

# PASTORAL CARE

*Ministry style  
of Jesus*

Sermon (John 4:3-42)

What is Pastoral Care?  
Pastoral care in society  
Pastoral Care and Preaching  
C.P.E's historical background  
Content of C.P.E

Byeongchea Seo

# **PASTORAL CARE**

Byeongchea Seo

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## A thank-you note

There were many people's hard work and encouragement until the book came out, but among them, I would like to thank SungKyul University's President Dr. Sung Ki-ho, who motivated me to write this book and cared about it in various ways to determine the title of the book, Song Yong-hyun, Kim Incheon, and Choi Eun-kyung, who helped edit and correct the book. It would never be wrong to say that it was thanks to these people that the book was able to start and finish. I would also like to thank the two CPE Supervisors, Rev. Muriel Carder, and George Grant, who challenged the interest of Pastoral Care when I was at those two C.P.E Centers in Canada.

I actually wrote this book as soon as I returned from Canada to Korea. At that time, Korea was unfamiliar with this subject, so I had a strong desire to write about it. However, Korean churches are very different now. And I myself have grown a lot as I have encountered the lay pastoral care and served for the last 7 years. However, the basic spirit of pastoral care will remain unchanged forever.

And I would like to thank my family for providing a quiet room and atmosphere to write this book in my hometown throughout the summer, and also my wife and son for supporting me far away in the United States.

Please understand that the title could not be transferred to Korean, and I have thought about various titles, but I would appreciate it if you could understand that the title was written in English using the 'motivation and meaning' when I started writing the book.

p.s) I originally wrote this book in Korean first, and now I have translated it into English.

May 2000  
Byeongchea Seo  
National director of Lay Pastors Ministry  
Seoul Korea

## **Abbreviation table**

AAPC - American Association for Pastoral Care

CAPC - Canadian Association of Pastoral Care

CPE - Clinical Pastoral Education

JPC - Journal of Pastoral Care

ORC - Oxford Regional Centre

PC - Pastoral Care

TIPE - Toronto Institute of Pastoral Education

WPH - Whitby Psychiatric Hospital



# PREFACE

There are so many issues about Pastoral Care that it is difficult to write all in one book. Just listing the topics will be dozens of pages.

In this book, I will write only some of the problems corresponding to Pastoral Care in a form that introduces them, and I will try to write more specifically for each subject when I rewrite them later. For example, even in the Aging Ministries included in this book, one book is a subject that will be sufficiently written. However, since I couldn't focus only on that topic, I had a thought of briefly addressing the problems.

In the West, Pastoral care is completely settled and useful in seminary or pastoral fields, but in Korean seminaries and pastors, it was considered as an unfamiliar subject, so I started to write an introduction. In the West (especially North America), it can be said that Pastoral care began in an attempt to supplement the weaknesses of classroom-only theological education in the process of connecting to the field. Of course, it is also true that Korea has brought such weaknesses for a long time and has been agonizing over them. Although it is late, I think it is very fortunate that I am interested in this aspect even now.

In addition to Pastoral Care, C. P. E. (Clinical Pastoral Education) seems to be introduced now, so I think all the contents of it should be gradually dealt with. While studying Pastoral Care at the McMaster University Divinity College and the University of Toronto in Canada, I was challenged that we did not have it in Korea in the process of completing two C. P. E. and I felt desperately that such teaching methods were needed.

This book consists of about 50% of the my experiences, 40% of

academic theory, and 10% of other contents. However, most of them are considered to be experimental learning.

Pastoral Care has to deal with all the problems encountered in the pastoral field. However, due to the lack of data I currently have (many of them are still in the United States with my family), I have only dealt with a few topics. Perhaps more ideas will be introduced in the supplementary edition.

I hope that this book will be used as a textbook for theological schools in Korea in a narrow way and further contribute to the expansion of the academic field of Korean theological areas. In fact, since I've never written a book before, I know that there will be so many unexpected shortcomings. I hope for warm encouragement in anticipation of an additional edition.

Byeongchea Seo

**PART 1**  
**Pastoral Care**

# 1. What is Pastoral Care?

First of all, when it comes to pastor, it can be written in three English words: Minister, Reverend, and Pastor. When it comes to Minister, it is recorded in the job column of the resume in a job-related sense. Reverend is used for underneath official documents or for business cards, and is used to mean "clergy." However, the word Pastor refers to a pastor of a local church, and it is customary to write Pastor in the English notation of the weekly newspaper.

If the word Minister is conceptually the shell of an egg, and the word Reverend is the white, the yellow masturbation of eggs will be Pastor. So the real meaning of a pastor should refer to a 'PASTOR' who is actually pastoring at a local church. This word comes from the word 'shepherds' in Psalm 23 of "Jehovah is my shepherd," and what Shepherd does is called Shepherding and what Pastor does is called Pastoring. Now the more advanced concept here is Pastoral Care, and since the decisive meaning of Pastoring is Caring, the term Pastoral Care was eventually created by combining the two words.

In the 1920s and 1930s, theological education in the United States was limited to theory, that is, theoretical education, and something was only academic, so there was a fatal weakness in the actual pastoral field. Therefore, the developed subject is 'Pastoral Care', and the pastoral method of Caring Style was emphasized.

It is not a new theology, but a new method, and it can be seen that the C.P.E. (Clinical Pastoral Education) was born there. That was inevitable, because the world's studies became Greek, regardless of East and West, and flowed to theories, ideas, and knowledge, and theology was inevitably affected, so it was only a transfer of knowledge.

This Pastoral Care has settled in the United States in the 1950s and 1960s, and was distributed in Canada about 20 years ago, and is just in the maturity stage. In the context of seeing Pastoring as Caring, when you don't have this pastoral philosophy or when you are shortage of it, a lot of Christians may gather, but you can't say that you have a proper Pastoral Care.

The ministry should be Pastoral Care to the end, because it believes that the pastor's primary should be Caring, just as the student's primary duty is study. Preaching, bible study, prayer, and management should be done in this context, and everything should be implemented in the concept of Pastoral Care, not far from each other.

F. B. Craddock, a professor of New Testament at Emory University, a Methodist Theological Seminary in the United States, recently emphasized the concept of Pastoral Care in an interview. "If there is no care, there is no church." In other words, it means that church and care are inextricably linked. This is not necessarily something that should be used within a church. The christian son told his father, "Let's go to church," and father's answer was, "Hey, the church is not interested in me, why should I pay attention to it?"

The church must have Pastoral Care. The term "care" has been used a lot recently in Western theology and pastoralism, but it is used a lot in society in a bad way. For example, if you say, "Do something," the other person dismisses it as "I don't care." It means, "I don't want to care." Another example is telling children to "study" and "Who cares!" "I don't want to care." If the church says, "We don't want to care!" about things inside and outside the church, people will also say, "We don't care." "If you don't, I don't care." Because the current senior pastor is the full responsibilities for Pastoral Care, if he doesn't, no one can deny that they are on his job to do. It's true. If the pastors say, "I don't care," who will take care?

In foreign countries, complaints about a Korean pastor filled the church members. The problem was that the pastor was not interested

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in the church members. "He preaches 'loves' us every week, but what on earth has he shown love us in his years of pastoralism? What is in the pastor's mind? What is his philosophy?" The church members were criticized. However, the pastor replied that he loved the church members and did his best for the past few years. However, the reaction of the church members ended up with a sad result: "No, you didn't!" Eventually, It resulted in a sad breakup.

Once, I saw a journal in English in Canada, and Lee Sang-hoon, the professor of Seoul Theological Seminary, wrote it. It was about the faith style of Korean Christians over the past 100 years, and it said, "Our faith is like the faith of the Israelites, the way they go out of Exodus and head towards the Promised Land (Canaan). That's why we needed leaders and pastors like Moses to lead us all the way up to the Promised Land. And it was the past 100 years that such leadership was successful.

But the time has passed for such a leader. Now that individual lives have stabilized in many ways, we need 'I am with you' shepherds like Jesus. And we will need those pastors more and more in the future," the professor said.

When comparing just visitations and pastoral care, pastoral care is completely different from the visitations style. It is also completely different from counseling. This is certainly personal care (Individual), and the visitations will of course have advantages, but there are also obstacles that are missed in the context of pastoral care and from a theological standpoint. This is because it cannot be a personal meeting (a shepherd and a sheep).

Also, Pastoral care is different from counseling, in which people come to the pastor, and of course, there were many people who came to the Lord, but it was Jesus usually Jesus to visit people. 'To come and go' can be seen as the difference between heaven and earth.

Modern people are getting busier and busier, so it is difficult to

meet without someone going in person. In particular, people in our country Korea do not tend to open their hearts as well as Westerners, so we should not just wait. You have to go in person. This is the view in Pastoral care. Pastoral care sites are not necessarily limited to churches or certain places. Pastoral care should take place everywhere, as Jesus did. There are occasional people who cannot come to church. So we should visit and talk, and if necessary, prayers and services should take place naturally right there. Didn't the Lord promise to be right there, where two or three people sit and talk in His name?

In other words, because of the fixed notion that you should only be inside the church, you may miss countless opportunities for Pastoral care. You are limited in the realm of mission work. In Pastoral care, spiritual is not necessarily seen only in that only aspect, religious, non-religious, but more broadly, it sees the entire human person and all of human feeling as spiritual dimensions. For example, sadness, solitude, anger, love, whether religious or not. In the end, it leads to a religious topic, but the process works like that. However, there are two approaches to individuals: "Thinking Level" and "Feeling Level". In other words, Pastoral care is not seen as a head-to-head conversation, but as an action between the heart and the heart. The Thinking Level tends to be like a "completeist," trying to process every event with thoughts first. So, you think about everything like "right or wrong." This becomes a school teacher, becomes satisfied with teaching ministry, and ends in "I am I, you are you," so it does not lead to any action. It hovers in the head and disappears like mist over time.

You don't know how many church jobs end up this way. It's never an effective ministry. I got to know a Lutheran pastor in Canada, and he was a person who studied philosophy undergraduate and theology in Concordia Seminary, USA. He has been pastor for 23 years and understood 'Church pstorate' as only "teaching" or "preaching ministry". Even counseling has been taught and learned. He said he had rarely shed sincere tears in 23 years with his heart-felted love for

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one soul. It took 8 hours a day for 5 people and 3 months to change such a pastoral philosophy to the concept of pastoral care. That was only just at the stage of waking up. When you only understand, teach, and deal with the person who is the subject of pastoral affairs, each other's souls cannot meet, and when you break up, it ends.

When I first went to Canada, the Canadian CPE supervisor pointed me out, "You have only developed a head, but your feeling is not. So you can't ministry properly with that." I wondered what that meant at that time, but now I think I'm getting it.

Korean seminaries send them out of the school gate with a big head while "study! study!." What the church members want is not a head-calculated pastor who only finishes with his head, a perfectionist, but they want pastors who understands lay people as God-given heart. When an incident breaks out, the church members say "We need you," but the pastor is arguing according to the 5W1H principle in the "Thinking Level." People have just come dying, but the body is not moving, and it is such a pastor who only measures it with his head and reconsiders it. I said to the Canadian Lutheran pastor, "If I were a layman, I would never go to the church you do." Of course, at first, he was very embarrassed, but thanked me when we parted a few months later.

Of course, it wasn't a bad thing for him. However, depending on what kind of pastoral philosophy they have, hundreds of people die and live. All the pastors delivered from head to head, they only look for "right or wrong," and they also create such church members, and they can never become influential pastors who touched or moved others. Perhaps the church members may respect it, but it is because they are the name of "pastor," but because they are not impressed by the personality or the pastoral philosophy. They turn around and end up with a bitter smile.

Many pastors are receiving this sad evaluation. Why did people like Jesus and Mother Teresa influence the whole world? It is because they



personally cared for people and lived by serving with their hearts.

After all, I think that a person who does a really big job is good at individual care rather than the public. Only those who understand and pastor with their hearts can truly care for others. The head only thinks, or has thoughts, but the body never moves. When six pastors gathered, I learned that only two of them were pastors in the pastoral care. The two pastors were also people who learned and mastered this concept of pastoral care. The head and the chest (means heart) seem close, but I also learned that the development of the heart is never easy in the development of the head. A fast person can take months, but in some cases, it may take years, or maybe not for life. Also, what is important in pastoral care is listening.

There are also three things: sympathy, empathy, and confrontation. Ordinary people usually end up with sympathy, but in the ministry, it takes the training and ability to empathize, that is, to feel the same way they feel in their position. It takes a lot of time and effort to empathize. There are also things called interpersonal and intrapersonal, where interpersonal refers to interactions with others, and intrapersonal refer to relationships with oneself, both of which are considered important in Pastoral Care.

Pastoral Care sees that there can be thousands of answers to one problem. Black and white logic in the form of "right or wrong" should be discarded. Of course, "doing" such as preaching, teaching, visitation and administration is important, but I think "being" is more important than anything else, what kind of pastoral philosophy we have.

The Lutheran pastor mentioned earlier also said that he had been pastor for 23 years, but none of the church members pointed out his weaknesses. Churches rarely talk about their feelings or wishes for their pastor. These are the areas that pastors themselves have to solve on their own.

Finally, in Pastoral Care, should not be prejudiced to the poor, the rich, the learned, the unlearned, the social status, or not. It refers to

human discrimination. We always live by discriminating against people for any reason without knowing. If we have such a prejudice, we will limit the others, so pure Pastoral Care like Jesus can never be achieved.

## 2. Pastoral Care in society

Pastoral care is mainly related to individuals, so it may not be suitable for social requests. However, in fact, Pastoral Care should be interested in society as well as individuals, but it is not an easy topic because it is more complex than an individual problem. However, since it is an inevitable task, I would like to think briefly. Since Pastoral Care toward society is a difficult new attempt and approach, it is concerned with the very basics, and it mainly focuses on the relationship between the congregation and society.

First, we can think of the congregation by dividing it into several groups. Depending on the content of the work, it is divided into ① individual growth team ② job research team ③ exposure team ④ creation team.

① Personal Growth Team - People in this team regularly gather once a week to discuss personal, professional, theological issues or interests. Simply put, it can be called 'personal growth', 'personal development', or 'potential competency development'. Members of this team have the opportunity to develop new aspects of their lives around the supervising pastor.

② Job Research Team- This team is not such an unfamiliar group. What this team does is ostensibly establish a church school education

program, plan an evangelism for youth, and organize a worship order.

③ Exposed Team - This is a group of people from different denominations, people from different hometowns, and people of different economic levels, to solve stereotypes or misunderstandings about others.

④ The Creation Team - In fact, most church members rarely present their thoughts or creative work, or receive encouragement for it. The work of this team is to express and encourage each other to use qualities and interests that can be used both inside and outside the church. There are many creative discussions, such as creative ideas about the order of worship, music in the church, structure within the church, and ideas about decoration. This is because there are many people with various qualities in the church.

So how can these groups in the church influence society? Modern society hopes that the church will do something for them. In fact, the pastor himself or herself is too overwhelmed and has a lot of difficulties to fulfill all those demands. After studying at the University of Chicago, they found that the role of the church can have a huge impact on society. They also published their findings in the book, *The Edge of the Ghetto*. They also found that church members play large roles in each institution in society. There are a few things that benefit the church by helping social institutions.

① First of all, social institutions show a visual effort that the "church" is something for society,

② The life of society soon includes the life of the church, and social issues and interests soon attract the attention of the church members,

- ③ The church can be an effective tool for social activities,
- ④ It creates an atmosphere in which church members become interested in each other due to these social issues,
- ⑤ It allows society and the church to coexist and cooperate with each other, not in different worlds, so that both sides give and receive help.

In this situation, the importance of the role of a pastor goes without saying. On behalf of the congregation, it stands out in society as an "enabler," and instead of just praying in the church, the whole church should cooperate in this atmosphere, and play the role of a coach who teaches and trains the whole church to actually play in the field. In fact, there will be considerable difficulties in this process, but it will be of great help to the church or society, and furthermore, it will have a significant influence on personal Pastoral Care.

### **3. Pastoral care and preaching**

Preachers discover various tasks facing his congregation through the pastoral fields. In fact, they want their pastor to preach about them. Among the sermons they hope to preach, for example, about death, pain from sadness, illness, emotional damage, loss of confidence, stagnation, marriage problems, life of the disabled, and post-retirement concerns.

Preachers can help by making the congregation realize that God is nearby and helps them when they are struggling. In fact, when you are wandering at the bottom of life, God is right there with you. Through the power of the Lord, we can overcome the crisis we are facing. I would like to briefly give you some sermons about the crisis

in life as examples.

ⓐ death

Psalm 23:4- "Even though I travel in the brooding valley of death, I will not fear the harm, for the LORD is with me, and your wand and stick are safe for me."

Death is actually a personal matter. The issues surrounding death must be considered in each individual's special dimension. There can be many concepts about death. First of all, death is not our enemy. Death is not a punishment for sin. Even if a death occurs as a long-term disease, old age, war, or accident, it is certainly not an evil. Death certainly means putting an end to our physical activities. After death, our bodies listen, walk, or talk. In the same sense, after death, problems such as physical pain, sadness, and distress do not occur at all. On the contrary, for Christian, death is a very mysterious thing.

ⓑ When you're sick

Deuteronomy 31:6- "Be strong and calm. Do not fear them. Do not tremble before them, for the Lord your God will do with you. He will not leave you, nor will he abandon you."

God did not promise our full health. But he promised to give us courage and a strong heart when we were sick.

The Lord is with us when he is sick or healthy. God fully understands us. As a primitive concept, he believed that treatment was related to some shamanism. This concept is linked to today's "miraculously healed." However, in fact, healing through faith is not connected to such superstitions, magic, or shamanism. Jesus' ministry also had a lot of work to cure diseases. However, many of the people Jesus corrected were usually facts of prayer and faith.

Dr. Claude Forkner, a medical professor at Cornell University, also said, "Sometimes we don't even know how the patient recovered. What I'm sure of is that I often find that the most important factor is

belief."

© A deeply offended person

John 8:32- "I know the truth, and the truth will set you free"

In case of severe emotional injury, the wound can be very deep. It can also lead to a lack of truth, wrong relationships with others, and a break in communication with God. Inexplicable fear, anxiety, guilt, and stagnation may be the most deep-seated reasons. It is said that the wound has plagued him throughout his life how hurt he was when he overheard his father say, "We really didn't want him, we wanted a daughter," when he was young.

Things that were very hurt when they were young are always tormented like shadows, but disappear like fog when they meet God who lets them free. Jesus' childhood was also threatened and misunderstood by others. Moreover, his parents did not fully understand him. But by God's grace, he became humble, patient, and loving rather than being rougher. God's love and power made him healthy.

④ A drunker

Proverbs 20:1- "Wine is to make you proud, and solo is to make you talk. There is no wisdom for those who are seduced by it."

First, there is an occasional habitual drinker. Alcohol is part of his life, but it is not that important.

Second, there is someone who is quite a problem with alcohol, and alcohol is very important in his life. No problem that arises from him cannot be solved without a drinking bottle. I try to solve all areas with alcohol such as home, economy, occupation, etc. Just as a person who cannot walk needs crutches, he cannot live without alcohol.

The third type is an alcoholic. Alcohol is more important than anything

in life. You have to drink at the expense of everything. It's almost like a patient when it comes to alcohol.

If you think more about alcohol, alcohol is essentially a sedative. Also, drinking a little can be very beneficial for social activities. It also relaxes you. Therefore, rather than getting drunk, it is the role of a sedative.

It is said that the effects vary slightly depending on personality and health. However, if you drink too much, it can cause brain problems. That will make your behavior reckless, but you think you are sound. It becomes difficult to walk, and you suddenly get angry and cry. The next thing you drink more, you see, hear, and feel dull, and if you drink more, you become paralyzed in general, and you die painlessly. Accidents and misfortunes caused by alcohol are incalculable.

#### ㉔ About marriage

Psalm 127:1-"If the Lord does not build a house, the trouble of the builder is in vain."

