

The cores of the following themes were also identified and focused around three themes that have been related to their hopes: “We hope in God’s comfort and encouragement”, “We hope in counselors or mentors who help us,” and “We hope for appropriate financial assistance.” The Korean-American pastors still view comfort from God as the best pastoral care. However, if various pastoral care resources are permitted to them, they need pastoral counselors or spiritual mentors helping them. Furthermore, in accordance to their financial difficulty, the Korean-American pastor reveals that financial assistance from the church or denomination is absolutely necessary for their stable ministry and life.

These themes will now be used as significant sources to propose the alternative approach of pastoral care for the Korean-American pastor after reviewing the existing approach for Korean-American pastoral care. The alternative approach of pastoral care for Korean-American pastors is completely dependent upon how they described, interpreted, and responded to the themes of their sufferings and hopes in relation to ministry.

## 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.

Consequently, Kim and Lee’s emphasis on the superiority of the Korean race

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).

Since many Korean immigrants in the United States do not practice a

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.

Several lives and economic success. Many Korean immigrants

never immigrated to the United States for their freedom or to escape from any slave

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.

## 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 shepherdess 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 discover 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 the 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)

## CHAPTER 6: CONCLUSION

This final chapter is intended to report the summarized discussions and conclusion of the thesis, and to suggest recommendations for further study of pastoral care for Korean-American pastors in the United States.

### 6.1 Reflection and conclusion

The ultimate purpose of this study was to devise a pastoral approach of pastoral care for Korean-American pastors. In order to construct the purpose of the study, the study described and interpreted a few Korean-American pastors' ministry-related sufferings and their hopes from a qualitative perspective. Empirical research about them was also reviewed in this context. Qualitative research and utilizing in-depth interviews were employed with four Korean-American pastors. Furthermore, two premises were utilized in this study. One premise is that the existing pastoral approaches are inadequate to apply to the Korean-American pastoral context. Another premise directly corresponded to the purpose of this study; this is to propose an alternative approach of pastoral care for Korean-American pastors.

An examination of Korean-American immigrant history was conducted for the purpose of discovering the significance and necessary information which would lead the reader to understand the Korean-American immigrant church's characteristics and to introduce the Korean-American pastor's roles in chapter 2. 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)

emphasizes conservative theological orientation and personal beliefs. In addition, the roles of Korean-American pastors include religious leaders, pastoral care-givers, and social supporters.

In chapter 3, the ministry-related sufferings and hopes of the Korean-American pastor were examined through their individual narratives. The Korean-American pastors who participated in this study were recruited through personal networking. I selected participants on the basis of age, ministry experience, and immigration experience. The participants ranged in ages from 40 to 55 at the time of our first interview and were all considered as either having entered or about to enter mid-life. All of them were married and were ministering at Korean immigrant churches, except for a Korean-American pastor who was ministering at an American church.

In order to understand the ministry-related sufferings of the Korean-American pastor, I met with each pastor one to two times. The audio-taped interviews were open-ended and flexible to allow for the different kinds of questions and answers. The interview topics ranged from their early childhood to their current lives, including pastoral experiences. Each pastor shared his story about his life and ministry. I conducted four interviews of approximately two or four hours each. In order to protect their anonymity and confidentiality, the names that were used in this study were fictitious.

Narratives were developed based on the characteristics of each story. The findings included individual descriptions of each Korean-American pastor's ministry-related sufferings and hopes in the Korean immigrant context. A thematic analysis for each of the four Korean-American pastors resulted in approximately two or three individual themes for each pastor. These themes reflect upon each Korean-American pastor's pastoral experience. In this chapter, each participant's narrative based on the interview has been introduced. Their narratives have described the four Korean-American pastors' pastoral sufferings in relation to the ministry that they

experienced in the past and present, and their hopes for the future. Then, the ministry-related sufferings and hopes of the Korean-American pastor have been examined through thematic interpretation. The ministry-related sufferings of Korean-American pastors are identified as the two themes: “We’re struggling with authority versus submission” and “We’re trying to solve financial problems.” Here the Korean-American pastors revealed their struggling in relation to pastoral authority and their financially inferior status.

The cores of the following three themes were also identified and have been related to their hopes: “We hope in God’s comfort and encouragement,” “We hope in counselors or mentors who help us,” and “We hope for appropriate financial assistance.” The Korean-American pastors still view comfort from God as the best pastoral care. Otherwise, they need pastoral counselors or spiritual mentors helping them. Furthermore, the Korean-American pastor reveals that financial assistance from the church or denomination is absolutely necessary for their stability in ministry and life.