Family problems are becoming a big issue worldwide. Divorce is increasing so much that it cannot be counted in numbers. It is said that many marriage problems and failures are due to poor effects from childhood.

Some people even think like this before they get married. "If our marriage is successful, we will live together, or we will divorce." In other words, we start with the wrong idea of marriage.

Marriage may be difficult because of differences in sex. One thinks that sex is fantastic and good, while the other is obsessed with fear that it should not be done carelessly because it is holy.

Divorce is never a good thing. But I see people who can't match always fight and live. The destruction of a family has a negative impact on everything. Divorce is a problem, and not a problem.

Therefore, marriage must be properly built on all love (Eros, Philia, Agape).

Love is something that must always be cultivated and grown like a tree. Whether you are working or resting, going to a market, teaching your children, going to a meeting or going on a vacation, or having different opinions about future plans or the past, love must be cultivated in every way.

The expression of love for each other must appear concretely between couples. If you ask a husband who has a marriage problem what he specifically did you love his wife, he cannot answer. It is because he loved, but there was no expression accordingly. Families that are guided rationally rather than emotional love can live together for a long time and experience happiness together.

#### ⓕ Getting older

II Peter 3:18- "Grow up from the grace of Christ and the knowledge that knows me!"

No matter how old you are, laughter is always there to stay. Moreover, a sense of humor makes our bodies and emotions healthy. Healthy laughter sometimes allows us to overcome our heavy emotions and our own compassion. Laughter also cleanses our eyes of unnecessary tears and allows us to have better dreams and futures. It also relieves anxiety and tension.

Vitamins are a good thing, and sometimes taking them for rejuvenation is necessary. But in some cases, no medicine is better than laughter or humor. Humor breaks down the awkward walls of human relationships, and friendships are easily formed.

As you get older, you need this sense of laughter and humor.

There are a lot of people around us who are suffering and struggling. As we get older, we need to pray to God to reduce our



thoughts on our own pain problems, to give us an ear to hear and understand the pain and problems that have occurred to others. We also need to gradually bloom our wishes for God's blessing or eternity, rather than feeling anything like sadness or despair as we get older or get older. I will summarize it, believing that I will be able to preach on a variety of other topics.

**PART 2**  
**C. P. E**  
**(Clinical Pastoral Education)**

# 1. C.P.E's historical background

The starting point of the Clinical Pastoral Education (C.P.E.) should be seen as an incident in 1925 when Anton T. Boisen, a pastor, planned and conducted a summer clinical training program for seminarians at Worcester State Hospital in Massachusetts.

So why did this attempt happen?

It was a turning point in American history in 1920. Because the confrontation between orthodoxy and progressivism occurred then. John Dewey's progressivism (or pragmatism) influenced all areas of education, and this trend of progressive education continued until the 1950s.

This effect also affected seminaries, and there was a diagonalization that the active and positive results of psychological and social science development should be applied to the practical problems of pastoralism, along with the idea that pastoral training alone cannot effectively solve the complex and diversifying human problems.

These theories were raised and developed, and finally, in 1923, William S. Keller, a doctor and Anglican layman, invited five Anglican seminarians to his house during summer vacation. They lived together and worked as social entrepreneurs in hospitals during the day, and gave lectures on clinical studies at night to discuss their work.

Entering 1940, this education spread to a training course of social training and religious practice for shepherd's ministry. Because this function combines pastoral and social training, they have established relationships with specialized institutions in various fields of society.

A.T. Boisen, a chaplain at Worcester Hospital, effectively developed a curriculum for the training of seminarians, taking advantage of his

experiences of mental illness.

His first interest lies in helping students have their own deep insights into fundamental human problems through the study of "living human documents" in studying theology. Rather than claiming new theology, he simply insisted on a new method for theological research.

He said, "I carefully observed the medical professionals coming to the hospital as part of their academic training and training under guidance. I carefully looked at how important it is for them and their teachers to have an education that deals with real and complex life problems together, and whether it comes alive. So I was convinced that the seminarians should spend as much time with human materials as they meet in the hospital. I became convinced that clinical experience is very important for those responsible for the human soul."

These experiments have important implications in two ways.

First, the seminarians came to realize how much their work affects patients by directly contacting them in the hospital room.

Second, by organizing various cases according to the guidance of experts, patients' behaviors and attitudes could be observed, and their reactions could be evaluated.

As these experimental movements continued, many students were selected from each seminary and institution to receive high-quality clinical training, leading the method and content of this education to a stage that should be conducted at a structural and normative level beyond the individual level. Thus, "The Council for Clinical Training of Theological Student" was launched on January 21, 1930, the "National Conference of Clinical Education" was launched at the Western Seminary in Pittsburgh in 1944, and "The Journal of Pastoral Care," a

magazine by C. P.E., began to be published in 1957.

Currently, there is an American Association for Pastoral Education (AAPE) in the United States, and a Canadian Association for Pastoral Education (CAPE) in Canada. In particular, there is a Toronto Institute of Pastoral Education (TIPE) in Toronto, Canada, where I was educated, and TIPE operates as an affiliated organization of the University of Toronto (U of Toronto) and the TST (Toronto School of Theology). I think it will be helpful to introduce in detail the two pioneers of Clinical Pastoral Education, Cabot and Boisen, and their ideas.

### **1) Richard C. Cabot**

Cabot was also an internal medicine physician at Harvard University and later a Unitarian laity doctor who taught Clinical Medicine at the university. It was by Cabot that theological education was directly challenged by medicine.

From 1924 to 25, at the Episcopal Seminary, he gave a lecture on the clinical dimension of pastoral affairs with the cooperation of Alfred Worcester, where he was surprised and disappointed that the seminary did not deal with pastoral training or practice at the medical or social work level. This experience prompted him to call for the development of clinical theology as an appropriate education for the faithful performance of pastoral duties, not as part of social work or psychology.

Cabot's academic world extends from medicine to ethics and, after the age of 60, theology is reached by teaching at the Endover-Newton Seminary along with clinical training. He highlights the diagnostic methodologies he has acquired from medicine. The final point of clinical ministry is growth. This growth is the ethical completion point.

He says clinical training is intended to help seminarians discern the Growing of the Soul. An important impediment to growth is

self-deception. Therefore, in order to promote growth, we must expose self-deception and meet the truth. When we meet the truth vividly, the ethical self is formed.

He paid more attention to health and growth than to disease or injury. This view applied to C.P.E., and the Boston School was the school that followed his view. Cabot's idea was further developed in one of the Boston School's, Russell Dicks. Through his experience with tuberculosis, Dicks became interested in the sick and worked as a full-time chaplain at Massachusetts General Hospital. He insisted on writing a visitation report and recording the contents of all conversations, which was Cabot's application to moral thinking.

According to "The Art of Minister to the Sick, 1936," which he co-authored with Cabot, the healing power of God is inherent. The pastor promotes this power through dialogue so that the patients can discover it. This is the role that sets the atmosphere for the patients to grow. By doing this, they can grow. Here, the way to induce patients to discover their "growth phase" is "listening in person" and "quietness." According to Dicks, the best way to do counseling is to learn to listen, so it begins where the person is.

Here, the difference between Cabot and Dicks appears. Cabot, as an ethicist, considered counseling to be largely an appeal to the will, but Dicks insisted that they listen to people with confidence that they could find "the boundaries of their own growth" on their own. Dicks said asking, listening, and believing without judgment is a way to help them develop creative responsibility on their own.

In conclusion, what Cabot argued was that the growth of the ethical self through the cultivation of awareness of God was the task of the pastor, and Dicks was the one who developed it and applied specific methods, namely listening and recording. Cabot developed Endover Seminary into the educational institution of C. P. E. while teaching clinical theology at Endover-Newton Seminary in 1928.

He applied medical methodology to C.P.E with the aim of

cultivating "compensation in society" to set educational indicators of the clinical pastoral education movement.

## **2) Anton T. Boisen**

Unlike Cabot, who was a laity physician, Boisen was a pastor. He was a pioneer in C.P.E., as a lumber at Worcester State Hospital, bringing an advanced system and new facets to c.p.e.

Boisen's clinical ministry, based on his personal experience of suffering from mental illness for 37 years and having to be admitted to a mental hospital twice, is thoroughly experiential. By analyzing his own growth process that caused mental illness, he became interested in religious psychology and came to interpret mental illness as a kind of religious experience. He was influenced by the Cabot, but while the Cabot's C.P.E. was the educational goal of "target ability," Boisen tried to conduct a collaborative study with other studies aimed at the psychology of religious experience.

Thoughtfully influenced by William James, George A. Coe, Arthur E. Holt, and Cabot, he tried to understand religious experiences through scientific methods. The case studies he received from Cabot were used as a theological education model and as an exploration tool for religious experiences. He tried to understand the meaning of religious ideation and behavior by mental illness through an empirical method called "partisan observation."

Thus, he began to study "living data" rather than just theory. Both his main books, *The Experience of the Inner World* (36) and *Religious in Crisis and Custom* (1945), are based on the hypothesis that successful resolution of conflict leads to creative religious experiences, otherwise it turns into mental illness.

Emotional breakdown is that one meets God in a state of chaos, and this experience is either a combination of new personalities or the

destruction of the entire inner world. From his point of view, C.P.E. is the study of sin and salvation. The suffering soul he studied was "living human data." The suffering of schizophrenia provides insight into human personality more clearly than other biological growth processes.

The New York School of Pastoral Clinical Studies, which introduced the method from Boisen and psychologists, is distinct from Cabot's Boston School. The New York School and Boisen were interested in people who were in pathological conditions and tried to recognize their conditions based on psychology, while the Cabot and Boston School paid attention to the growth of all healthy people. In other words, the Boston School aims to complete character through general moral growth, while the New York School aims at recent psychological data on mentally ill people. The New York School was inspired by the confusion of its inner self.

However, Boisen's ethics were not much different from Cabot's. Self-control and self-discipline were efforts made throughout Boisen's life. However, Boisen saw mental illness as a failure and an effort to transcend that failure in growing up to higher social loyalty. He thought that the wounded symbolic vision of the mentally ill was a new way of self-understanding.

Now let's take a closer look at Boisen, a living human resource. In the late evening of Saturday, Oct. 9, 1920, Pastor Boisen was transported to the psychiatric ward by six police officers. Doctors diagnosed the 43-year-old Rev. Old Bachelor with Catonic Schizophrenia and concluded that there was no chance of recovering at all.

He had to spend his life as a patient and pastor in a mental hospital, which became his residence and place of work. He gradually recovered from seizures, but he had to stay in conflict throughout his life. However, in such pain, he was inspired by the key elements of pastoral clinical training and was able to create new views of religious



psychology.

Years later, Boisen recalled the past, saying, "Throwing into the mental ward as a madman may be a tragedy, but for myself, it was an opportunity for a fresh start." Boisen was wandering, unable to find his true job until he was in his mid-40s. He studied linguistics, clinical studies, and theology in turn, and had various experiences, but if he had not traveled to "The Wilderness of the Lost," he would never have been the founder of Clinical Pastoral Education.

After transferring between various disciplines and jobs, he graduated from Union Theological Seminary in 1911 and participated in the survey of rural churches and schools in Missouri and Tennessee at the Presbyterian Domestic Mission Bureau until 1920, and had a relatively unsuccessful ministry in Kansas and Main. After that, he spent two years in Europe with the U.S. Army during World War I, and later worked as the head of the North Dakota Rural Survey. In his life replacing the ministry by collecting data to know the social or religious state, he had a vague idea that there would be something else to contribute to other than this. Thus, he was always looking for a new direction for ministry.

Among these, he was taken to Boston Mental Hospital in 1920 and was transferred back to Westboro State Hospital, where he had to stay for 15 months. It wasn't until two weeks of severe seizures that he realized what had happened to him and became interested in it. His active and well-trained personality immediately began to work, and he didn't stop asking questions during his hospitalization even as severe seizures recurred. "What does this experience mean for a pastor who has also been trained in religious psychology?" he studied and analyzed his living document with sharp insight.

The conclusion of this study is that his mental illness is not due to abnormalities in cell tissues, but to religious experiences. As he became a pastor for psychiatric patients and taught seminarians, he was most disappointed that pastor education and research (case

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identification) were gradually separating, and the difference between this gap was eventually a serious harm to both sides. To overcome this problem, a new method of theology was suggested in the study of "living human data". Boisen himself became the first human data to be studied and investigated in detail. To summarize the purpose of C. P. E., which has been developed in this way, in some ways,

The first is to establish one's own unique identity as a person. This is the relationship between God and man, that is, the work of discovering oneself before God.

Second, it is to understand the role of a pastor well. It is to recognize "where the role of the pastor" by breaking away from the tendency to be driven by the needs of church members, and to clearly grasp what one wants and can do by participating in education as a member of an ordinary group rather than as a leader,

Third, it's about integrating theology with life science

Fourth, it is to make the relationship between personality sound,

Fifth, it is a question of how to apply theology to our daily lives,

Sixth, learning through supervision. Its purpose is to learn how to pastorally evaluate human life through individual supervision.

And finally, the purpose is to learn so that accurate research and studies on human behavior can be conducted. These are experimental learning rather than long theories, so the seminary should arrange for possible practice.

I also received so much from 12 people (6 people each) through two C.P.E. Even now, their advice is vivid and I am more than grateful.

The role of a supervisor cannot be ignored because how rewarding C.P.E. was depending on personal supervision. They are almost trained and certified supervisors, so they are excellent people, although their approaches are slightly different. Their roles are to guide, present correction, challenge, and sometimes interpretation rather than teach, and personal guidance time is particularly beneficial. During the training (3 months full-time, 8 hours a day, 5 days a week), they take about an hour at a time to review, correct, and guide them. In fact, I think that education in general seminary should have more and more time like this. Another is the process of observation-practice-evaluation, which is the process of polishing skills to cope with various situations well, consultation, and care. In particular, there is a Role-Play, and by recreating the actual situation (experience), correction, advice, and advice of friends and pastors are shared, and since theory and practice collide, there is a lot to learn.

So, how does C.P.E relate to theological education? To sum it up in a few ways,

First of all, you learn what your role is as a pastor. C.P.E.'s practice continues to focus on reaffirming its role as a pastor. Because the role of a pastor is more unique than the role of any institutional agent in society. Therefore, the purpose of C.P.E. is to create a professionalization for pastoral ministries.

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Second, it can be seen as self-understanding, and self-growth can also be seen as a task. It is necessary to help others, but I think it is an urgent priority to understand yourself and fill in the shortcomings before helping others.

Another is to do a more effective ministry. This is because it was found through 6-70 years of C. P.E. experiments that this educational method is very effective for ministry.

### **3. C.P.E. and Ministry**

There seems to be a part that overlaps with the previous one. I will try to think more specifically by connecting it with the ministry itself. Most North American seminaries encourage graduating class students to complete (M.Div) C.P.E. And I myself am very grateful to have completed it. It took me nearly a year and there were many difficulties doing both, but it is just considered valuable when I think they were opportunities I could not have again.

However, one foreign friend was very dissatisfied with it after completing C.P.E., and concluded it as if it were unnecessary. In addition, some friends expressed that it was the best experience during theological class (three or four years). So, what on earth is C.P.E related to ministry, and can it really help ministry?

① First of all, by receiving this education, it can be seen that it establishes a trust and confidence relationship with the people the pastor serves. They can work with the people they serve and create pastors who share their lives. Therefore, pastors should always be interested in establishing trust with the institution called the church and the congregation.

ⓑ I think it is possible to smooth the relationship with the world beyond the scope of the audience or church. This is not a very important issue. However, it has a great influence on the ministry. This is because the world and pastors encountered by churches and congregations should have a comfortable feeling. Through C. P.E., these various fields of education, ethics, and academic backgrounds are encountered.

ⓒ You will be able to understand and help people who are experiencing stress. This is because most of the cases you encounter during the C.P.E. It is true that everyone goes through their own stress and lives under a lot of influence from it. Through C.P.E, we help people express and understand their inner troubles by listening to them well.

ⓓ It creates a pastor as a theologian and a thinker. It is very necessary to clearly understand one's theology or thought and to be able to use it in a variety of ways. A clear understanding of one's theology is absolutely necessary to illuminate others from theological standpoint and to help them fit in. This is why we have this in mind in C. P. E. to train various people theological reflection. As a basic material to help people, this theological knowledge is absolutely required. In fact, it is necessary to always shed theological light on all situations of C. P. E. Theologically.

ⓔ It reaffirms the pastor's personal vows (seowon, sense of calling, and commitment). It can be seen as reaffirming the calling conclusion. Through C. P. E's field experience, each goes through the process of

reaffirming their sense of calling while discussing with each other during group discussion. This is because it may be seen that the success or failure of the ministry depends on whether the pastor is confident in his or her sense of calling. This is because even among those who are currently doing pastoral work, they often wander without giving their life to the pastoral work entirely.

Ⓕ You will have the aspect of a leader. Leadership and work as an administrator are quite important in the ministry. Of course, there are some differences between the field of C. P.E. and the field of general pastoral affairs, but I think it will also be useful for general pastors if they are equipped with leadership qualities there.

What is command or leadership? I think it is to deal with various problems occurring in the pastoral field and to ensure that the pastors can grow properly. There are several details, and one is to know the congregation well and what they are interested in. Also, you must always ensure that there is a positive relationship between the congregation and the laity leadership level. It is necessary to help each other understand what each other is like and to imply to make some decisions. It is also worthwhile to anticipate the outcome of problems in individual lives. Through C.P.E., you experience and learn these things yourself.

Ⓖ It establishes the image of a pastor as the same person as another person. Allowing pastors to see themselves as a person is also a big task of C. P.E. It is about accepting yourself, not from the standpoint of judging others, and being able to present opposing opinions without attacking others, realizing one's own lack and suitability, and always trying to develop pastoral skills. They also learn how to value promises to others, deal with others honestly, and use people's negative responses creatively. There is no fear of whether the ministry

necessarily succeeds, and also acknowledges that there is a difference between personal identity and pastoral role.

I think there are many other reasons included, but it is not very important, so I will omit it.

For example, there are attempts to make changes at any threat, and there are also problems with families and spouses, and denominational identification.

There are a lot of things that help you get in the ministry through C.P.E. However, there are considerable differences between the two sites, so you need to work and sweat to be connected without difficulty. C. P.E. can be used in the pastoral field, and it is considered worth it only when it is used.

#### **4. Chaplain -as a C.P.E trainee**

Write down some issues about wood. It's a matter of where a chaplain (student C.P.E.) should stand, and I always feel like a stranger in the hospital. Of course, in the case of hospitals with full-time chaplain, C.P.E. students are a little more stable. However, although C.P.E. students are not full-time, in fact, it is said that the location of the always-resident chaplain is sometimes ambiguous. What kind of place or location is given in Chaplain? Whether they are treated the same as the Medical Team. It has been a long-standing homework to see if they are considered the same Team Members.

C. P. E. students are also not easy to work in hospitals. This is because patients themselves do not know what the seminarians are doing in hospitals, and it is not easy for the seminarians themselves

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to know for sure what their role is. In most cases, patients do not want to, but they often have to enter the hospital room. This is because patients do not always call C. P. E. students.

However, seminarians want to spend valuable conversations and rewarding times in the hospital. Sometimes it is necessary to talk only about things that are not necessary and then come out on time. In fact, rather than it is up to doctors or nurses to solve these problems, the C. P.E. test takers themselves must confront, learn, and solve themselves. And it is a problem that will be solved over time when communication with hospital staff is smooth and human relationships are smooth.

Not all of them, but in some cases, extreme situations (patients) may not occur if the hardwood had been present earlier. Sometimes a disease does not start with the body. For example, due to children, work, family, social problems, etc., there are often situations where you start to feel a little sick and eventually have to undergo major surgery. This is one of the reasons why hardwood has to always be full-time.

One of the things that is necessary to qualify for Chaplain is the listening skill. Even among pastors and hardwoods, there are often people who are not good enough in this field. In other words, there are people who are smiling (?) who cannot cry with the rest of the crying, or who do not understand the other person's mind at all. The other person's understanding is needed first (very basic, sympathy), it is necessary to understand the other person from the other person's point of view (empathy), and the skill to allow the other person to know that the other person understands the other person from the other person's point of view is absolutely necessary. There may be cases in which you are born with such qualities from birth, but it is extremely rare, and it is customary to learn through training. It takes that much effort, time, and pain. Therefore, it is usually for that reason that academic qualifications are required when selecting Chaplain in hospitals, but it is also for that reason to check whether they have



these practical qualifications.

For reference, it is widely accepted in the West that in order to become a chaplain, C. P.E. has to be more than three or four months. This means that only those who are trained can do the job.

## **5. Volunteer Service**

The role of volunteers in religious activities in any treatment institution or various institutions is very important. There was also a volunteer group at the Whitby Psychiatric Hospital (WPH) in Canada, where I worked, and how big and active their activities were, more than regular employees, and their activities were out of reach in every field (specialized field).

In particular, their help in the woodwork was a considerable help and strength to my work. The role of these volunteers is important to support and supplement the duties of professional staff. In particular, they invest time to improve the quality of life of patients and their families, and they stay with and take care of patients with love and compassion.

According to a program at a hospital in the United States, volunteers require a lot. First, volunteers must complete at least two years of training to take care of their families and patients. The WPH in Canada also had an education program for volunteers twice a week.

The period was 6 months. Especially for death, a volunteer must be a person who can deeply understand the concept of death as a natural end to a peacefully acceptable growth process and the value of life. And the other is that we should not spare the opportunity to provide and discuss major feedbacks to team staff.

Desirable volunteers need to be humble in that they are rich in

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compassion and sensitivity, have an honest, open mind, have patience, have objectivity and acceptance, have the ability to share and 'love to receive', and learn from patients.

Undesirable qualities include treating all crises (including death) as just academic or philosophical ideas, trying to give answers to everything, trying to control others, or trying to convert them by explaining their religion or philosophy.

More specifically, their role is to stay with the patient, listen to them, discuss their needs, provide them with confidence and courage, give them confidence and courage, give them companionship, pray when they want, read books, hold hands, brush their hair, and write phone calls or letters for them. They must also communicate the patient's needs to the family, work to help them with their emotions, pay attention to the funeral process, and comfort them.

Volunteers should be almost experienced in these tasks, always have a soft relationship with staff such as doctors, pastors, nurses, social workers, psychologists, and psychoanalysts, and always have a cooperative attitude.

If you think about what you should pay attention to these volunteer activities, first of all, it is better to avoid the role of a volunteer if you have a rigid belief system, a negative personality, or if you have had difficulties recently and the wound has not yet healed.

Next, volunteering should be the service itself, not used for missionary purposes, which are seen as having any special mission. Finally, you must be a person who keeps your promise well, and if it is difficult to fulfill your promise, you must contact them in advance.

The church must exist as much as there is for the church members, and also for the society (region). When the church and the community mutually cooperate with each other, the scope of missionary work can be infinite, and if necessary, society can defend the church.

**PART 3**  
**COUNSELING**

# 1. Pastoral Counseling

Pastoral counseling can refer to counseling conducted by pastors, but in detail, "It is the process of interaction of problems that an individual or group cannot solve with their abilities or data with a pastor."

In pastoral counseling, the context is considered a task that cannot be ignored. This is because there is no problem if the pastor's religious background and the other person's background are the same, but if not, they feel a considerable gap or distance from each other, and they feel uncomfortable from the beginning.

Pastoral counseling has counselors, counselors, and goals of its own. Sometimes the goals can be the same or different. That's why the approach needs to be different from time to time. This is because not everyone exchanges conversations in the same context.

There are four stages of pastoral counseling: information gathering, performance, assessment, restructuring, and rejection.

The purpose of the information collection stage is to understand the content, the consultation is to focus on the methodology, the evaluation stage is to motivate individuals, and the reconstruction stage is to try again.

In the information collection stage, it can be obtained through personal understanding, personal lighting, public discussions, and group discussions.

In the stage of counseling implementation, it means practicing counseling. The most effective method should be mobilized to ensure good results.

The evaluation stage does not stop only once or twice, but continues every day, every week, and every year. It is the stage to check how the counseling I conducted was conducted. In the reorganization stage, there is a stage of reorganization or rejection because there has been a change in emotional fluctuations or perceptions through counseling.

Through this process, effective counseling can be conducted to promote the growth of individuals or groups.

## **2. Biblical and Academic Background of Pastoral Counseling**

In the Old Testament, the model of counseling can be found in Moses (Chieftain 18:13-20). Moses consulted a lot as the spiritual leader of the Israelites, and because of this, he was on the verge of nervous breakdown, and at the recommendation of Idro, the father-in-law, he had a thousand and a hundred directors.

In addition, in Romans 11:34, "Who knew the heart of the Lord, who became his imitation," the words were translated as "discussed" in Matthew 12:14 and 22:15, and as "discussed" in Acts 25:12.

This means that counseling is a compound word that is discussed together as "together counsel," which means that the counselor and the counsellor will discuss together.

Jesus Christ is the one who gave us the image of a pastoral counselor among the three years of symbiosis. Christ himself is a man who knows that he is in man, and his unique mission of earthly life is predicted through the prophet Isaiah (Chapter 61).

Isaiah 9:6 predicted the coming of Messiah, who would restore and save Israel in the future, and expressed it as "...His name shall be called wonderfully, counterseller."

Prophet Isaiah emphasizes that when Messiah comes, he is the one who can make wise recommendations for his rule, and speaks of counsel as a means of maintaining endless peace forever and governing righteousness and affairs.

Curry Mavis even said in his book that Jesus knew everyone himself and knew what was in man, and that he was the best psychologist in history.

Curry Mavis' intention was to focus on the direct relationship between man and God. And it is clear that the method he used when his approach was studied in light of modern psychological principles explains many of the principles shown in modern psychotherapy.

In particular, it becomes more evident in light of the general principles of Frankl's Logotherapy approach, which will be discussed later.

Now, looking at the academic and historical background, it was not until the 20th century that research began in this field.

Authentic psychoanalysis, which inherited Freud's psychoanalysis, has developed into existential-psychoanalysis. Subsequently, while attempting behavioral therapy, it was indirectly influenced by it and developed into the name of pastoral counseling.

It began in 1905 with the discovery of the connection between religion and medicine in the Emmanuel Movement, centered on the Immanuel Church in Boston, and was developed by Wester, McComb, and Coriat in 1908 into the book of religion and medicine.

Then, in 1932, psychologist and priest John Rothbone Oliver became more active by publishing a book called Pastoral Psychotherapy and Mental Health, and A. T. Boisen, who was

evangelizing at each psychiatric hospital in the United States, published *The Exploration of the Inner World* in 1936 based on his experience, which became a new stimulus. Among those affected by this, Hiltner emphasized the foundation of pastoral theology.

In 1939, Rollo May published *The Art of Counseling*, forming a system and model of counseling, and in 1942, Rogers established a new counseling principle for counseling and psychotherapy, which is called a very important "non-indicative method" among counseling theory.

Then, in 1949, Hiltner's *Pastoral Counseling* was published, and in 1951, Carol A. Wise wrote *Pastoral Counseling. Research in the field*. Research in the field progressed, and many studies were published in the late 1960s and 1970s, and it was Jay E. Adams' books that established the new counseling theory. Adams conducted a frontal challenge to the conventional directive counseling theory and directly challenged the volume area counseling theory based on the biblical theory to research and develop the volume area counseling theory based on the biblical theory, and his research provided a new opportunity for the field of pastoral counseling.

### **3. Clinbell's Compromise Counseling**

#### a. Compare to previous models

The eclectic counseling, a new model of pastoral counseling proposed by Kleinbel, is meaningful in harmonizing our pastoral tradition and newly developed counseling technology, which is so historic that it can be called pastoral counseling.

It develops the academic legacy of Rogers and Hiltner to the next level and presents a new pastoral counseling model.

Cleinbel's theoretical characteristics and intentions were not to reject past methods and goals, but to modify and broaden their scope. In the previous model (1940s and 1950s), compared to Kleinbel's model, five strong views played a crucial role during the formation of modern pastoral counseling.

- ① an officially established consultation interview
- ② a prescriptive and sometimes exclusive consultation method
- ③ Insight as the central objective of the consultation
- ④ the concept of unconscious motivation
- ⑤ the infantile grit of adult behavior

"These views continue to have some validity and validity for the counseling pastor. However, problems arise when these views become dominant in the pastor's understanding of the counseling function or practice," Kleibel points out. To understand the characteristics of Kleinbel's new model, the comparison between the new model and the previous one is as follows

### **Previous Models (1940-50s)**

#### Background and structure of counseling

Planned interview counseling, derived from clinical counseling and psychotherapy interviews.

Appointments, limited time, special place that guarantees personal confidentiality as a formal consultation, conditional consultation.

Consider formal and planned interviews one of several useful ways.

Even in informal counseling, he's got a lot of heart and soul tilt.



a method of counseling

Client-centered counseling: Rogers-style approach, beneficial to authoritative pastors and seminarians learning counseling.  
incompatible with authority.

Advice, instructions, inspiration, or teaching are considered a bad way.  
The counselor's passive attitude toward the client.  
Focus on one-on-one relationships.

Modified Rogers-style approach:

It offers a variety of methods.  
The pastor's authority is viewed as an infinite asset of counseling.  
Creative teaching methods are regarded as essential for pastoral counseling and as assets to share the pastor's humanity.  
Particular emphasis is placed on small groups of consultations.

the goal of consultation

insight

The main goal is to develop human ability to satisfy mutual needs.  
Insight belongs to the secondary goal or to the optional.

the focus of counseling

Connecting unconscious motivations with the infantile grit of adult behavior

The relationship between the data of the conscious class and the

present: The basic focus of the problem at hand or the plan for the future is between conflicting human relationships rather than internal problems of the mind.

To further explain the above, in the background and structure of counseling, since most of the church's experience takes place in an informal environment, formally planned counseling, such as appointments, limited time, special places that guarantee personal secrets, and conditional counseling, often lose opportunities.

As a result, Cleinbel's new model considers planned interview counseling to be one of several useful ways. The influence of client-centered counseling on modern social counseling in the counseling method greatly helped rescue authoritarianism from the directional aspect of authoritarianism. Long-term psychotherapy is a method that is relatively effective for young people or middle-aged neurotic people who think or speak rationally. However, other methods may provide more appropriate assistance to many people who are unable to adapt to the Rogers-style approach.

The Rogers-style method discourages the pastor from using authoritarianism. Through the independent experience of complete emotional freedom within a fully established framework of the Rogers-style counseling relationship, the client is free to recognize and admit his impulses, lifestyle, strengths and weaknesses. It is not seen in any other relationship.

This counseling relationship is different from and incompatible with almost all authoritative relationships in everyday life.

And based on the basic hypothesis (basic hypothesis), "Effective counseling is to allow the client to understand himself and actively walk in a new direction in a clearly constructed receptive relationship." In a bad way, orders and prohibitions, admonitions (followed by contracts and promises), re-subsidies and praise, advice and persuasion,

and instructive explanations are evaluated in a bad way.

On the other hand, the new model considers the pastor's humanity as an infinite asset in counseling, as well as the authority of the pastor, as an idea that values support, guide, emotionally feed, inspire, meet, and teach the counselor to function responsibly by appropriately using his authority.

The Rogers-style method also focused on the human relationship itself for treatment as a growth experience, and in this new method, the treatment interview itself is a growth experience.

Pastoral counseling tends to focus on one-on-one relationships, but Cleinbel's model particularly emphasizes counseling for married couples, family units, and other small groups.

For those who have a remarkably strong foresight, internal resources, or the ability or motivation to thrive, insight is appropriate for the goal of counseling. However, the problem is that Rogers-style counseling is directed to problems

- ① The oppression of the client,
- ② the ability of the client to restrict his or her position,
- ③ the capacity of aid,
- ④ the ability to be independent of home control,
- ⑤ Some people are unable to listen to insights due to a lack of adequate age, intelligence, stability, etc.

For these people, pastors should use other counseling methods that are appropriate for them. Another problem is that pastoral counseling for insight requires a much wider training process and more time.

It is an appropriate activity that is helpful for pastors who have the time and training to be able to accomplish the task, but generally does not have an appropriate method or counseling goal for church

pastors.

For those whose insights are secondary or selective, the new model's primary goal is to develop human abilities to satisfy mutual needs. Controlling negative and self-centered attitudes is a fundamental goal because it is far more action-oriented than the old model.

The focus of counseling does not ignore childhood life or unconscious factors in the current problem, but the primary focus of the new model is on the current relationship with the data of food, clothing, and shelter.

Among the characteristics of the Rogers method, the similarity with the new model can be examined. As a third trait, the focus is on the present situation rather than the individual's past. The history of the past is very important to understand the primitive state of research or human behavior. However, it is not necessarily important for treatment.

The developed new model provides a more effective method in the pastoral field by focusing on the basics. This method also allows the pastor to discover a unique and valuable form of pastoral counseling in an ideal location where he can help.

Kleinbel's new model is an attempt to supplement the tangible advantages of pre-Rogers while correcting and broadening the scope of past methods and goals, but acknowledging the significant value of Rogers-style.

#### **b. Clinebell's Pastoral Consultation as a Compromising Method**

For Cleinbel, counseling is a pastoral skill of high demand and reward, and counseling skills are basically techniques that create and convey relationships in the direction of stimulating growth, and this skill is only helpful when self-awareness is ahead.

Cleinbel argues for the possibility of various approaches depending

on the type of counseling and the specific case of the counsellor in consideration of the pastor's special image. In the case of actual counseling, while insisting on using a combination of various methods, each method explains the theoretical background and practice. Although it may be difficult to summarize or introduce, let's briefly look at his eleven models in terms of characteristics.

① an informal short-term consultation

Most of the help that a pastor counselor can give to his church members is given in a single interview. It is informal in terms of environment, structure, and order, and it is a short-term consultation of up to 1 to 5 times and rarely exceeds 12 times. Counseling occurs in some unfamiliar situation that is not considered counseling, that is, in some unfamiliar situation, such as an accidental meeting, the pastor's atrium, after Sunday service, or after some unfamiliar meeting. The human mind properly manifests itself in this non-business atmosphere.

② marriage counseling

We perceive marriage itself as a completely independent, lifelong communal life between a man and a woman in the light of the word of God. Since humans are created in the totality of the soul and body, in marriage, physical communal life is a table for complete communal life. An indispensable sign of this is the love provided to each other, men and women.

Pastors should be proficient in family counseling and marriage counseling because these counseling opportunities are frequent and very important. In addition, pastors are in a strategic position to conduct family counseling. Marriage counseling focuses on improving marriage relationships rather than resolving mental and internal conflicts in humans.

If pastors can provide good marriage counseling, they will surely

join the construction of a full era.

③ An Analysis of Family Group Therapy and Behavioral Exchange

Family therapy, which deals with the entire family at the same time, is one of the most advanced methods of modern treatment that help people in need.

The goal of home therapy is to reduce negative security (mutual frustration) in family interactions and increase positive security. This means more satisfying personality needs in human relationships.

Family therapy includes John E. Bell, Virginia M. Satir's family therapy, and Eric Berne's interpersonal therapy.

④ Resource consultation

It uses counseling methods that stabilize, embrace, nurture, motivate, and guide people in need. That's why it allows them to deal with their problems.

It included far more activity of the counselor and careful use of authority than insight counseling. The goal is to satisfy the need by being reality-oriented, strengthening ability for the future, and improving human relationships, and empathic relationships and continuing those relationships are the core of the methodology.

⑤ crisis counseling

A small fire is extinguished in front of a storm, but when it encounters obstacles and catastrophes, just as a large fire burns even more intensely, the weak faith is extinguished, but the strong faith is further hardened.

In crisis counseling, the pastor is very important as a person who enlightens the meaning.

There are stage crises and accidental crises, and crises are more

than just periods of pain or tension. Counselors should note that the crisis is a turning point toward or away from a more complete personality.

Crisis counseling is necessary for clients who feel a sense of crisis due to unexpected environmental stimuli or other reasons. In other words, it is a case where the client feels severe tension and anxiety due to changes in living conditions or major changes in the family and people around him. This crisis explodes under various living environmental conditions, and it can be seen that the degree of crisis varies depending on how the client reacts to these external conditions or internal fluctuations.

Even in the same crisis situation, some people feel serious, and others may not feel crisis at all. In other words, it can be said that there cannot be any direct proportion between the crisis itself and its experience. In other words, it is believed that the subjective crisis consciousness determines the seriousness of the crisis.

If you look at the stages of tension through this crisis

- a. Experience some tension and usually deal with it with habitual reactions.
- b. Tension increases compared to the previous stage, so even if you try to resolve it, you will have a crime reduction and inefficient response as a stage that fails.
- c. Even emergency measures are used to relieve tension, but tensions are constantly rising, and they give up their goals or seek help.
- d. As an acute stage, behavioral confusion increases and emotional control is impossible.

In the event of such a crisis, the counselor should relieve various psychological symptoms and pain, including the tension of the client, restore adaptation performance to restore the normal state of the

past without falling into confusion, and help the counselor understand the environmental factors that triggered the sense of crisis.

Taking some counseling methods as an example, first of all, emotional support is possible by communicating that the counselor understands the client's environment because the client is feeling pain and tension, allowing the counselor to accept the problem and experience it as a point, and sincerely helping.

Additionally, it is crucial for the counselor at this time to encourage the client to freely express various emotions, such as anxiety and pain, or to create a permissive atmosphere. Despite the fact that the client in crisis has to resolve the issue mentally, cheap compassion that is simply driven by God's will does not provide a clue to the solution, exacerbating the situation.

In particular, at this time, the counselor should not show a superficial or unreasonable attitude and should show that they actively sympathize with each other.

Then there is the long-term treatment, which is a method in which a pastor counselor requests an expert, that is, a psychologist or psychoanalyst, for long-term treatment. This is even more necessary when it is necessary to change the personality of a person with a mental disorder as well as to alleviate special psychological symptoms. Here, non-directive methods that help you gain self- insight through various interviews with Carl Rogers, as well as counseling and drug therapy through doctors can be combined.

Alternatively, it is a purely environmental approach, which involves adjusting the environment so that the client is less conscious of crisis, such as contacting the client's family or people around him or her rather than meeting the client in the counseling room. Therefore, in this case, it is believed that problem-solving can be achieved by simply changing the person's environment.

There is also Howard Kleinbell's micro-counseling, which is a case of helping a crisis counselor make a short decision in a short time when



he comes. There are a number of limitations to the method of this consultation, but sometimes it works.

This theory or practical application method is necessary for pastors as well as laypeople in tension and shock at the pastoral site, and for the Korean church to mature normally.

It is also necessary to think in a slightly different direction from these general methods, and it is expressed as fellowship, prospective, reality, compensation, and resurgence. Each of these can also be a guide in their own way.

Let's start with fellowship. This is Christian's Koinonia, but rather than being superficial, it is necessary to actually share the burden and lose together. When I was in Canada, two murders occurred in a small neighborhood (Canadian) in succession.

As a local church, it could not be casual. Through the Sunday service, the pastor conducted the service with maximum anger and preaching about it. The whole church shared anger and sadness for the family. In this situation, it is necessary to exchange accurate information, express sadness to each other, and reaffirm that God is with each other.

In this situation, the role of the church leader is very important, and the congregation is only looking at the pastor, but the pastor must feel responsible for such a crisis. In such a situation, the pastor must demonstrate a clear attitude and clear leadership.

Second, it is necessary to have a prospect of the crisis. People need the opportunity to cry together, but they also need the opportunity to laugh. In other words, it can be seen as a kind of audacity, and even if all the church's equipment is burned down, the church itself is alive.

Third, it is necessary not to ignore reality.

## PASTORAL CARE

It is necessary to always know that something has happened and is in some state at the moment.