In chapter 4, the three reflections on pastoral care for pastors were examined for the purpose of discovering why the church has to be responsible for pastoral care for the pastor. There are three main themes: “All believers as priesthood,” “A caring church,” and “We are one body.” I concluded that both pastors and congregation members should be provided with pastoral care in order to manage and accomplish the divine will of God. In the following section, an extensive critical review of the three existing pastoral approaches for the Korean-American pastoral care (The Traditionalist, The Ethno-centrist, and The Adoptionist) was undertaken in order for the church to respond to the crucial needs and pastoral care issues of Korean-American pastors. Consequently, the current pastoral care approaches for the Korean-American pastor have been inadequate because of their misinterpretation of the Korean-American pastor’s reality and their misinterpretations of Korean immigrant’s socio-cultural characteristics of marginality.

In chapter 5, the need of an alternative approach for pastoral care for the Korean-American pastor has been suggested through the critical examination of existing pastoral care approaches. Accordingly, it was a basic goal of this study for the Korean-American pastor. The pastoral care approach should include both the Christian traditional content of pastoral care and the cultural context of Korean-American immigrants. On the one hand, in order to be satisfied at the Christian traditional content of pastoral care, the pastoral care approach should be adequate to a biblical heritage and a theological tradition. On the other hand, in order to fulfill the cultural context of Korean-American immigrants, it ought to be applied to the Korean-American pastor who is the concern for this study.

Pastoral care approaches of Wayne Oates' *The Christian Pastor* have been merged with some pastoral theological issues from my empirical research with Korean-American pastors. Wayne Oates' approaches of *The Christian Pastor* combine my practical pastoral experiences in the Korean-American pastoral context and the theological and biblical perspective. Oates' pastoral care approaches promote the relationship between the Korean-American pastor and God. Therefore, Korean-American pastors are able to discover the true origin of their pastoral authorities and self identities.

Indeed, the pastoral approach provides integrative useful sources of pastoral care for the pastor that can be managed by the church or the denomination as various therapeutic tools for the pastor. I have revealed how Oates' model can be used throughout these works, and I have suggested some implications: cultural implications, implications for the pastor's family, congregational and denominational implications, and various therapeutic tools for the pastor. I have concluded that Wayne Oates' model has satisfied the requirements for an appropriate pastoral care for the Korean-American pastor.



## 6.2 Recommendations for future research

This study has suggested some implications for further research. The major purpose of this study was to construct an appropriate model of pastoral care for the Korean-American pastor. It may be limited in its effectiveness to all Korean immigrant churches in the United States because each Korean immigrant church may have many unique characteristics depending on each given situation. If so, each church may need its own model of pastoral care because of its own particular needs. Therefore, some factors such as Korean immigrants' socio-economic status, educational status, language problems, age, cross-cultural stresses, and each Korean immigrant church's own particular needs should be seriously considered and reflected in further research.

In addition, other possibilities of further research are found in different denominations that the Korean-American pastor belongs to. There is much denominational pastoral care for the pastor in the United States. As examined in chapter 3, the United Methodist denomination has its own pastoral care model for the United Methodist pastor. It would also be important in further research to introduce and review what special pastoral care model of each denomination in the United States has and how each denomination maintains pastoral care to its own denomination's pastors. This research could include Korean-American pastors because the denominational responsibility of each pastor should never be neglected.

As I reflect upon my whole research process, I have adopted Don Browning's practical theological method as pertinent to my research. According to Browning (1991:8), "Practical thinking is the center of human thinking and that theoretical and technical thinking are abstractions from practical thinking." Therefore, I agree with him that theology has to consider the practical life situation and it also has to be examined through theoretical assumptions in order to apply to the human life.

Furthermore, Don Browning's methodology includes that theology as a whole is fundamental theology and it goes from practice to theory and back again. In other words, theology's basic concept is practical at its center and thought. Browning argues (1991:55), "This is where ministers and lay persons who think about the practical life of the church really function... If they are good practical thinkers, the richness and virtuosity of their work can contribute greatly to both the life of the church and the common good beyond it." The general movement of a practical theological model is from practice to reflection/theory and back to practice. Therefore, practical theology came to be viewed as an apparent theological part beyond the basic applied theology. Furthermore, although Browning does not deal in detail with another practical discipline, his four movements of fundamental practical theology can apply to various traditional practical disciplines (Browning 1991:xi). Consequently, theory in practical theology is not an abstract image in the air but a theoretical and technical thinking that is rooted in the practical context.