The fourth was called reward, for example, when a part of the body, such as the stomach, lungs, or eyes, or tooth, disappears, other parts tend to replace the missing part. If something goes wrong within the church, you may become more devoted to the church, which means that

Finally, it was called resurrection, which means that it focuses on here and now rather than on the future. All problems mean "here, from now on." It is not the last time, but the opportunity to start a new life by the grace of God.

In the other direction, there's a three-step crisis counseling by Jones,

- ① Find the point of contact with my client
- ② Focus only on the essential elements of the problem
- ③ It's about finding the resources that the client has, and among family members and relatives, organize a network that can help him.

I think it will be useful for ministry counselors to use this three-step method in a crisis situation. Micro-counseling should first act as an intervention to prevent them from falling into a bigger crisis, such as the loss of a child or family due to a sudden accident, the loss of a child or family member, the emotional turmoil due to the death sentence of cancer, or the attempt to commit suicide due to a given miserable environment.

At this time, the pastoral counselor believes in God's promise of eternal care and must make an urgent prescription, that is, micro-counseling.

However, it is true that micro-counseling for such crisis mediation

also has some limitations.

First, some crises come as a struggle to adapt in the process of transitioning from one stage of development to the next. In this case, continuous care is needed rather than micro-counseling.

Second, some crises may occur at certain stages of life development or may be caused by accidental accidents. In other words, it may be caused by sudden accidents, whether it comes to puberty or menopause. At this time, the counselor needs emotional support or continuous care rather than simple micro-counseling.

One of the important characteristics of crisis mediation is that the crisis passes relatively quickly. In addition, this crisis is not usually personal, but bilateral relationships, that is, there are others who have a significant meaning.

Therefore, not only the counselor but also the person may act as the assistant counselor at this time. Another characteristic is ambiguity, and the client is conflicted and wandering in resentment and affection, despair and hope, fear and love, anxiety and stability. It is meaningless to urge someone to make a decision at this time and to deal with it in a number of ways.

Here, micro-counseling, that is, care of the client through a short response in crisis counseling, can be healed through mutual care, and the characteristics of the crisis must be properly understood, listened to, stood together, supported, and cared for the troubled client, and the counselor must mobilize others who are important to the crisis to participate in counseling and do practical work to alleviate the problem.

And micro-counseling should not just ease tensions, but also revitalize the community to create a network of help and open the way for new help.

A short solution through such crisis mediation, that is, micro-counseling, can be seen as an appropriate way to heal care by overcoming momentary despair and providing hope from God's

promise.

⑥ Entrusted consultation

In church-centered counseling, learning the skills of consignment is essential. Consignment is a means of utilizing the team's efforts to help people in need. It is the act of distributing and expanding responsibilities. However, when the essential basic consignment resources are lacking, the pastor must stimulate his prophet's nerves to create the consignment resources that he absolutely needs.

⑦ Educational pastoral counseling

Most of the great counseling opportunities pastors have require eclectic and skilled skills related to creative education and dynamic counseling.

By doing this, the pastor becomes involved in educational counseling, the process of integrating insights and methods of two pastoral functions with one goal of helping human growth. It is not just valuable for conveying knowledge, but it is also about helping the person understand and apply knowledge that is appropriate to cope with the circumstances of his or her special life by utilizing counseling skills and sensitivity.

The success or failure of educational counseling depends on how important a student's personality is. As a counselor, a pastor should believe that he or she has the great power to become a solid human being inside his or her client and strive to develop his or her ability to overcome difficulties in life, to gain insight into things other than himself, and to fight for the truth.

⑧ collective ministry counseling

Group pastoral counseling is considered a dynamic interpersonal process in which a small number of relatively normal people promote individual attitudes and behaviors in a reliable and receptive

atmosphere based on the role of groups or interrelationships under the guidance of experts, or the ability to develop higher levels of individual growth and human relationships.

The group counseling method is the most natural method in the church and forms the most famous resource that has led to important creative development in pastoral counseling. Because any form of the group is a resource for the organization to plan the church. By stimulating the overall growth, this counseling method is increasingly empowering the church to prevent human problems.

#### ⑨ Confrontation

The function of reconciliation is an exceptionally distinct legacy and no other way has been found to outdo it yet.

The renewal of this resource of pastoral affairs is viewed as providing the basis for mutually confessional dialogue. Confrontation is an essential item for pastoral counseling that carefully uses the authority of the pastor, and the essence is to tell the truth in love (Ep 4:15), so that the counsellor finds his or her responsibility. Honest confrontation in acceptable situations strengthens the relationship.

#### ⑩ counseling on religious and existential issues

Anxiety, in general, refers to the human organism's response to something that a person perceives as essential to his or her happiness or safety when he or she realizes that he or she is threatened. Existential anxiety is not answered as a psychological or psychotherapy answer. The only constructive way to deal with existential anxiety is through realizing the image of God within humans.

However, complex theological problems, such as church issues, distrust, confusion of doctrines, and the nature of prayer, are important motivations, and only a few seek the pastor's help. The

goal of this dimension in pastoral counseling is to help people develop the depth and vitality of spiritual life. This growth is what everyone has, and whether people recognize it or not, comes when they learn to intrapersonalize themselves with God and their neighbors. Therefore, pastors should be equipped with the qualities of facilitators of spiritual growth through theological training. This is the pastor's unique and essential contribution to counseling.

⑪ in-depth pastoral counseling

In-depth pastoral counseling or psychotherapy focuses on ways to understand the human mind that acknowledges the unconscious side. The positive goal is to become a "functional human being" to eliminate superficial personality disorders that interfere with maintaining a mutually satisfactory relationship.

Pastors trained in psychotherapy will creatively harmonize religious heritage with a long history and tradition with new tools and insights in the field of in-depth data, resulting in the development of a pastoral form of in-depth therapy.

In any case, pastoral counseling is an art, never science. You can learn more and more through the experience of actual counseling, and you can also learn a lot by sharing our experiences, especially in individual supervision or consultation.

#### **4. counseling and behavioral changes**

What is effective counseling? There are several steps to effective counseling,

The first is the relationship between the pastor and the client. This is a really necessary and important starting point.

Second, a contract (promise) is required between the pastor and the

client. Whether it is effective or not also depends on whether or not these mutual contracts are well executed.

In the third step, I will see it as the stage of modifying the client's behavior. If you draw a picture for easy explanation, it becomes a (v-shape), and the leftmost I is the setting of the relationship between the pastor and the client as the starting stage, and from here on, it is transferred to II. The emphasis is on going deep into the emotions and focusing on the client's feelings, life philosophy, and values, and going back to III to bring some changes or modifications to the behavior so that the client can live a more satisfied and rich life.

Looking at these three steps in more detail, in Step I (relationship setting), it means continuing to trust each other, whether official or not, from the first look at the face, rather than just the time the pastor and the client meet and talk. Rather, trust is built more through informal meetings than through formal counseling sessions.

In order for an effective relationship to be established with each other, empathy is essential. If this posture and relationship are not possible, even if we meet dozens of times or hours, we will be like "You are you, I am me." It is absolutely necessary to understand and care for each other. This is because the client's self-expression becomes easier when treating like this. We should try our best to have empathy in all conversations with the client. You need the attitude and ability to fully accept the client's words or expressions of emotions. In this case, you will understand the client's special position (environment). This is because everyone has personal specificity.

In the first meeting, the intention and attitude to hurry too much or to lead the client to a destination are not good. Because it puts a burden on the other person. The pastor needs a caring attitude rather than finishing it all with words.

The first is a process of making some changes in the process of moving from step I to step II. The second step is to become some

turning-point. The pastor and the client are to help each other bring changes to the client's behavior.

In order to effectively achieve the goal by cooperating well with each other, it may take such effort and skill. However, in stage II, mutual cooperation alone is not enough. At this stage, the client must be given the freedom to decide alone, whether with the pastor or alone, or in the process of tackling a special problem.

Even if there is a disagreement with the other party, the mind is comfortable, and furthermore, even if the relationship with the other party is completely cut off, the relationship of counseling also exists with each other.

The purpose of empathy is to understand the client more deeply. However, in step II, such understanding alone is not enough. In step II, the client must choose whether or not he is connected to step III.

In step I, it is the same as the counselor and client running along the same railroad (relocation), but in the process of moving from step II to III, there are several rails for the client to hold the key and go to one of them. What the counselor can do is give information or introduce other experts.

In fact, it is because there can be more than a thousand answers to a problem. Others include group counseling contracts, model presentation, personal guidance, and arbitrary training.

Step III is also called an action, and it is a step of actually putting it into action. Step III is different from Step II. This is because the client is moving by choosing everything by himself. In other words, Step III appears on its own through Steps I and II.

Next, I would like to think about the goal of counseling. The success or failure of this stage of action depends on the clear and special goal of counseling.

Various factors of failure counseling are also due to the unclear



goals of the pastor's counseling. Many people often have small effects because the goals are so general that they are seen uncertainly by the client and the counselor.

In order to move from the general to the specific, the pastor and the client are clearly aware of what specific changes are needed.

Many ministry counselors have tried hard, but eventually, they fizzle out, and there is nothing left. And to comfort yourself, it ends with "We've dug enough into the problem" or "We've fully understood it." The client leaves with the impression that he has wasted only time talking about general things, not knowing what kind of incident happened during the consultation.

Another reason why counseling does not end effectively is that the pastor did not undertake any special psychological risks to change the client's behavior. You should dig as deep as possible (psychologically) into the client's special problems.

That way, you can definitely help the client. That's why it sometimes requires excessive confrontation. Anyway, the client comes to the pastor because he needs some help. If the pastor cannot help, the client is bound to visit another counselor.

Rather than trying to finish the whole thing at once, it is more effective to set a small goal every day (day to day) and put it into action.

This is because if you try to achieve a huge goal at once, it can be counterproductive because it gives you any resistance and also makes you feel uncomfortable.

In the counseling of behavior change, rather than the pastor trying to convert the client, the client should cooperate so that the client himself feels that he should bring about a change in behavior. When setting up the following small goals, the clients should consult with each other and set them so that they can fully agree. The goal must be clear and requires a lot of techniques accordingly.

## 5. Psychological dimension in counseling

Think about it because knowing about a person's personality will help you with counseling. We will examine it in detail according to the personality survey index.

### ① Pride and humility

Pride refers to the case of overestimating one's own value. This attitude tends to underestimate the value of others, belittle them, judge others from a self-centered point of view, and hide one's painful emotion.

Conversely, humility is the belief that everyone has their own uniqueness and potentially valuable elements. This attitude is to respect others and cooperate well in the group.

### ② envy and sympathy

Jealousy and envy tend to be happy when they see other people's misfortunes. Seeing others do well, they get angry and envy them. Such a person lives his entire life disapproving of other people's success and happiness. Sympathy likes to share others' joy and sadness. It shows unconditional interest and love.

### ③ a man of anger and peace

Angry people are always looking for something to be angry about and don't try to get along with others. They always try to make it seem like they are not angry. He who makes peace is forgiving, patient, and kind.

### ④ greed and generosity

Excessive greed tends to obtain excessive happiness and safety from matter. They hate to talk and socialize with others about good things.

A person who is generous is someone who makes good use of money or possession, and always likes to share something with others.

⑤ laziness and passion

Lazy people tend to make everything easier. On the other hand, a passionate person is a self-starter who tries to start even difficult things by himself.

⑥ lust and moderation

A lust is a person who excessively seeks pleasure. They think of the other person as a sex object, not an loved one, and do not value each other's trust in marriage.

On the other hand, a restrained person waits until the two sides reach emotional or spiritual agreement with each other. I never think of sex other than a spouse.

⑦ a big eater and an activist

A gluttony refers to a person who loves food, cigarettes, alcohol, and hallucinogens too much and is addicted to them. In this case, not only does it damage the body, but in most cases, it is impossible to think normally. An activist refers to always trying to stay mentally healthy and eating, drinking, meditating, and exercising regularly.

⑧ Denial and honesty

People who deny always tend to hide their moral deficiencies. They value themselves highly as moral and always pride themselves on being strong. Honest people are always sincere, sincere, and try to be honest with others. Such a person immediately admits his or her wrongdoing.

In addition, there are many ways to understand humans psychologically, and there are many benefits.

## **6. counseling and spirituality**

When several pastors gather, they all have different views of theology and faith, which is actually necessary. However, the problem is that what the whole church members want their pastors to become experts throughout the ministry. Without special talent, church administration cannot be successful. Without the talent to teach, the basic doctrines of the church are not well communicated. In addition, there are pastors who focus on evangelism, pastors who focus on the order of worship, and pastors who think that counseling or pastoral care is the whole ministry.

Finally, however, there is a pastor who focuses on the spiritual aspect.

In particular, this area is very important and undeveloped in pastoral counseling. What is the relationship between pastoral counseling and spiritual guidance?

First of all, I will consider the theology and the spiritual aspects. There are considerable problems in this regard. There has been little emphasis on empirical faith in the past 200 years or so. From 1900 to 1960, 160 Western theologians were surveyed, of which only two (Baron von Hugel and C. G. Jung) emphasized that Christians need experiential faith.

This means that many people do not think that theological and spiritual things are as well connected, and that it is not necessary. As a result, spiritual leaders in modern times must be able to combine their theology structures with their religious experiences.

Even if you have considerable skill and ability philosophically or theologically, you cannot see that it naturally leads to pastoral skill. Those who try to see humans from a social standpoint are weak in seeing the spiritual side, and those who are strong in spiritual side are insufficient in understanding the complexity of humans themselves. In fact, it has become an era when it is very necessary to connect

the two well.

For a long time, Christian theologians have ignored people's religious experiences. However, the level of psychological learning has been considerably developed. Furthermore, materialism is rampant all over the world. The advent of the space science era is also one of the influences.

Plato's philosophical thinking has long dominated as well.

Then, from the standpoint of pastoral counseling, I would like to introduce some spiritual aspects.

The first is the relationship between myth (話, dialogue with God).

This is mainly described by C. S. Lewis or Charles Williams, which can be seen as being connected to imagination or fact-based or both. This is because the important value of worship is the time to talk to God.

The reason why I don't find much value while reading the Bible or religious books is that I don't try to put all my energy into it while imagining the story itself, but only read it with my head.

When reading the Bible, the person who uses his imagination goes from Nazareth to Bethlehem with Mary, and feels how difficult it is to conceive Christ when everyone is persecuted and rejected. The same applies to Egypt.

Being a believer is by no means an easy task. When Maria's sadness and discouragement from losing her son, and when she meets the son of resurrection again, the experience of joy and victory cannot be felt only by her head.

The same goes for various metaphors, such as the Samaritan woman who met Jesus. You can shout victory in your personal life when you follow the biblical life of victory. You must train and learn how to communicate with God.

The second is an inner dialogue. Academia believes that conversations with oneself in dreams are also quite meaningful and valuable. It is claimed by Progoff and Gestalt, and can be seen as

Ignatius Loyola if you go back.

Dante's Divine Comedy, Helen Luke's Dark Wood to White Rose, and Bunyan's Journey to Heaven belong to this category. Finally, you can get it by observing another person's inner life.

However, writing these things does not necessarily mean that they can only be written in letters, but sometimes they can be obtained through musical activities such as painting, sculpture, knitting, etc. From the standpoint of pastoral counseling that guides others, it is believed that the most effective counseling should be conducted by conducting research in various ways other than these methods and directions.

## **7. the use of the Bible in counseling**

It goes without saying how important the Bible plays in pastoral counseling. Many people have changed through the Bible. It is not surprising that the words have changed the way we know Martin Luther, John Bunyan, and many social scientists and doctors.

However, some people try not to use God's words for counseling. Of course, you shouldn't overuse or misuse words, but if necessary, you should use them without hesitation.

This is because the history of the Holy Spirit has a good effect when delivering the words of every moment. It is said that it is more effective to approach the general study than to approach the unconverted first among those who refuse to use the word of God.

The second is that the counselor himself tries to do superhuman work with his ability. Neither can be seen as a right idea. Then, what role does the word of God play? In summary, the word of God convicts humans (Rom 3:23), conveys a message of restraint (Rom 4:12), generates faith (Rom 10:17), guides them to sentient beings (Rom 3:3), and also provides knowledge and insight.

Methods of use include hearing the Bible in the hands of the client and making him read the phrase aloud, and having the counselor read it first and the client read it over and over again, and it is burdensome to read too much, so it is necessary to control the amount well.

The use of the Bible requires a variety of wise methods, depending on the time, place, and opponent. It would be beneficial to copy and introduce other recording tapes or materials (such as anatyle) in addition to the Bible.

## **8. Consultation and communication**

Even if you are prepared for various things as a counselor, if you do not properly convey your intentions to the counselor, the consultation is bound to fail, and it takes a considerable amount of time to solve various problems such as misunderstandings that arise there.

Then, what is used in various counseling is language, and first of all, it is necessary to look at what language is and what other characteristics it has. Humans try to express the reality they have seen, felt, and experienced through their experiences in their daily lives outwardly through symbols, and the most elaborate of these symbols is language.

Through the symbol of this language, humans communicate with the other person. This means that humans use symbols to organize experiences, represent meanings, and communicate with others based on them.

People with non-Christian views are said to have originated from the voice signals that animals had in ancient times when humans were animals. However, we acknowledge that in the Bible, God is known as the speaker, and that God is the founder of language.

In recent years, the fiercest debate in linguistics has surrounded the

views of MIT linguist Noam Chomsky, who has published a so-called pure law theory that challenges the hypothesis that was the basis of the morphological model of language.

According to him, it is a new theory that believes that children are born with some intrinsic concepts, including the mental representation of universal grammar, so that children can learn human languages at a very young age and produce an infinite number of sentences with that language by a series of variations.

So what is language? Schram defined language as "an information signal system that members of a society generally use in a uniform way," and Cha Bae-geun defined it as "a means for members of society to cooperate with each other as a system of arbitrary phonetic symbols." He also explains the concept of language in four ways.

First, language is a sign or symbol. In other words, it is a simple symbol that refers to an object, idea, or experience in the world.

Second, language is an arbitrary symbol and has no inevitable relationship with the language itself and the objects or ideas it dictates.

Third, language is a phonetic symbol. In other words, symbols are used to indicate objects or ideas.

Netjae, language has a system. In other words, language has a certain grammatical system.

Carrollwais said that verbal expression is a conscious tool fundamentally, and because the meaning of language here is the product of accumulated experience, different cultural backgrounds of languages give different meanings even in the same situation. In other words, language has many different private meanings that come from differences in individual experiences.

Therefore, a message in communication can have various different meanings depending on what kind of experience the communicator has.

Hong Ki-seon says that each word is usually accompanied by an



outward meaning, an implicit meaning, and a situational meaning.

To explain this more specifically, extrinsic meaning is a property of which authenticity can be verified and confirmed objectively, and because of this objectivity, it has a consistent meaning between the communicator and the recipient. The implicit meaning is divided into information connection, which represents the general nature of the object expressed by the language, and affective connection, which represents the subjective emotion felt when hearing a word. In addition, situational meaning means that the meaning varies depending on the context or the written situation.

Here, the implicit meaning and the situational meaning become more difficult elements in communication than the outward meaning. This is because the accent, rhythm, and rhythm of a horse differ greatly depending on the culture, and it is difficult to grasp the subtle atmosphere surrounding the horse.

In practice, there is a fairly wide gap between the reality we are grasping and the language we are using consciously and unconsciously. Factors in this gap can be seen as imperfections in the five senses, subjective interpretation, imperfections in language, imperfections in thinking, and lack of damage to immediate reactions and problems.

Therefore, it can be seen that the ideal goal of effective communication is to minimize this gap and pursue the use of language with accurate meaning delivery.

In order to avoid misunderstanding and congestion of language, such as the Babel Tower incident, and to fully demonstrate the usefulness of the original language, we would like to explore appropriate measures along with the following problems when counselors want to use these languages in counseling.

First, it is the problem of abstraction of language.

S. Hayakawa created the concept of "Abstraction ladder" to explain the abstraction of language, where languages with implicit meanings are located at the upper level and languages with extrinsic meanings are located at the lower level.

At this time, if the level of abstraction of terms in communication is high, misunderstanding is easy, whereas if the level of abstraction is low, the conversation is smooth. Therefore, counselors should avoid overly abstract or compressed language and maintain an appropriate level of abstraction of language for successful consultation.

First, it is a matter of simplification of language.

This is a matter of simplifying and symbolizing highly abstract concepts as much as possible. However, it is advisable to avoid extreme simplification because it may distort the original meaning. In this fact, counselors feel the need to simplify and refine the necessary words while avoiding lengthy language lines in conveying the gospel or healing problems.

Third, it is a language contextual problem, which is a problem that each language has a socio-cultural background, and language becomes an important factor in both communication and non-verbal communication.

Therefore, the counselor should carefully examine the socio-cultural situation of the counselor in counseling, grasp all the meanings he means, and select a language of that level to communicate.

Fourth, it is a matter of pre-symbolic use of language.

This is called the symbolic use of language, as it represents a simple feeling rather than a meaning, like a conversation between first-time people. It is a language system that is important for sustaining communication.

In this fact, the counselor should know how important it is to use receptive language that stabilizes the counselor during the first conference. As a communicator, a counselor communicates through these languages. Therefore, it is necessary to know that one's language is organically combined with the practice of effective counseling in counseling, and to make efforts to prepare the language of love taught by Jesus.

However, in fact, communication is not achieved using only verbal signs. In other words, it is also achieved by using various non-verbal signs together. In fact, only 35% of conversations are made face-to-face in each other's conversations, and the remaining 65% are made up of non-verbal conversations (expression, hand gestures, gestures, postures, etc.).

Today, the importance of such nonverbal communication is newly recognized, and interest in it is increasing.

On the definition of nonverbal communication, Schram said, "It's not written in dictionary terms and no one knows, but it's a well-organized symbol that everyone understands," and Cha Bae-geun said, "It's all symbols used for communication, except language."

Also, regarding the principle of non-verbal communication, Choi Chang-seop said

It was presented together.

① The necessity of communication: Every action observed has value as a message. In other words, while humans can avoid colloquial communication, nonverbal communication cannot be avoided.

② Effectiveness of nonverbal channels: Humans communicate verbally to convey knowledge and share perceived information. However, in order to share emotions, emotions, and attitudes, they mainly rely on nonverbal communication.

③ High reliability of expressionistic nonverbal messages: When

humans interact with each other, words alone rarely believe it. This is because language can be carefully selected and used, but the expression of emotions that appear cannot be selected. Therefore, when the content of verbal and nonverbal cues is different, nonverbal presentations are believed.

In this way, the nonverbal element is a linguistic element in communication

It can be seen that it is a more honest and straightforward form than an element. Like this

In fact, better recognition when looking at the functionality of nonverbal communication

It can be done.

① Nonverbal communication defines, conditions, and inhibits the system of communication. For example, time, place, and arrangement exist in the communication system, and they give hints about what patterns of interaction will be and which communication content will be appropriate or inappropriate.

② Nonverbal communication controls the communication system by directing the hierarchy and ranking among communicators, suggesting the flow of interaction, and providing feedback.

③ Nonverbal communication complements linguistic symbols, sometimes delivering the content of communication more efficiently than language.

As such, it can be seen that non-verbal communication has as important a function as verbal communication. This is not only because non-verbal communication is visual and sensuous, but also because it has a close relationship with verbal communication.

M. R. Chartier, the communications authority, explained the relationship between the two communications as follows.

- ① Repeating: Nonverbal behavior reverses verbal expression.
- ② Substituting: Nonverbal behavior replaces verbal expression.
- ③ Complementing: Nonverbal behavior complements the ambiguity of verbal messages.
- ④ Accenting: Nonverbal behavior emphasizes some of the verbal messages, resulting in the same effect as underlining below.
- ⑤ Regulating: Nonverbal expression regulates verbal behavior.  
For example, instructing others to talk by lowering their voices at the end of a speech.
- ⑥ Contrasting: Nonverbal expressions sometimes cause conflicts with verbal expressions.

These seemingly contradict each other, but their meanings can have a consistent effect. Therefore, it is not an exaggeration to say that the success or failure of counseling or conversation depends on whether or not these nonverbal expressions are read.

There is also an important factor in the process of counseling, which is feedback.

Feedback is to bring back a feeling or reaction to the other person. For example, in the process of a conversation, the counselor listens to the client as soon as the client listens to the counselor. In addition, it is possible to extract certain information from the counselor's attitude before drawing an official response from the counselor.

You can also look at the interest of the counselor in his or her words.

These feedbacks play a very important role in counseling.

There are several precautions for better effectiveness of feedback, and it is necessary to describe the counselor's behavior before reacting to his behavior. It is a description of whether you just raised your hand, pushed a chair back, etc. In addition, rather than an attitude of judging the counselor, you should present the meaning of

his behavior.

Additionally, the counselor gives feedback with time and space so that he or she can experience a sufficient impact on the counselor's message. It is very helpful to repeat it if it seems that you don't understand it properly, and if necessary, ask the other person to tell you what the counselor said and what his or her intention was.

Finally, rather than being so obsessed with the problem of the past that it is necessary to show feedback by focusing on the current (now and here) specific behavior. I think it's a conversation method like you said that anyway yesterday.

However, if this feedback works well for each other, I've mentioned it over and over again, but I'll say it's the establishment of a relationship with each other. It means the confidence of "you and I" as Martin Boever said.

If this reliability is not established on both sides, it is difficult to expect the effect of feedback, sometimes resulting in one-way communication that ignores the other person, and furthermore, it only raises questions or hostility.

After that, it was about listening, but I will write it briefly because I have said it several times before. Sometimes confrontation (opposite to the other person's opinion) is necessary, and it has many effects. This immediately has a decisive influence and gives you an opportunity to reconsider your attitude or thoughts.

Of course, it's not a comfortable position, but you feel grateful as time passes. If you want to listen carefully, the counselor must give up his authority and develop and learn the skills to listen only in mutual personal relationships. There are some things to avoid in the counseling process, but I think about a few things. It's a method that has been used for a long time: commands and prohibitions. This is because it cannot fundamentally change human behavior, but it only makes the situation worse.

In addition, the method of discipline has been used for a long time, which is an attempt to raise it to the level promised by you. Promises such as hard work, good study, and good behavior are made. This is to tie yourself to the goal you want. This method generally leads to regression in the outcome.

Next, it is a method of giving too much praise, which denies existing problems and ignores human emotions about them, so the effect should be avoided because it is a method that cannot be obtained at all.

So what is good counseling like? It aims at individual autonomy and integration rather than trying to solve problems.

The focus is not the problem itself, but the logic that it is the human being and the individual who has the problem. The purpose is not to solve a problem, but to help individuals grow and to respond to current or future problems in an integrated way.

Intelligence Quotient (I.Q.), a human evaluation method, is not considered very important in the West these days. I.Q. is a relative evaluation to the end, and it is only a fraction of the evaluation that measures the developmental ability of the head. That is why the concept of I.Q. has long since disappeared.

However, some people are satisfied and discouraged by the measurement evaluation, as if it is all about it, and at this time, they are too often acknowledged as "I am not capable."

However, rather than that, attempts to evaluate a person are dominating depending on how effectively and actively he or she can cope with difficulties and how well he or she can cope with difficulties.

In particular, what Howard J. Clinebell calls "supportive growth counseling" was said with this in mind. His point of view is that a human being wants to mobilize his undeveloped or unused qualities and abilities to actively cope with any failures, concerns, or worries that are commonly faced in his life.

In fact, one of the reasons why CPE is important in Western seminaries is to give them the opportunity to measure their own abilities before they leave the seminary, and also to develop their abilities to effectively cope with various challenges in the pastoral and social fields to come.

This is because, through CPE, they face various trials and errors and difficulties, limit their abilities, and discover that they have surprising potential.

A person becomes more effective, influential, and more active when he or she is sure to find his weakness and strength, because he or she has found himself.

## **9. Jesus' counseling**

What was Jesus' counseling like? Let's summarize it briefly. If you observe the language he used in particular.

First, it was a word that gave courage and hope.

Second, it was a word that required a certain fact or information. Previous words were used to solve problems or to know the situation of the consultant.

Third, it was a expression of interest and affection. This is to express his feelings. Fourth, it is in the form of giving or recommending information or knowledge. Fifth, there were also words to command. Orders have divine authority in a strong form of face.

Sixth, it was a language that praised and accepted. Seventh, problem solving was declared. Eighth, it was an explanatory one that interpreted an event or problem from a different perspective. Ninth, it was systematic and very logical as needed. Finally, his language was plain and simple.

Putting this together, it can be said that the language used by Jesus was ordinary and easy, and also used language in various ways.



Looking at the characteristics of the conversation Jesus used, he approached people simply and naturally rather than in a special form and approached them personally and interactively.

In politics, religion, or life, there are times when it is more effective than any official speech by a very familiar discourse.

However, dialogue is not just about practical value, but it is also an art.

Being a good interlocutor comes first with a good mind and second with a good mind. A good mind must include innate ability, intelligence, and discipline, and a good mind must have a generous personality, honesty, compassion, passion, seriousness, and humility. And a good interlocutor must be someone who can not only speak well but also listen well.

Jesus' conversation shows a great spirit and mind. There are innate abilities and intelligence. And there are training in the mind. Great temperament, generous character, honesty, compassion, passion, truthfulness, and humility appear.

Jesus also talked to anyone, whether they were in a high or low society. That's because the conversation was made in accordance with their circumstances and circumstances at the time of the conversation.

# **PART 4**

## **Death**

Here, I would like to address some issues regarding death.

Most healthy people try to keep away from the dying. Because I think death is always coming to others and something that can never happen to me. Anyway, the biggest and last of the hardships and crises that humans face is death.

It is true that all humans experience indescribable psychological conflict in the face of the final apocalyptic crisis of death, given that Buddha, who was called a saint in human history, said, "It's like the cartwheels are breaking!" and Confucius also left a will, "It's like the birth is collapsing."

### **1. The psychological stage of the dying**

Human life can be seen as a process of growth through change, which continues from birth to death. Each process of change has a different psychological structure from the previous process, and Kubler-Ross argues that the psychology of the dying person has the same process. The dying person usually goes through five stages of psychological state, sometimes some of which overlap, and sometimes some stages do not appear at all.

#### **1. First: stages of denial and isolation**

When most people first notice that they have a terminal illness, their first reaction is a strong negative attitude of "not me" and "no, it can't be true."

When some patients are diagnosed with an incurable disease, they may go to another doctor and ask for a retest to be confirmed for their death. In this case, even if they know the same result, they deny the result because they know that the initial diagnosis is not wrong, but they cannot give up the expectation that it may have been wrong. On the other hand, rejection is one of the natural reactions

seen when we lose the most valuable thing in human life. In other words, rejection acts as a cushion to protect the patient, buffering the patient after receiving the unexpected shocking news, allowing him to straighten himself up and give him the room to replace with less tough defenses over time.

In this case, the pastor does not force, "You definitely have the disease, so you have to believe the doctor's diagnosis," but only understands the severe shock and shows interest in "how is the doctor's diagnosis?" These patients try to isolate themselves from their families and hospital staff through uncooperative behavior, which stems from not meeting their family and their denials, so it is necessary to keep their current health as it is and wait until they are ready for their death.

If the patient can honestly talk about real problems, he or she will unconditionally give up his attitude to deny his or her death. After that, we enter the stage of aggression.

## 2. Second stage of anger

When you can no longer deny being in an incurable disease, instead of injustice, anger, ferocity, and resentment arise. You are angry that you are forced to die, but others are living healthy. This reminds me of "Why me" resentment, "Some people are older than me," "There are more people who are worse than me," and "Some people like me have to die already."

In other words, anger arises over the failure of all one's plans or hopes. The fundamental object of that anger is also God. It is the anger of the weak against the strong who put an inevitable fate on themselves.

At this stage, he feels angry at his inevitable death and tries to obtain confirmation that the patient himself is alive. Thus, the body wants to be treated as a living human, even if it is dying. The patient also begins to have hope for life. Leave everything to that hope and

expect a special case that he alone will be excluded from the disease.

Although they are reluctant and loathe to meet people at this stage, pastors should be more approachable. Quiblos said that conveying understanding and respect to the patient will stop the angry reaction in a short period of time, so do not object to the Bible or vent your anger, and even if you are angry at God, you should accept it. You must show an understanding that such anger is natural and that anyone will be angry if it happens. As the patient experiences more loneliness and alienation the moment he needs help the most, the pastor must think and treat the patient.

### 3. Third: The stage of compromise (Bargaining)

When the attitude of turning a blind eye to reality passes in the stage of denial and anger, gradually, they begin to look at and adapt to reality and reach the stage of compromise. This stage can be expressed with the words "I can't help it.....". It can be said that it becomes like a child.

Based on past experience, they seem to act steadily, and they also think that they can be rewarded by pledging to make a special commitment.

At this time, the patient acknowledges that death is coming before his eyes, but on the other hand, he compromises with a wish for life-sustaining, one is a wish for life extension and the other is a wish for no physical pain or discomfort experienced during the process of death. At this time, the object of compromise becomes God, and even among those who have not experienced God before, many people compromise with God.

For example, "to devote one's whole life to God," "to serve one's whole life to the church," or to donate a part of one's body or body to something or anywhere.

At this time, it is desirable for pastors to accept their words and say, "Live that way from now on" and give encouragement of faith.

And don't forget that this is the last chance to have a serious conversation with the patient, and help the patient decide on the issue of supporting their children who are leaving behind by organizing household affairs and making wills.

#### 4. Fourth: Stage of depression

The patient gradually begins to realize the looming consequences. When he can no longer deny his death, the patient responds with a reaction like "no choice." And they become sad about the loss of the past, what they have not achieved, and what they have done so far. At this time, terminally ill patients realize that they are facing a great loss. The loss is several things, and in addition to the loss of physical function, it faces a loss of social position or economic loss.

Finally, terminally ill patients have no choice but to admit that they have to lose everything they valued. This stage is called the stage of depression, and it can be divided into reactionary depression and preliminary depression. Reactionary depression is a depression that comes from thinking that one's value has fallen because one lost a part of one's body after undergoing surgery, or from concerns about what will happen to one's work after death.

After reactionary depression, we reach preliminary depression that occurs from contemplating imminent loss, which is depression that prepares for work when we have to leave the world. The patient becomes obsessed with the impending death, loses his words due to the sadness of losing his loved one, and explicitly resigns from his death.

For these patients, pastors should identify the cause of depression and alleviate their unrealistic feelings of guilt or shame, most of which occur when the patient has not resolved the conflict he had with his family. In addition, it is desirable to avoid excessive confidence at this time, and to stay by his side for a long time, hold his hand tightly, and pray for future work. In addition, pastors should

be allowed to cry and shout at the patient as they please. However, it is recommended to help people not behave "unhumanly and servilely" in the time of eternal separation and separation, limit visitors when patients dislike them, reduce pathology tests to the maximum, and, if possible, to die at home rather than at an institution such as a hospital.

#### 5. Fifth: Stage of acceptance

The acceptance stage is a state in which you feel, "Time is up. I am satisfied." Acceptance refers to an emotional void that is neither happy nor unhappy.

At this stage, all anger or depression about one's fate disappears, and instead, one calmly expects death to come. However, the stage of accepting death should not be mistaken as a happy stage. In this state, all feelings of sadness, happiness, and anger have already disappeared, and it seems that they do not feel pain, and the struggle with the disease is already over, and as a patient said, it is like "the last rest I take before I go on a long trip." In this state, the patient often falls into a sleep state, which is a different level of sleep from that in the depressive stage. In other words, it is a sleep of hopeless abandonment to escape from reality in the depressive stage, but it is an emotional sleep here.

Some patients fight to extend their lives to the end and struggle to give up hope, and it is more difficult for these patients to reach the stage of acceptance peacefully. In this case, it is important to help them reach the stage of acceptance without difficulty. The way to reach this point without difficulty is to show understanding in the case of the elderly, and if you don't over-interfere, you can reach the stage of acceptance even if there is little help from the surroundings.

A patient who is about to die needs someone who will sit next to him without saying anything and listen, so the pastor must continue to listen to his will and listen to God's words appropriately so that

he can die in a state of existence that transcends fear and despair.

① Hope

If you listen to the patients who are about to die, it is the fact that even the most realistic and thoroughly accepting of fate must have a silver lining regardless of the process of illness or the coding mechanism. For example, it is a faint hope that "there may be a miracle of God." Like this, man cannot live without hope. Nor can one die comfortably without hope.

This is because hope is the driving force behind supporting the dying patient. This is not only hope for miraculous treatment, but also hope for family, peace, relief of the patient's pain, and the patient's belief in the postmortem. However, for patients, the idea that everything now is a nightmare and is not true sometimes permeates into them. In addition, hope gives the patient a special sense of mission. Because of that sense of mission, the patient sustains the mind and tolerates all kinds of tests. After a doctor gives the dying patient room for hope, the patients give him great trust and appreciate it if he can say something hopeful about him despite the bad news. However, the doctor should not lie to the patient.

② Shocking

Shock is the most commonly used word defined in the first stage of sadness. Sudden shocks can also completely break the rhythm of life. Psychophysiological shocks are conditions that appear as signals or signs when the heartbeat is insufficiently transmitted through the arteries under pressure, despite the fact that the exact blood flow must be transmitted to each organ at the same pressure. Therefore, heart disease occurs when a person hears that their daughter, for example, has died in a car.

In this way, the stratum represents a reaction like when our body is struck by a heavy object.



③ fear on a psychological level

This is correlated with the state of physiological shock. Fear commonly occurs when you hear of a loved one's sudden death. Caregivers must help their families, who are terrified that their loved one may just die, overcome the crisis in the emergency room.

First, healers must have clear leadership and control over their own anxieties in dealing with fear. And because fear is contagious, they must use their hands to prevent it from spreading to others. In addition, these shocks and fears occur intermittently for two to five days, during which time they must be thoroughly monitored and cared for both physically and medically.

④ Numbness

People who suddenly lose their loved ones experience severe psychophysiological paralysis after the initial shock and fear. They fall into a state of despondency, do not know what to say, feel God, or know how to behave. They often rub their hands, arms, forehead, or neck as if they are anesthetized as if a part of their body has gone to bed.

Families with paralysis, numbness, and inaction are unable to handle their mental work as humans, fall deep into the abyss, cannot make their own decisions, and give up all the hope they can expect.

## **2. Hospice program**

The Hospice program is gaining sensational popularity in the West and in Korea these days. It is one of the ways to help dying patients.

Long ago, a dying person died surrounded by family, relatives, friends, children, or neighbors. Today, however, doctors and hospital teams are often watching the end. In fact, such institutions' attitudes toward those who died were often carried out at an occupational level

## PASTORAL CARE

rather than at any serious posture, but this hospice movement was born as a reaction to such a dying person's poor human treatment.

Around 475 AD, the Turmanins of Syria were considered the founder of the Hospice movement, and began in the middle of the 19th century on the island of Sarai called Mary Aikenhead, and more than 20 years ago, the Dr. Cicelli Saunders began in London, England, and gradually spread throughout the United States and Canada.

Lexically, hospice and hospital come from the same etymology, which also means "hospitality" and "reward". If the job at a regular hospital is to treat a sick person for a while, then this hospice program is for a patient who is waiting for the end with a very painful disease. This hospice does not see death as a failure of medicine, but rather a person who is nearing the end of his or her life should be guided and die. Dr. Saunders has made great efforts to fix the lack of sincerity in the treatment of dying patients in regular hospitals, and to see how they inadvertently pass through conflicts within them. He has tried to study and apply a lot of how he or she can handle and help with the pain, concerns, and depression of dying patients and their families.

These hospice programs, which began in the UK, are becoming very popular, especially in North America. There are two representative places in Canada: Montreal and Halifax.