In addition, the Christian value that has been maintained traditionally is not symbolized as one philosophical and theological value. The Christian value is an original heritage in the Christian history, and the characteristic that is identified as the present trend is not. Theology itself has enough possibility to be abstract, although the researcher tries to pursue the endless relationship of praxis and theory. Thus, the true trial to examine and confirm the church context is necessary for doing theology in the future. In addition, my stance of practicing theology as a practical theologian should be combined with practical aspects of life and a theological theory.

Therefore, it is my hope that the alternative model will move from theory to practice just as I have adopted Browning's practical theological method. I especially hope that the present study may contribute to promoting the development of an integrative pastoral care approach for the Korean-American pastor.

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Our meeting will be informal and provide an opportunity to get acquainted and to review the project and its requirements. At our subsequent meeting I will audio-tape our conversation so that I can study what was said. It is certain that I will not open the tapes up to anyone else and I will not use your real name or identify you in any way in my research work. I can guarantee that all participants' personal information will remain confidential. At your request, you will be able to listen your audio-tape. You will be able to request to stop participating in this study at any time. You also may read a report of my findings. If you have some interest in participating, please contact me and I will respond to you. I will be happy to answer any questions you may have about the study.

Thanks for your help.

Min Soe Chai

I may be contacted at:

1. (616) 243-6633
2. 206 - 2937 Englewood Ave. S.E.  
Grand Rapids, MI 49508

## APPENDIX 1

### STATEMENT TO THE PARTICIPANTS

My name is Min Soo Choi. As part of my research at University of Pretoria in South Africa for my Ph.D., I am interested in interviewing Korean-American Pastors who live and minister in the Grand Rapids area.

I am interested in pastoral care for Korean-American pastors and, more specifically, their ministry-related sufferings and the hopes from Korean-American pastors' lives and the experiences in their immigrant pastoral contexts. I have confidence that the best way to obtain this information is to interview them and hear their narratives. If you approve my suggestion, we will have a two-hour time to interview at your convenience. Although I have several questions, my main focus will be on your perspective and what you think is important.

Our meeting will be informal and provide an opportunity to get acquainted and to review the project and its requirements. At our subsequent meetings I will audio-tape our conversations so that I can study what was said. It is certain that I will not open the tapes up to anyone else and I will not use your real name or identify you in any way in my research work. I can guarantee that all participants' personal information will remain confidential. At your request, you will be able to listen your audio-tape. You will be able to request to stop participating in this study at any time. You also may read a report of my findings. If you have some inquires in participating, please contact me and I will respond to you. I will be happy to answer any questions you may have about the study.

Thanks for your help.

Min Soo Choi

I may be contacted at:

1. (616) 248-0689
2. c/o 2937 Englewood Ave, S.E.  
Grand Rapids, MI 49508

## APPENDIX 2

### PARTICIPANT CONSENT FORM

I agree to participate in an interview with Min Soo Choi in research about Korean-American pastors' ministry-related sufferings and hopes in their pastoral contexts for a doctoral dissertation in Practical Theology at the University of Pretoria in South Africa. I understand that we will meet for at least one interview of about two hours.

I give Min Soo Choi permission to audio-tape our interview. I understand that only he will listen to the tapes and that my name will not be used on any materials to protect my identity. I also understand that I may listen to the audio-tapes and that the tapes will be erased at the end of the study.

I understand that talking about this topic may be uncomfortable at times, but that it may also be helpful and illuminating. I also understand that a referral can be provided. At any point in the study I know that I can end my participation and any existing interviews I may have given will not be used.

Place of Birth: \_\_\_\_\_

Signed: \_\_\_\_\_

Denomination: \_\_\_\_\_

Date: \_\_\_\_\_

Education: \_\_\_\_\_

Phone: \_\_\_\_\_

If I have any questions, I can contact Min Soo Choi at (616) 248-0689 or c/o 2937 Englewood Ave, S.E. Grand Rapids. MI 49508.

### APPENDIX 3

## DEMOGRAPHIC QUESTIONNAIRE

Please complete the following questionnaire:

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Telephone \_\_\_\_\_ (home)

\_\_\_\_\_ (Church)

Date of Birth \_\_\_\_\_

Place of Birth \_\_\_\_\_  
\_\_\_\_\_

Denomination \_\_\_\_\_

Education \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

---

(Please list all degrees, date earned and from where)

Current position

---

Name of your church

---

Marital Status:

Spouse:

---

Children:

---

---

---

(Names & ages of your wife and children)

Thank you for your cooperation.



## APPENDIX 4

### Checking Introducing Interviewer

목회하고 있는 장소

목회하는 교회 이름 및 교단

결혼관계 및 가족 관계

현재의 나이, 미국에 이민 온 연수

학력, 안수 및 교단 배경

신학을 하게 된 배경 및 경위

신학을 하기 전 직업

#### # 인터뷰 시 기록할 사항

인터뷰 할 나이

현 목회하시는 교회의 위치

접촉하게 된 배경

인터뷰 스케줄 배경

인터뷰의 시간 및 장소

인터뷰 걸린 시간

인터뷰 상황 및 분위기 설명

인터뷰 당시의 감정 설명

인터뷰의 인상 설명

인터뷰의 독특한 취미 생활 및 여가 생활

목회 시작하게 된 이유

소명에 관하여, 한인 교회를 맡게 된 배경

## APPENDIX 5

### Personal Narrative

태어난 곳 (출생지), 자라온 환경(가족, 환경, 학교)

언제, 왜 주님을 영접을 하였는가?

예수 믿기 전 하고 싶었던 소망

언제 신학을 하게 되었는가?

신학을 하게 된 동기

신학교 배경 및 교단 배경

언제, 어떻게 미국에 오게 되었는가?

한인 목회 경력에 대하여

현재의 한인 교회는 언제부터, 어떻게

현재 한인 교회에서의 위치와 직무에 대해

현재의 가족 사항에 대해

한인 교회를 목회 하시면서 겪는 여러 가지 어려움 등은 무엇이 있는가?

목회 외에 이민 생활에서 겪을 수 있는 어려움등 (Cross cultural stress)

앞으로 한인 교회들이 목회자들을 위해 해야 할 필요한 사항들은 무엇이 있는가?

교단적 그리고 개 교회적으로 목회자들을 돌봐야 할 할 시급한 상황은 무엇인가?

본인 스스로가 본인 스스로에게 어떻게 목회적 돌봄을 실시 하는가?

앞으로도 계속 한인 목회의 비전이 있다고 보는가?

## APPENDIX 6

May 3, 2003

Min Soo Choi

2937 Englewood Ave S.E.

Grand Rapids, MI 49508

존경하는 목사님께,

주님께서 목사님과 가정 그리고 귀한 주의 사역 위에 함께 하시기를 기원 드립니다.

저는 현재 남아공의 University of Pretoria 에서 Ph.D in Pastoral Care and Counseling 으로 공부하던 중 미국에서의 임상 실습(Clinical Pastoral Education)을 위해 2001년 9월에 미국에 와서 현재 칼빈 신학교에 재학하며 Pine Rest Mental Hospital 임상실습을 하고 있습니다. 저의 Ph.D 박사 논문의 주제가 “미국에 계시는 한인 목회자들의 목회적 돌봄을 위한 목회 상담학적 모델 세우기”입니다. 저는 저의 박사 논문을 진행하는 가운데 한인 목회자들을 위한 목회 상담학적 모델을 만들기 위한 기본적인 자료로써 실제로 이민 목회 현장에 계시는 목사님들의 실제적인 목소리를 듣고 그분들의 목회 현장에서 경험하는 고통과 애환, 그리고 희망 사항들을 청취하기 위하여 목사님과 인터뷰를 실시하기 원합니다. 이에 목사님의 협조와 이해를 구하며 이번 연구의 결과는 향후 한인 목회자들의 목회적 돌봄을 위한 목회 상담학적인 모델을 만드는데 중요하고 귀중한 자료로써 사용되어 질 것입니다.

이를 위하여 인터뷰는 약 2 시간 정도 소요될 것이고, 몇 가지의 질문들이 있게 되어서 목사님과의 인터뷰는 테이프 레코드가 되어 질 것입니다. 물론 이 녹음된 테이프는 향후 논문이 마쳐지면 파기되어지며 이 연구에서는 목사님의 성함은 익명으로 기록될 것입니다.

이에 다시 한번 목사님의 협조를 부탁을 드리며 진심으로 감사를 드립니다.

최민수 목사