In the United States, this program is being implemented in 200 locations in 39 states. It first began in 1971 in New Haven, Connecticut.

Then, what are the activities of this program?

- ① It's home care. This is what experts such as doctors and nurses do. With my family, I can do what a dying patient needs, the patient's financial problems, and legal work.
- ② This is the case for patients residing in the hospital (inpatient care). When it is impossible to care for a patient at home, they end up

being hospitalized.

Various staff (doctors, nurses, occupational therapists, commercialists, and volunteers) can help. In this case, if you look specifically at what these staff can do

- Ⓐ Pain control. While the patient is still in his or her mind, it is also necessary to use drugs to relieve the pain he or she feels.
- Ⓑ It is necessary to control other signs (common symbols). One should not neglect coughing frequently, losing the taste of one's rice, excessive anxiety, and depression.
- Ⓒ The child's role - Having children in the patient's room makes them feel loved by their children and that the patient should live. Through various carries that occur between patients and staff, negative thoughts about death or losing someone in their family are thrown away.
- Ⓓ Volunteers-Volunteers from all levels of society can serve dying patients. Examples include chefs, letter carriers, guides, or romantic relationships (kitamans, vocalists).
- Ⓔ It encourages families to do something creative to dying patients. In particular, some artistic expressions can express the dying patient's innermost thoughts, fears, or expectations. Sometimes you can use music, theater, dance, or movies for those patients.
- Ⓕ You should also pay attention to medication for the thought of dying, which can cause a lot of accessory diseases. It is necessary to organize all records of such things.
- Ⓖ Regardless of the religious aspect, Chaplain must deal with spiritual or emotional issues for patients and their families. In addition, religious needs, such as priests, rabbis, and monks, should be provided as much as possible according to the patient's needs, and introduced and connected.

Then, what about the spiritual aspect of this hospice care? It is

difficult to conclude that it is one of the spiritual facts. If you think about it in a few ways, first of all, it will be seen as the meaning of the patient's religious aspect, and the other is the concept in terms of wood or pastor, and it will be seen as being influenced by an institution influenced by a certain religious authority.

From a dying standpoint, religion is viewed as a relationship with one's inner self, a mutual relationship with others, and a suggestion of an apocalyptic direction. Many ethicists view death toward the end of humans as a religious aspect.

The word religion actually comes from the etymology of Re-Ligio, and the word Ligio means "to connect with something else." Therefore, religion is related to others, one's own life, and furthermore, to the holy world beyond the secular world. Those who are facing death because of this are deeply connected to the world and beyond. If the definition of death is that something spiritual leaves from a material world, it can be seen as interpersonal. This is how you have an opportunity to deny death in the way Freud says.

The word end is telos in Greek, which means "achieved something" and finis in Latin, which means "finished" contrary to the Greek meaning. In two senses, death means "fulfillment" of work and also "success."

If you look at death from an interrelationship with something else, you have to think about it with the aspect of living, so you have to be considerate of everything around you. Such a person needs time to think about the mystery of life and to reconsider pain and death. If you look at death from an apocalyptic point of view, it is necessary to achieve a certain wish or expectation for the world, that is, to die with faith in exchange for new life.

From the perspective of Pastoral care, it encourages us to embrace all aspects of the dying patient's past, present, and future. It is necessary to reconcile all the uncomfortable past in relation to God, to let them know that they are now heading to death, and to organize

the failures and successes given by God at the last moment rather than excessive coercion of life after death.

After all, the hospice program deals with the physical, psychological, and spiritual aspects of a dying patient. Through these help, the patient is freed from complex fears, reconciles with everything around him, organizes him, and helps him end his life.

### **3. the death of a brother and sister**

In a family with two or three children, when one of them dies, parents must deal with their grief, explain the death to the rest of their siblings, and help them sustain their emotions. However, parents tend to ignore the situation when their remaining children are very young. Some parents do not realize how much their young children have been affected by the deaths. Some parents avoid talking about it because it complicates their children's emotions. Some parents forget their children's needs when they are saddened by the loss of their children.

Two reasons can be considered here: one is how other siblings feel about death when a child dies in the family, and the other is how parents and professionals can respond and deal with their feelings. In fact, parents need their own counseling in this case, but there are times when they are unable to ask for such help because they are unable to fall into their sorrow. Whether they are hardwood or a pastor in charge, those who are connected to them must provide cooperation and correct guidance.

First of all, what parents are concerned about is "how to tell others the truth" or "how to take them to the funeral." There are three categories of things that relate to children. One is to tell children the truth about death honestly and also to express their feelings, and second is to be a concrete analysis of those feelings and third is to

develop the concept of death so that children can have it. Finally, before the death of a beloved friend or sibling, write down the need to talk about death with your child without hesitation to expose their views.

First, talking about death or expressing sadness is very valuable. In fact, children's understanding of death is completely different from that of adults. However, it is true that they also clearly understand the languages of death. Death can be described as "a deep sleep, a long journey, or God takes you to heaven and becomes an angel."

In fact, if you don't tell your brothers and sisters because you're afraid to inform them of your death, they can't get over it for a long time. You should explain the truth, foster and accept their sadness or anger.

It is also advisable to take them to the funeral so that they can be sure to say "Good-bye" and sometimes have a funeral with dolls or other toys that the deceased (friends or siblings) liked. By having them attend funerals or funerals, children should be relieved of their fear or fear of death.

According to Stoicism, it is better not to express the sadness or pain of adults in front of their children. However, rather, expressing it naturally can lead to good results because it makes children sympathize with their parents that they are experiencing the same sadness.

Secondly, what are children's feelings about death?

Ⓐ First of all, you have a feeling of breaking up with loss. The feeling of losing leads to a fear of breaking up with your parents someday. Sometimes you can find out by saying this, "I miss someone very much. But my mom and dad are by my side."

Ⓑ I feel guilty.

Many parents don't like their children to feel guilty about a sibling's

death. Nevertheless, a living child still feels a strong sense of responsibility toward their deceased siblings. In some ways, because they think they are directly involved in the death, it is necessary for parents to convince them that the child's death was due to a special reason, illness, accident, etc., and that "you" are not responsible.

© Concerns about one's own death arise. The idea is, "I will die someday." However, they must confirm that it never happens because of illness or accident, either because of their health or their current situation.

Because most children build up in fear because they don't know the concept of death until they become adults. Everyone should be taught that they will die someday, but it should be emphasized that they are healthy now and therefore never happen, so there is no need to worry.

ⓓ There is also a concern about whether the death of siblings will continue to be loved. Some parents are overly protective of the rest of their children over this, which is undesirable, while it is not good to be too far away from their children. It is actually undesirable to show parents' excessive feelings (sadness, anger, disappointment, etc.) for the dead child. Because they are so different from the parents they have seen and felt on a regular basis, they can be more stratified and counterproductive.

ⓔ You can have discouragement and anger. It's discouragement that brothers and sisters are gone. Anger may be about a dead child, or about a parent or a doctor. In this case, it's better to accept it appropriately from the parent's point of view.

ⓕ It's a fear of God. It's a fear that God didn't do that. It's a case of trying to get a religious answer to the question of why should he die? In this case, parents should give a really wise answer. It's necessary to exchange specific meanings as to why you're asking such a question, and it's also good to check the relationship between your child and God.

Third, what concepts do children have about death?

First of all, they have a negative idea of death. Then, don't admit that it is death, but I don't think it will come to them. And they also see death as a stop to physical function, and they think they can't avoid it.

Finally, it is necessary to always educate children about death. It can be taught in many ways, but I think it will be possible to educate children about death by visiting funeral homes (expert mobilization) in books for children, through the death of animals and insects, and through funerals of neighboring houses.

#### **4. a dead baby**

Parents who gave birth to a stillborn baby usually tend not to express the fact or feelings well. Most parents want the child to be treated as is at the hospital rather than having a funeral (In-hospital commission). Regardless of where they handle it, it is common not to attend the memorial service. However, if this is the case, the aftereffects of the stillborn baby can be very serious.

However, what is strange is the fact that the surrounding environment creates an atmosphere so that it is terminated. Rather, it is common for the hospital to pay more attention. Only pastors who knew the mother have no choice but to be interested. Therefore, this is also the case in which the role of the pastor is more important than in any other case.

What should I do in the event of a stillborn child? Most people think that the sadness of parents (mothers and fathers) who gave birth to a stillborn child will not be great, and the aftereffects will soon go away. In fact, according to a survey, the sadness and pain of an adult's death are as much in the case of stillborn babies.



Some of the things that make parents of stillborn babies even sadder are the question of naming their babies, whether to attend funerals or not, and how to deal with the pictures (such as X-Ray) before they came out into the world.

The most important part is whether or not parents watch the baby. Some hospitals allow parents to hold their babies to express their farewells. Sometimes this is a painful process, but on the other hand, it is an opportunity to fully express their sadness. When you want to cry, letting them cry can be very helpful for your mental health. Usually, hospitals dispose of stillborn babies without being seen by parents, but in fact, parents may want to funeral their babies by hugging them after seeing them.

It is also the reactions of others and the result of body tests that further affect the stillborn child's grief. It can be consolation, or it can be even more aggravating, depending on how nurses, doctors, and family members treat the stillborn's parents. They can say things of consolation, such as, "You can heal the baby again because you're young," or, "That was the best path for you." But actually, stillborn parents do not want to have another baby instead of a stillborn child. Because there is no such thing as a baby in this world. The question is whether the parents feel a lot, little, or not very guilty of the baby's death as a result of a corpse examination or the reaction of others. However, if such pain and sadness can cause physical and mental problems for the parents themselves. In other words, the expression of emotions is excessive, so a saint can become a patient again. The mother's mental distress can actually continue after that, and it is expressed as guilt, anxiety, fear, and recession. In this case, professional help is absolutely necessary.

Another concern is whether to have another baby or adopt one. However, there may be constant comparisons between new and adopted babies and dead babies.

In any case, the pastor is also the person who feels most

responsible and needs to help. In fact, experts such as psychologists, psychoanalysts, or social entrepreneurs contact their parents once or twice at the time of the incident, but soon leave their hands.

What should the pastor do in this case?

When the role of a pastor is most required in a hospital, it is an urgent situation. Therefore, it is necessary for pastors to quickly grasp how urgent a situation is.

When this happens at the hospital, the pastor should quickly inform the family of the fact. If possible, it is better to hurry up and prepare for the funeral. Of course, everything should be discussed with the hospital. Keep close to the child's parents and help them express sadness or pain. This way of expressing it is also a reminder that the baby was so important to parents and family.

Even after the parents leave the hospital, it is recommended that the pastor take care of various problems. Parents cannot afford to take care of this and that because they are filled with sadness or pain. The pastor should find and judge ways to help as much as possible and connect them with their parents.

The pastor should serve as a bridge for months after the baby's death, caring about relationships between parents and other family members and even friendships. If a friend, relative, or family member comes to the same church, they should hold a separate meeting to find the best way to help. Sometimes a public meeting with the person concerned is required, but also a conversation with the pastor and himself is required. The meeting should be made according to the circumstances at the discretion of the pastor.

### **5. Case Study (Death of Miss Jung)**

This case was real, but the name location was changed to anonymous by the author. It is about the death of a teenage girl. Hospital lumber, pastor in charge, girl's family, local people, and

counseling experts are included.

Pastor Kim (female), a chaplain at the hospital, was very experienced as a chaplain, and one day, she was asked by a nurse to meet Miss Jeong (patient) and her parents. Miss Jeong was a high school senior (17 years old) who had a fever so much that she came into the hospital and it has already been three weeks.

Miss Jeong's house was on the outskirts, about a 20-minute bus ride from the hospital. The nurse told chaplain that her family had been by Miss Jeong's side for three weeks.

The nurses said Jeong Yang was suffering significantly from an unknown disease. It is also called cancer, and some doctors called it Collagen disease. So the appropriate medicine was used in that area, but it only got worse.

When Pastor Kim entered Miss Jeong's room, the whole family went out and Jeongyang was alone, but the room was filled with flowers.

Dozens of cards from friends and friends were displayed on the walls and windows of the room. Through several visits, chaplain Kim felt that some of the surroundings were making Jeong's uncomfortable. In fact, her parents never left Jeong for a moment. At first, chaplain thought Jeong was an only child, but later he found out that he had a 15-year-old brother. He always went to sleep at his friends' house, but he would come home every evening from 7:00 to 9:00 and wait for his sister's health on the phone for two hours. And the next day, the information exchanged with his parents (Jeong's health condition) would be in the local newspaper.

Chaplain Kim knew some church pastors who went out with Jeong and his parents. So the local churches, who had informed the pastor in charge of the main church, began to pray for Jeong. While doing so, Jeong got out of the hospital and went to a nearby health center, recovered a lot, passed through college, and entered.

The rumor that she was cured by faith spread more and more not

only in the village but also throughout the city. However, Jeong's father was not sure that Jeong Yang had recovered from her illness because she sometimes suffered from pain. The father visited the wood and expressed concern that he was a little anxious.

Jeong's illness worsened again and she was returned to the hospital. Jeong's health condition got worse and worse at the hospital, making it difficult to even smile.

The pastor in charge of the local church visited and said that many people at the main church prayed for her 24 hours a day. The pastor of the main church was not actually sure about her recovery, but he led the prayers every night because it was what everyone wanted.

By October, her health was very good. By early November, she felt completely cured. However, around October 10, she suddenly had a severe cough and died the night before Christmas.

That night, her parents took everything from Jeong's home without saying a word, and a funeral for Jeong was held in the neighborhood for about a week from Christmas to New Year's Day. Funeral services were completely about the joy of rebirth. Jeong's friends were also very sad, and the pastor's sermon was consoled in a traditional style.

After that, the pastor of this church would keep in touch with the chaplain and talk about Jeong's illness and death. Jeong's mother and younger brother attended church as usual, but his father would sigh as he would no longer leave the church and spend his hopeless days. The church members complained that Jeong had faith or not, but after a while, it no longer became a topic of conversation as if nothing had happened.

Meanwhile, Chaplain Kim of the hospital held a memorial service at the request of the nurses who were in charge of Jeong, with four cleaning housing staff and 22 nurses attending. Just consider the views of the two experts on these cases.

Ⓐ the views of a pastor at another hospital

First of all, it is the role of prayer in Pastoral care. Stories of prayer are often exchanged at seminary schools and seminars are held on the computer. Jeongyang is a common case in which we see many people dying without getting better even though they believe in God who treats them. Jeongyang's death is a tragic disaster. Mystically, her life had no choice. She should have died. The church is not based on reality, it only offered a fantastic hope. Neither her mother, father, brother, hardwood in the hospital, nor anyone could give her a satisfactory answer.

Only the father faced reality. Only he responded honestly to his daughter's health condition. He actually had doubts about the prayers of the local people. Then he stopped going to church. He may not have trusted the people of the church. Jeong's mother was a dishonest style, who was overly protective, excessive rejection, and denial about her daughter's death. In fact, many people are similar to Jeong's mother.

It is true that Jeong Yang's younger brother was undoubtedly alienated from his family. It was the only communication route to inform the area of the hospital's work. After my sister died, I attended church instead of my father. He wanted to be a good person.

Jeong's homeroom pastor (main school) is highlighted as having a hard time between his beliefs and the demands of the congregation. Although there were some doubts about the effectiveness of the prayer meeting, he led the prayer meeting. It seems that he is also taking into account his position as a pastor of a local church to some extent. Pastor Lee seems to be representing the style of most pastors. The role of hospital chaplain was quite important. She was interested in various things, such as the current position of the family and the patient's health condition. As a pastoral care giver, it is true that he was feeling a little uncomfortable with his family. It is very desirable to pay a memorial service by accepting the requests of hospital staff and nurses.

In conclusion, I would like to talk about two issues, but first of all, it is about "prayer".

There is no content that the hospital would personally pray for the patients or their families. After Jeong's death, he would have done it at the time of memorial service, but it is difficult to find it before that. Another is about 24 hours of prayer, which is the difference between the expectation of prayer and God's will. Prayer at this time should be thought about by individuals with hope and the patient's health. Praying does not mean that everyone is cured. People die, both of us. Diseases often lead to death. The second issue is to have the freedom to die. In fact, it is not that easy to allow patients to die freely, regardless of doctors or nurses. And the pastor is also responsible for the dying person. The pastor is responsible for helping the patient make good choices.

⑥ the views of family counseling experts

In this case, it would be better to talk about "love". The so-called word love would be an expression of love. Love is also expressed as good. Nevertheless, love is sometimes a posture that accepts sin, concern, fear, rejection, and selfishness.

In the case of Jeongyang's mother, it is a kind of self-sacrificing love to deny the reality of her daughter's health condition, her fear, and concern.

In the case of Jeongyang's father, there is no hope for his daughter's wishes, but the attitude of not expressing it, his fear at the time, and rejection were only engraved inside, which belongs to a kind of supportive and encouraging love.

In the same context, hospital staff, local church pastors, and saints all expressed the content of love differently.

What is the role of "love" when families are in crisis?

Love is giving life and acknowledging and encouraging the individual value and value of the family. It is essential for family counseling to

tell the truth in love. We are often hesitant to tell the truth because of our own fears, concerns, and negativity. However, in fact, it may be true that each other forgot. There may be other views, but they are brief.

# **PART 5**

# **FAMILY**



## **1. The problem of the elderly**

There are three major problems related to the elderly: health, economic, and social problems.

First of all, according to a survey of 1,000 people aged 65 or older in health problems, 482 have arthritis and 442 have heart disease.

It is said that the average person goes to the doctor about 5 times a year, while the elderly (65+) go more than 8 times a year on average.

Next is economic issues, with 42% of people receiving help from the social security system, 10% of them earning and using it, and 0.5% of them receiving help from their children. There are a wide variety of other social issues.

Then, should we really put this issue in theological class? Of course, we should. Because learning about the elderly is learning about us. Because we are getting older, too. The reason why we need to be more interested in them is that we spend a lot of time in the ministry with the elderly first. (Simbangtawi) Also, it is because the elderly are facing far more crises than they were in their youth. This is because the elderly are becoming more and more alienated as the world becomes an era of specialization.

## **2. Aging ministry**

Then, what should be done with the ministry for the elderly? As expected, I will print a draft seminar I conducted for pastors. The title of the lecture was "Ministry for the Elderly".

A French author once wrote this. A long time ago, in a mountain valley town called Bali, an elderly man was used as a sacrifice. However, the tradition was lost because all the elderly people were used as sacrifices and not one was left.

However, in order to make a gathering place, they had to cut down a tree to build a large house, but if they cut it incorrectly, the houses underneath were in danger. At that time, a young man came out and promised that you would not kill the old man again as a sacrifice, so we could find a solution to this problem of cutting the tree. When people said they would, the young man brought out his grandfather, who was hiding, and he taught him how to cut the tree.

I think it's a really meaningful story. In fact, it is true that the elderly has been neglected socially and ecclesiastically. I think it has been neglected even though the population of the elderly is increasing. According to some census, the population of the elderly reached 4.1% in the 1900s, 12.3% in 1987, and 41% in the 2030s.

It is said that in the early 21st century, it increased even more. The 1950s are called "Baby Boom," and even then, the population of the elderly increased. About half of the Korean churches in Canada are 60 years old. If there are 100, 4, 50 people are elderly.

As the elderly population increases, the problems are increasing. Recently, academia has begun to pay attention to its seriousness, and there is a subject called gerontology in general universities, and the seminary has also begun to teach and learn about this elderly society.

Western churches deal with this elderly issue as the biggest issue in the church, and some churches have pastors dedicated to it.

If you look at foreign theological journals, almost all of them deal with this elderly problem by a few pages. Some scholars see old age as "the best years of our lives," and others even describe old age as "growing young."

However, if we overestimate the value of old age or exaggerate it too optimistically, it will be difficult to properly understand reality. We need an eye to see the truth.

Let me think about the spiritual aspect of the elderly, which is not necessarily the opposite concept of the physical, but it is necessary to see it in the whole life of life.

Spirituality, as referred to in Pastoral Care, is not the concept of "going to church, not going, religiously committed, or not" but rather the deepest interior and realm of life.

If the spiritual meaning is divided into "religious" and "no," it is difficult to care for and love anyone because the object of the Pastoral Care cannot necessarily be limited to those who believe in it.

The purpose or reason for believing in Jesus is to live an ultimate salvation and also an abundant life in this world.

According to a recent study, it was revealed that the elderly need more religious things as they become older. Despite the inconvenience of transportation or health, they want to find a chapel. The church, however, may not care about such areas at all, apart from the actual problems of the elderly. The spiritual aspect of the elderly should begin with a direct view of the elderly's situation and position. It is first necessary to know what is in their mind and what they want.

The elderly's problems are not necessarily limited to them. It is also a problem for young people. Because we also have the life circuit that they have.

Looking at the reality of the elderly, many elderly people are in a position to get help from home and to help others. (care-giver)

It turns out that many elderly people are either overly optimistic or pessimistic about their health.

Solitude is the most severe disease for the elderly. Such feelings of loneliness should be relieved through pastoral visits. In the West,

## PASTORAL CARE

Korean grandmothers and grandfathers wait all day for someone to come from Senior APT. The structure of the apartment is also rectangular like a prison, and everything including the kitchen and bathroom is contained in it. Even five minutes a day is good. I'm very grateful just to hear it for a moment.

You don't have to talk a lot when you visit, nor do you have to stay for a long time. However, regular visits are essential.

There are positions that consider the elderly in three ways, and the first is the concept of downhill. It is uphill until the age of 50, and downhill after the age of 50.

However, the more people who have spent their lives happily and satisfactorily, the more they try not to acknowledge this down hill.

It's the same as "the more skills you have, the more you don't want to give up."

The more baggage you have in your life, the easier it is to open your heart and be free.

Pastors need to understand the diversity of elderly people's lifestyles, because each elderly person lives with their own uniqueness.

However, if you only pay attention to the physical health of the elderly, you will only see that side, so other problems will not be noticeable. Therefore, it should be a ministry that can consider the spiritual aspect as well.

Second, it is a view that there are losses and gains (loss some, win some). Life wasn't very bad, and I don't think it was very beautiful, that is, there are always two things (Not too bad, not so good). Paul Puyser, a scholar, also sees this. According to him, the elderly have the capacity to accept the help of others (i.e., children, neighbors), and they have comfort and comfort from themselves rather than the external environment, and they can calmly accept the reality that they don't like.

The third concept is to see something as being very positive.

Reflecting on sadness or solitude, or not just waiting for death, it means discovering the value of the journey of one's life and discovering a new way to live by blessing others.

It is necessary for pastors to discover their own values first. This is because when they reach the age of 7 and 80, most elderly people become a style that gives up their lives (I don't want to buy green bananas).

The church needs special preparation and consideration for these elderly people. Robert Buxbaum once said, "A person who has no training or experience in gerontology in the seminary is someone who is not ready for any generation of ministry."

I think programs for the elderly should be set up uniquely and according to the circumstances of the church and the situation of the elderly.

I would like to introduce and explain some forms.

1. First of all, the church must recognize the need for senior citizenship. In particular, young people need to know more and more about the need for cooperation. The cooperation and financial support of the church are needed, and the chairman of the promotion committee must be elected, whether or not he is in the middle of the church, and it is good to be a person who loves the elderly, and to conceive through the reaction and cooperation of the elderly when creating a program.

2. Pastors, chairmen, and representatives of institutions gather to discuss, and it would be nice to review the general and special

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programs currently being implemented. (#1,2)

3. It is necessary to investigate something about the needs and interests of the elderly. That's because it can help. It is necessary to investigate the elderly themselves, but there are many things to refer to when looking at the overall survey of the Christians who are interested. (#3)

4. It's a good idea to see what can help the elderly in the community, and also make sure you're not doing it anywhere else and not overlapping.

5. I need to set a target track and make a plan.

6. In particular, education is always required for the #4 Win Won Hoege to create organizations such as chairman and vice chairman (#4, 5).

<Attachment #5. What the person in charge should do>

Chairman - Work closely with the senior ministry officer. Check the society, preparation for special meetings, and activities of various meetings and continue to be carried out according to the plan.

Vice-Chairman - Aides the Chairman and, if necessary, helps the Chairman during a special meeting of the representative of his duties and the contact network (telephone) organization.

General Affairs - Organize various gatherings and keep handouts in file, organize the list of people who came as guests during special

activity meetings, and prepare a year-end plan and year-end report.

Program representatives - make plans for general meetings, and help the chairman when planning special activities.

Travel officer - Discuss travel with the chairman and minister, and discuss various tasks with the committee.

Social Activity Officer - Plans and implements various social activities, social relationships, and parties.

In addition, there may be a publishing officer, a condolence officer, a hospitality officer, and a decorative officer.<General preparation of churches for elderly saints (contrast)

#### Attachment #1

Worship. Service. Activities and companionship. Special emphasis. preachers and pastoral planning. Budget. a schoolhouse. Guitar

④ It's about religion, did you have a religion since you were young, who guided you, now you go to church well, and how you will live your religious life in the future.

⑤ Lastly, it is a personal point of view, and it also allows you to talk about what you think of yourself and your perspective on the other person.

The process of thinking, asking, and considering these things is very necessary to understand the other person. However, I think it is up to the pastor's discretion to decide whether to do it with the pastor or with each other.

### 3. Marriage

#### ① pre-marriage counseling

The idea that counseling for prospective couples who will get married in the future is also very important is becoming more and more comfortable. Because the problems that occur after marriage are things that should have been thought of once and talked to each other before marriage, but there are many cases where it is quite difficult because there is no pre-screening.

Howard Clinebell argued that a marriage preparation program should be created before marriage, but first of all, trust between pastors and prospective couples should be established, and the goal of the consultation is to help prospective couples know each other's strengths and weaknesses, to help them fully recognize the meaning of marriage and further plan for one or more post-marriage meetings. The first thing to consider in pre-marriage counseling is the purpose of marriage. You can freely talk about things related to this with various contents. In this process, it is not good for the pastor to talk in a "right or wrong" manner. It is good to have an opportunity to know each other after thoroughly reviewing and thinking about the purpose of marriage. For example, you could ask them to write it down using a card.

① First of all, let's look at the family background, such as age, birth place, where are you from, how many brothers and sisters do you have, whether any of them are married, how old their parents are, how are their relationships with their parents, from young to 10 years old, from 11 to 18 years old, from college, etc.

② Next is a perspective on the social background (money, education, occupation), and it makes you write down whether money was always enough, insufficient, who managed the money, what is the job, where,



who will manage the bank money, and who wants to add study.

③ Third, it is necessary to talk about sex. Try to express what you think about the discussion of sex (open topic or taboo), when you started dating, who suggested it first when breaking up with the other person, how it felt, whether you have strong sexual impulses, weak, how many children you want to have, etc.

④ It's about religion, did you have a religion since you were young, who guided you, now you go to church well, and how you will live your religious life in the future.

⑤ Lastly, it is a personal point of view, and it also allows you to talk about what you think of yourself and your perspective on the other person.

The process of thinking, asking, and considering these things is very necessary to understand the other person. However, I think it is up to the pastor's discretion to decide whether to do it with the pastor or with each other.

⑥ an amicable marriage

The reason why desirable couples are rare in modern couples is that each couple's emotional conflicts, suspicions, doubts, and anger from their childhood to their marriage appear unresolved. Therefore, the church should become an organization that helps solve the many problems inherent in marriage.

One of them can be called the "potential development approach," a process that, as Martin Boover said, helps you have an "eternal treasure and an obligation to discover it" within yourself and others.

The first is to develop human abilities (intellectual, spiritual, and creative), to help each other understand human deep needs, and secondly, to help people use more than their own potential.

The way to help this is to develop relationships with oneself, others, nature, and God, to make constructive decisions on their own, and to encourage them to use the pain and problems of crisis as

opportunities for growth.

But another way is to intentionally improve your marriage. There are four stages to this,

First, let them find and express the other person's strengths, second, let them express their needs, distinguish between similar requirements, conflicting things, and other things, and third, make a detailed plan so that they can select the necessary ones from the contents expressed above and put them into practice. The final stage is the stage of putting them into practice, which may require the help of a mature couple or a small group.

The above are methodologies, but what elements should be present when a smooth marital life is carried out. First of all, there must often be time and opportunity for marital conversation. It is necessary to communicate with each other what you think and feel. It is also necessary to realize and accept that there is a merit (strength) in the other party. Then, when there is a disagreement with each other, it is better to resolve the conflict immediately by compromising on a fair compromise rather than just sticking to each other's arguments until the end, and in some cases, it is also a desirable method to follow the other person's opinion first and persuade their will.

Finally, it is necessary to play innocent in the moment as soon as there is time and opportunity. You should also learn to giggle and laugh with the other person or alone. That is what gives each other a miniature vacation. In addition to this, reliability and understanding are always needed.

#### ⑥ Marriage and Baby

When you get married, there is a question of whether you have a baby or not, and when you have a baby, you have a baby, how many years apart, and how many babies do you have.

And you can also ask this question, "Is having children necessary for a happy marriage, or what to do if you get pregnant without

planning?"

As pastors, they should not only be able to help with these plans and problems, but also help them make responsible decisions. This is because marriage itself involves obligations and responsibilities.

A man and a woman who were about to get married came to the pastor. When the story of the apartment came out, they said they planned to buy furniture and put pretty wallpaper on the walls. They both planned to work and buy a house within a few years.

The pastor asked what his children would do. They explained that they don't want to have children right away, but instead, it's important to buy a house and then save money first. "First of all, we need to know each other. We'll have a baby when we know each other for sure, and we're sure in our hearts," the woman said.

The pastor asked how much he agreed with their opinions and how much he thought would be better if he had a baby. At the same time, they both said they had never thought about it. However, the pastor talked about his children in various ways.

Nowadays, women study a lot and engage in social activities, so those things are naturally related to the problem of children (whether or not to have children, how many people). According to some surveys, the idea of not having children is the dominant idea of modern women. People think that getting married and having a baby are not necessarily something that a woman should do.

The idea of people who don't have a baby right after marriage is, first, to avoid responsibility for their children, and the other is to decorate their marriage beautifully.

In a sense, modern women tend to escape from their traditional roles as women (wife and mother). That's not all you have to do as a woman. In particular, women's movement is a pioneer in this field. Pastors need to consider understanding their own special circumstances or values of life, while also not recommending parenthood.

#### 4. Teens

Socrates once said, "If I could rise to the highest position in Athens, I would like to ask if citizens are trimming stones to raise their property, but indifferent to their children, making everything go to ruin."

In fact, counseling for teenagers is just as important as counseling for any generation. Teenagers are neither children nor adults, but they have their own unique interests.

Therefore, in the case of thinking about Teens, it is only possible to accept them, accept them, and conduct counseling only by understanding their specificity.

Maybe they can talk to adults with a straightforward and plain heart and attitude if they are believed to understand them.

So what are the uniqueness of teenagers?

① First of all, they are in a transitional period. Transitional period means that something is not stable and is wandering. So sometimes they become like children and sometimes they try to transform themselves into adults. Those in these transitional periods need to be fully understood (from their point of view), even if they cannot fully affirm their actions.

② Teenagers are those who have infinite possibilities. Investing in teenagers will soon pay off, and you can become a great person with talent. In that sense, teenagers are the protagonists of tomorrow, so their potential desires and abilities must be trained, refined, and developed to enter adulthood and blossom. This is the responsibility of adults.

③ Teenagers are idealists. Teens think of the world as paradise. And for teenagers, utopia is considered a reality. So, if even a small thing seems to be missed from the truth and seems false, they have anger

and can't stand it.

④ They are capable but inexperienced. Immature and inexperience are their representative terms. In fact, abilities that are not accompanied by experience make it difficult to have confidence in themselves. Therefore, these insufficient experiences must be wisely and appropriately compensated for.

⑤ They are those in the process of maturing physically and mentally. At this time, the power of control is weak for adolescents. They are naturally curious about their physical growth and may overheat to solve their questions.

⑥ Teenagers are susceptible to challenging things. Their thoughts are always captured by those who stimulate them. Knowing this, athletic coaches always try to inspire a strong urge to win. Therefore, teenagers dream of volunteering in dark and challenging places and want to work in places where they are not only comfortable, but also in places where they are challenged. Because of this, teenagers have a stronger desire to know something new. Furthermore, it is filled with a desire to do something. Undoubtedly, religious volunteer activities satisfy the active needs of these generations. These are the characteristics of teenagers, so it is necessary for adults to understand first.

So what are teens interested in? The key to opening up adolescence is said to be "interest."

Those who have supported the study and teaching of young people say that this "interest" is a sign of when they are trying to learn. To grasp their true interest, one needs prior knowledge of their growth process, the things that stimulate them, and the obstacles to them.

① First of all, teenagers are interested in something interesting. This can be seen as encompassing a wide range of fields, from hissing and laughing meaninglessly to serious and sophisticated technological hobbies that require dedicated life to work. As a result, regardless of

their activities, adolescents' interests can be found everywhere, and for them, these seem to be extremely important businesses.

② They are interested in friendship. They want to know how to make friends and how to maintain friendships. Regardless of its form, the teen's desire to make friends and friends is endless. Acting as if being alone was painful, most adolescent young people are looking for companionship to make.

③ Teenagers continue to try to get attention from their parents. Some parents may doubt this, but it is certain that they try to get their attention. In some ways, I hope I get along well with my parents to satisfy my greed. This is because sometimes an allowance is necessary.

In fact, only parents are the closest guides for teenagers to telling stories about their ancestors and helping them jump into the cold and harsh world. Therefore, it is clear that learning life with parents is valuable.

④ Teens are interested in education. Major decisions in life are made in their teens. "What kind of major do you want to major in, which school do you want to go, and what do you want to do in your future?" is one of the biggest concerns. Teenagers have more interest in education than ever before throughout their lives.

⑤ Teenagers pay attention to their appearance. They are very fashionable. Popular teenagers are actually the most fashionable on campus. When I was in Canada, wearing a hat was really in trend. Few students were young and didn't wear a hat.

⑥ Teenagers pay special attention to dating and marriage. "I like these boys (girls) " conversations, and I'm very interested in who my friends date. It is true that teen marriages are increasing more than in any other era. It's not something that's recommended, but it's actually such an era. In the West, marriage is especially attracting attention at the age of 18 or 19, and a survey of the privacy of seniors at a high school in the United States found that a quarter of them are already

engaged or married.

Then, what should I do about counseling for teenagers?

① Winning their trust is paramount in the first step in helping teenagers. A leader who has lost confidence can never guide or help them. However, these relationships must be formed naturally, not forced. No one can be forced, trusted, and respected by teenagers.

They want to consult freely when they have confidence in the leader, and there is no discomfort in being close.

② It is better not to give too much nagging advice and advice to teenagers. Adults actually recommend teenagers with their years of experience. However, recommendations are often nagging to teenagers, and such nagging is likely to destroy the relationship between the teenager and the counselor. If things go wrong, rather than solving the problem, a barrier like never before between the two will build up, and they will be reluctant to meet again.

It is much preferable to give advice and forceful advice to help teenagers themselves look at and solve their problems.

③ It should be taken into account that teenagers lack prior knowledge or understanding. Adults should not judge them based on their own knowledge or experience, as they are just past childhood and relatively inexperienced. Teenagers should never show the light of being surprised or disappointed when they see teenagers' lack of knowledge during counseling.

④ Another thing is that we should not speculate that there are serious problems behind teenagers' external normal environment, but at the same time, we should not overlook them.

In other words, you shouldn't think or expect to find scary facts curled up behind the problems of teenagers.

This happened once at a church when I was abroad. A father found a pop song tape in his pocket while touching his son's clothes, and

he was surprised to find out that the picture of the shell was only for adults to see, so he started tracking it down. He thought it was a "sexy style" by only looking at the picture of the shell without checking the content. There was an emergency among church butlers and teenagers.

Finally, as a result of listening to the song (Tape) publicly, it was just an ordinary song about love.

You shouldn't be indifferent to every move of teenagers, but you shouldn't be too oversensitive.

## **5. Issue of Sex**

It is gradually increasing that many of the people who visit pastors and ask for counseling are sex problems.

There are many sexual problems, such as couples not being sexually compatible, one is not satisfied, or premarital or extramarital affairs. The issue of self-defense is also a problem.

So why is the sexual issue emerging more and more serious? What is the cause? If you summarize it in a few ways,

① First of all, sex must be a human instinctive desire. A person who does not have a need for sex is not considered a normal person. In fact, nothing is more persistent and powerful than sexual impulses. Other desires in life can be easily abandoned or sublimated, but the sexual system does not. Many people, regardless of age or sex, succumb to strong sexual desires because they cannot control their desires. Therefore, if this desire is not controlled, it will spiral like a large river, leaving untold problems in the place where the castle opens its eyes.

② Some sexual issues stem from complex elements rather than simple ones. Sex is not composed of a simple aspect of life but extends to everything in man, namely the mixture of emotions,



intelligence, physical characteristics, and spirituality. Indeed, sexual function must be thought of in physical terms, but it is also inseparable from human emotions.

Depending on the emotion, sexual desire is also influenced to some extent, and on the contrary, sexual desire, or sexual life, also has a great influence on emotions. In other words, sex expands to the entire person, causing and affecting many side problems.

For example, if there is a believer who has committed God's law related to purity, this not only leads to self-inflictedness, but also to physical abnormalities because it has a sense of guilt that affects the function of the body. When such a person does not accompany Christ closely, he continues to be affected by Satan, and as a result, he potentially has sexual problems.

③ Many sexual issues stem from gaps in sexual desire. Someone has said that if a couple had the same amount of sexual desire, the problems of married couples would be much smaller.

Many couples actually struggle with differences in sexual desire. This is not because one person is right and the other is wrong, but rather because the two people have different sexual functions. Marriage counselors, psychologists, psychiatrists, and pastors say that experts are busy just consulting people who visit and deal with them because of differences in sexual desire.

This sexual difference leads to various serious conflicts in marriage and eventually leads to divorce court.

In fact, these problems can be solved as long as couples seek the help of experts in that area. However, because countless couples ignore and reject the help, it leads to increasing misery.

④ Next, the lack of sex education, and the bad impression one received from one's parents in childhood, can grow and lead to the spoken word system. Social factors like these days can also cause it. Because gender is overemphasized in modern secular society, every generation, from children to the elderly, is affected by this.

It is recommended that counselors who are interested in and research the written system and are sensitive to the written system of modern secular society help them evaluate these various factors. A desirable evaluation is the cornerstone of overcoming the written system and adapting well to life. It is both the right and duty of the counselor to guide in that direction.

## **6. Homo – Sexuality**

There are many types of sexual intercourse handled by counselors, but think about same-sex relationships, which have recently become an issue.

When I was in Canada, I talked to someone who had a gay friend (pastor) for a while.

I was quite surprised, but those people used to express and talk about it as if it wasn't a big deal.

Same-sex relationship refers to sexual desire and external behavior directed toward Homo, and it refers to a style that feels more sexually attractive to the same sex than to the opposite sex. They are too attracted to the same sex, but not physically attracted to the opposite sex. This may be strange to someone who is following a normal growth process, but there is nothing strange to swings.

Therefore, in the case of the West, there are countless people inside and outside the church who openly say that they are homosexuals. So what is the cause of same-sex dating? There are several factors.

① First of all, let's say you have a son who was raised by a ruling mother and a helpless father. Such children are likely to become gay. For a son, his mother will either overrule his budding masculinity, or, at a low estimation, he will lose faith in his gender ("I'm a man"). Because of his mother, he will be afraid of all women, and just the thought of marrying women or having sexual relationships will make

him afraid.

The dominant mother is often paired with a weak father. This creates a very unhealthy state. A son does not get the strength and will from his father in his struggle to become a man. They lose respect for their father, and the daughter does not have respect for ordinary men because of his powerlessness. This makes each other more inclined to make friends with the same sex.

② Then there is the style of a neglect-type mother and a cruel father. Just as bad as the dominant type is a neglect-type mother who lets it go. Due to the lack of affection for the husband, I try to think of my son instead of him. That's why I keep my son psychologically. As a result, you become disgusted with marrying the opposite sex.

When a father is overly dogmatic and cruel, the son of such a family is afraid to compete with others. I hope I can be accepted by other children and hang out with them. So it is easy to lead to same-sex relationships.

A daughter who grew up in this family often feels stronger to live alone because she has always seen a mother suffering. Her hatred for her father becomes common and the influence of that fear leans toward same-sex relationship as a girl. Girls who engage in gay dating behavior are often victims of lacking love.

To give some examples of same-sex relationships, it even kissed a teenage girl who was a Christian. A man in his 30s who is a Christian loves a beautiful boy. Two young women who had been sexually attractive for many years hugged each other in bed and even did real sex. Two 12-year-old boys massaged each other. Cousin men dressed up as women on one side and had sex.

Then, how will you consult about these sexes?

In fact, homosexuals want to get away from that kind of life. And they are longing to recover as a normal person.

First of all, the client can realize to himself that he was not born

with a sexual orientation, but that the environment was wrong. However, although gay dating is a special problem or form, it is better to refrain from expressing too much concern or expression.

Encourage them to make other friends, and if necessary, they can mobilize experts (psychologists, psychoanalysts, etc.). You should take time, be patient, and help rather than rush treatment.

In conclusion, most sexual issues are closely related to personal maladjustment, radical attitudes, and spiritual problems. For example, a wife confessed that she hates "sex" behavior in marriage. However, while the counselor was talking about her concerns, the reason was not sex, but rather the unhealthy male views she had in childhood for all men. People usually think of everything they do as related to their sex events. Sexual issues can sometimes be a sign of a deep personal imbalance. To find the cause of this problem, the counselor should help to find out the connection between his current problems and life, that is, to face up to his whole life.

If a Christian boy has asked for counseling on self-defense, it is absolutely necessary to consult by reviewing the entire life, namely school life, family environment, and spiritual life, rather than just dealing with "sex (self-defense)" itself.

And when it's a problem for both couples, it's good to induce both parties to think about the problem together as much as possible. Of course, there are many cases where one side hates consulting together. In that case, you have to discuss at least one side. In some cases, it is necessary to educate about sex, so knowledge in that field is also necessary.

**PART 6**  
**PSYCHOLOGY**

Psychology is the study of human behavior and is a human-centered study that studies human internal resolutions and reactions received from the outside.

Therefore, psychology is meaningful in helping people grasp themselves correctly, solve problems themselves, understand social problems occurring around them, and understand others correctly.

### **1. Human understanding as psychology**

Psychologically, there are three main theories to human understanding. The three are Freud, Carl Jung, and Alfred Adler.

#### **① Sigmund Freud**

Freud devoted his passion to developing a system of understanding humans. He played a pioneering role in trying to unravel the mystery of humanity. His psychology sheds light on the depth and complexity of personality and has insight into the nature and dynamics of growth that are deeply blocked. In understanding humans, his main concepts are as follows.

##### **a) the structure of a person's character**

According to Freud's view, the structure of personality consists of three identical systems: original ability (id), ego, and super-ego.

Each of these areas of personality has its own functions, characteristics, components, principles of action, dynamics, and mechanisms, but they are so closely related that it is very difficult to discern their influences or to evaluate relative to how they contribute to human behavior. Actions are almost the result of interactions between these three systems, and apart from the other two, it is rare for one system to work.

( i ) Original instinct (id)

The fundamental function is the foundation of personality structure. In other words, it is the mother in which the ego and the super-ego are differentiated. The fundamental function is inherited and already exists at birth. The fundamental function is the source of mental energy, and instinctive power rises from it.

The original ability does not withstand the increase caused by tension. When the level of tension of an organism increases, whether as a result of external stimuli or due to internal excitement, the original ability immediately emits tension, acting to return the organism to a low level that is comfortable and stable. This principle of tension relief, which is manipulated by the original ability, is called the Pleasure Principle.

In order to achieve the purpose of avoiding pain and obtaining pleasure, the original ability governs two processes: Reflex Action and Primary Process.

Reflections are physiological and automatic reactions, such as witches and blinks. These usually relieve tension immediately. Organisms have different reflections to handle relatively simple forms of excitement.

The basic process involves more complex psychological functions, and it reduces tension by recalling the aspect of an object that removes tension. For example, the basic process provides an image of food to a hungry person. This hallucinogenic experience of making a desired object exist in the form of a memory image is called wish-fulfillment. An example of the best basic process for a normal person is a night dream, and Freud believed it to be a wishful or prayed fulfillment.

Hallucinations and visions of psychotic patients are also examples of the underlying process. Autistic or hopeful thinking is heavily influenced by the workings of the underlying process.

(ii) Self (ego)

The self is in contact with the reality of the outside world. The self plans to satisfy needs and usually examines actions to see if those plans are effective.

For example, a hungry person thinks about where to find food and then goes to look for it. This is called reality testing. The ego controls all human and intellectual functions to effectively fulfill its role. The ego is called the executor of the personality because it controls behavior, selects the characteristics of the environment to respond to, and determines what instinct to satisfy in what way.

In order to perform the following execution functions, the ego must integrate the conflicting original powers and the needs of the super ego and the outside world. The main role of the ego is to coordinate the instinctive needs of the organism and the state of the surrounding environment.

Looking at the relationship between the original ability and the self, the self tries to suppress and control the blind impulse of the original ability based on intelligence and rationality, and to achieve the purpose of satisfying the needs.

The original ability knows only subjective reality, but the ego knows how to distinguish between the image in the psychology and the existing object in the outside world.

(iii) Superego

The superego is a moral and legal element of personality. His concern as a superegoer's moral law is only whether the behavior is good, evil, or right, or wrong.

The super-self represents ideals rather than reality, and seeks perfection rather than pleasure.

The super-child as an internalized moral mediator of behavior develops in response to the rewards and punishments given by parents. In order to obtain compensation and avoid punishment,



children learn to act according to the lines set by their parents.

Parents who say or punish their child for being inappropriate for their behavior tend to be combined with one of the two subsystems of the super-ego. Also, approving and rewarding behavior tends to be combined with the ego ideal, another system of the super-ego.

Conscience punishes people by making them feel guilty and inferior, and ego-ideal rewards people by making them feel confident and self-loving.

The primary function of the super-ego is to ① suppress the impulse of the original function, especially sexual or aggressive, ② convince the self to have a moral goal instead of a realistic goal, and ③ strive for perfection.

The super-ego is prone to confrontation with the original ability and the self, and tries to remodel the world to fit its own image. Unlike the self, the super-ego does not just postpone the fulfillment of instinct, but permanently hinders it.

#### b) Consciousness and Unconsciousness

Freud says that the conscious world is only a small part of the human mental world. It can be compared to the tip of an iceberg that rises above the water.

Freud argues that in order to immediately understand the problems of human behavior and personality, the unconscious must be understood immediately. However, it is said that the unconscious is not directly accessible and can be discovered through the following psychological phenomena.

① Dream: a symbolic phenomenon that represents unconscious needs and desires and conflicts. Freud expressed the view that dreams are "the royal road to unconsciousness."

② a slip of the tongue and forgetting one's knowledge

③ Implications of hypnosis are made unconsciously after the

hypnosis is awakened.

- ④ words uttered by free associations
- ⑤ data from the project's technology

The unconscious world consists of all human experiences, memories, and suppressed desires and emotions. And desires and motivations that humans do not realize are latent in the unconscious. These are things that are beyond the limits of human control.

Freud believed that almost all mental functional activities were caused by hidden areas of awareness. Although hidden from human consciousness, the unconscious has a strong influence on our behavior. Therefore, the purpose of psychotherapy is to make unconscious motives conscious, because therapy is only possible when the underlying causes of symptoms and behaviors that impair health, as well as suppressed desires and emotions, are identified.

The painful experiences and sluggish growth of early childhood continue to hinder the ability of many people to live creatively in the present, which comes from the suppressed memories, wishes, conflicts, and impulses within the unconscious mind. Freud showed an example of bringing these suppressed elements to the level of consciousness, often promoting treatment and growth.

#### c) Anxiety

The environment can be satisfying, but it can also be threatening. The environment can also alleviate pleasure and tension, but in some cases, it can cause pain and further increase tension. There are times when it can comfort and harm.

People become afraid when they are not prepared for a habitual reaction to cope with a painful and destructive external threat. When the ego is pressed against external stimuli that it cannot control, it builds up in anxiety. Freud referred to three types of anxiety.

① Reality Anxiety: This is something you fear because of the danger of coming to the outside world, and this anxiety depends on how much of a threat there is to the outside world

② Neurotic Anxiety: It comes from the unconscious act of warning that the instincts in us will get out of control and do what they deserve.

③ Moral Anxiety: This is the fear that comes from the conscience and judgment one feels. A well-developed super-self feels guilty doing or even thinking about something that violates the moral laws he is educated. Moral anxiety is based on reality, and anyone who has been punished for violating moral laws in the past is always afraid of being punished for it again.

Anxiety's function is to warn people of urgent threats. In other words, it is a sign of the self that the risk will increase until the self is overthrown if appropriate measures are not taken.

Anxiety motivates a person to do something. He must escape from a threatened state, curb dangerous impulses, or obey the sounds of his conscience. Harmful things can happen if you do not pay attention to warnings given through anxiety. They experience physical injury or pain, or material deprivation. People can be spared by paying attention to warnings.

Anxiety that cannot be dealt with by effective means is called traumatic anxiety. Anxiety makes humans helpless like children. If the ego is not able to confront anxiety in a rational way, the ego becomes dependent on something unrealistic, which is the ego's defense mechanism.

#### d) Ego-Defence Mechanism

When pressed with excessive anxiety, the ego is sometimes forced to take extreme measures to escape the pressure. These methods are called defense mechanisms.

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Defense mechanisms greatly help people cope with anxiety and protect their wounded selves. All defense mechanisms have two common characteristics: first, rejecting or distorting facts, and second, acting unconsciously, you do not know what is happening.

There are countless defense mechanisms, and some of them are as follows.

① Repression: It refers to forgetting things that can cause shock, hurt, or anxiety, or instinctive efforts to push unacceptable things or things that bring pain into the unconscious and never make them conscious.

Repression is the most important concept among Freud's psychoanalytic therapy and is the basis of other defense mechanisms or causes psychotic symptoms.

② Projection: Things that are inherent in one's ego but cannot be accepted are a means of returning them to others' responsibilities. In projection, a person says, "He hates me" instead of "I hate him."

A fighter is commonly used for purposes. In other words, it reduces anxiety by substituting fewer risks instead of large ones, and allows the fighter to express his impulse while defending himself from his enemies.

③ Rationalization: It is a defense that tries to escape the injured self by creating a rational reason.

This is a form of self-defense so that the disappointing reality does not hurt the self more. It is a good example to make excuses for various reasons that it is really good that someone who failed the job test did not get one.

④ Reaction-Formation: It is a substitute for the opposite of the consciousness or emotion of the impulse that causes anxiety.

For example, love is opposed to hatred. Reaction formation is usually characterized by excessive showiness or obsessiveness. All forms of extreme behavior are generally indicative of reaction

formation.

⑤ Denial: It is a means to defend against anxiety by closing your eyes to a threatening reality. People refuse to actually accept the reality that causes anxiety.

Denying death itself when a loved one dies is a good example.

⑥ Fixation: It is a defense measure that tries to escape the anxiety caused by the next stage by sticking to one of the stages of personality growth and not growing to the next stage.

Children who want to rely on others rather than become independent refuse to grow up because they are afraid of bearing the responsibilities that mature people deserve and try to become pathologically fixed in infancy. It is mainly instability, failure, and punishment that hinder the progress of psychological development.

⑦ Regression: When a certain stage of development is reached, it is a means to retreat to the previous stage due to fear and be complacent.

When a young couple becomes anxious after a marital fight with their husband, they want to return to their safe family life last month. Healthy and well-adjusted people sometimes regress to reduce anxiety or to relieve their anger. They end up smoking, drinking, breaking the law, breaking things, self-defense, gambling, acting on impulses, and taking the blame of others instead.

Therefore, the Ego-Defence of the self processes anxiety in an irrational way. It is because it distorts, hides, or denies reality, hindering psychological development.

Defense mechanisms actually have a psychological energy that can be used for more beneficial self-activity. When a defense is active, it dominates the ego and reduces its flexibility and adaptability. However, if the defense fails, the ego is overwhelmed by anxiety because there is no real object to return. Needless to say, the result

is nervous breakdown.

Defense cannot give up defense because the self does not develop, and as long as it relies on it, the self remains weak.

So how can the ego get out of this vicious cycle? One important way is to mature. The ego grows when intrinsic changes in the organism itself, especially the nervous system. It is affected by maturity and the ego must develop.

Another important way for the self to develop healthily is through the environment, which allows a person to have a series of experiences that match that ability. However, the risks and difficulties one experiences should not be too strong to handle, nor should they be too weak to be stimulating.

e) the stage of development

Freud saw that human character develops through a series of stages in which unique conflicts and growth potentials are embedded.

Such a view can be seen as very valuable as a resource to understand and promote what healthy development is.

When the developmental conflict is not satisfactorily resolved at a particular stage of life, it causes psychological disorders. When growth is stuck at this particular stage, it results in atrophy or distortion of development at all subsequent stages. Freud believed that the dynamic stabilized to some extent for the next 5-6 years, that is, in the latent period, after passing through a series of dynamically different stages in life from the time a person was born to the age of 6. It is said that in puberty, the dynamic explodes again and gradually stabilizes as you become an adult.

Freud emphasizes that experience in the early stages of life has a decisive effect on all subsequent developments and functions. He found that the basis of personality is formed during the first six years of life, depending on the quality of the close relationship between

the child and the adult who satisfies his needs.

## ② Carl Jung's Human Understanding

Carl Jung's psychology is generally identified with psychoanalytic theory in that it places emphasis on unconscious processes, but it is distinctly different from Freud's theory. The most striking feature of Jung's view of humans is the combination of teleology and causality.

In other words, human behavior depends on the individual, the history of the race, the purpose, and desire, and the real past and the future with potential lead human behavior at the same time.

Jung's perspective on humans is predictive in that it looks ahead to the future development, and it can be said to be retrospective in that it considers the past.

Jung also studied myths, religion, ancient symbols, rituals, customs, and primitive beliefs, as well as dreams, symptoms of neurosis, delusions, and fantasies of psychopaths to explore the origin and development of human personality.

Jung's main concepts used to understand humans include arbitrariness, unconsciousness, pulsona, and Anima and Amus.

### a) Ego

The ego is the conscious mind. The ego is made up of conscious perception, memory, thinking, and emotion. The ego occupies only a small part of the whole mind, but it plays a very important role as the gatekeeper of consciousness. If the ego is not recognized for its existence, ideas, emotions, memories, and perceptions cannot be perceived.

A person has a variety of experiences every day. However, most of them are removed by the self before reaching consciousness and do not become conscious. This is an important function. Without this, a person would be overwhelmed by the mass of ingredients packed into consciousness.

What will be determined by allowing and not allowing the ego to become conscious?

- ① It is determined by the function that dominates the ego.
- ② In part, it is determined by how much anxiety the experience causes the self. Ideas and memories that cause anxiety are difficult to be aware of.
- ③ In part, it is determined by the degree to which individualization has been achieved. The highly individualized human ego will allow for the consciousness of more experiences.
- ④ It is also determined by the intensity of the experience. Weak experiences are simply rejected by the door of the ego, but very strong experiences break through the door as well.

b) Unconsciousness

The unconscious has the individual unconscious and the collective unconscious.

The individual's unconsciousness consists of experiences that were once conscious but have since been suppressed or forgotten. Jung says that experiences that were not recognized by the ego are stored in the individual's unconsciousness. The individual unconsciousness is a place to accept all psychological activities and contents that do not match with conscious individualization or function. Or, for now, there are conscious experiences, such as distressing thoughts, unresolved problems, personal conflicts, moral conflicts, etc., but there are some that have been suppressed or ignored for a number of reasons.

There are not a few things that have been forgotten because they seemed irrelevant or insignificant when experienced. Experiences that are too weak to reach consciousness or remain in consciousness are stored in the individual's unconsciousness.

The collective unconsciousness is a repository of potential images



that Jung generally calls "primitive images." The word "primitive" means "first" or "original." Therefore, primitive images are related to the first stage of the mind. Humans inherit these images from the past of their ancestors. Past ancestors include not only human ancestors, but also ancestors of pre-human ancestors and animals.

Just because these ethnic images are popular does not mean that individuals consciously remember them or that they retain the images that their ancestors had. Rather, it is the quality or potential to experience the world and respond to the world just like our ancestors

Humans tend to be afraid of darkness or snakes, presumably because primitive humans suffered a lot of danger in the dark and were sacrificed to poisonous snakes. This potential fear will not appear in modern people unless it is reinforced by a special experience, but the effects remain, making humans more sensitive to those experiences.

Therefore, human learning as a result of experience is greatly influenced by the collective unconsciousness that leads human behavior and has a selective influence from the beginning of life.

### c) Persona

The pulsona is a mask adopted by humans in response to the demands of society's convention and tradition and the demands of his own inner prototype. This is the role that society imposes on him, and the role that society expects to play in human life.

Persona is a public personality. In other words, it is in contrast to the pattern a person represents to the world or the personal personality that exists behind the social appearance, and it is a phase in which general public opinion is fixed to humans.

An individual can produce a personality that is not necessarily his or her own by a Persona. A pulsona is a mask or appearance that an individual appears to be public, and tries to give a good impression in order to be accepted by society.

In the case of young people who are employed at a company, those who cannot wear the mask of the company's image will fall out of promotion or lose their job.

The role of a Persona in personality can be beneficial or harmful. If you are so caught up in the role you are directing that you begin to identify yourself with only this role, other aspects of your personality will be removed. A person overwhelmed by such a pulsona is alienated from his nature, and the overdeveloped pulsona and the underdeveloped part of his personality cause conflict and therefore live in tension. In some cases, some parents project their Persona onto their children, and the ending is unfortunate.

For mental health, it is necessary to rule out any kind of deception or hypocrisy. People who are overly identified with their social roles and overly intoxicated with what they are doing in the outside world should receive therapeutic help to reduce the rigidity and weight of their pulsona, so that they do not consume their creative energy. Proper and sound pulsona is unlikely to protect us from social challenges and the great shock of power

It's going to be easy.

#### d) Anima and Animus

Jung called Persona the "outside" of the spirit. And on the inside, he called it "no" for men and "animus" for women.

In other words, Anima is the feminine aspect in the male mind, and Animus is the masculine element in the female mind. All humans, regardless of gender, have opposite sexes in the psychological sense of attitudes and emotions.

Living together from generation to generation and influencing each other, men and women responded appropriately to the opposite sex and discovered a number of characteristics useful for understanding the opposite sex. This type of animus is of great value for survival.

Anima and Animus must work normally in order for a person to

adapt well and maintain a harmonious balance. For example, if a man only shows the masculine aspect, his feminine characteristics end up in the unconscious, thus remaining undeveloped and primitive.

It is for this reason that men who appear quite manly and act like men are often vulnerable and compliant inside. In addition, there are cases in which excessively feminine women unconsciously possess the stubborn nature that is common in men's external behavior in their lives.

Therefore, men should not emphasize and possess only non-men, and neither women nor Animus should develop. I think you can live a balanced life when you have both sides.

### ③ Alfred Adler's Understanding of Humanity

Contrary to Freud's assumption that human behavior is driven by innate instincts and Jung's principle that human thinking is governed by innate principles, Adler assumed that humans are mainly motivated by social stimuli.

According to Adler, humans are inherently social beings. And in relationships with others, people develop unique lifestyles. Adler emphasizes the social determinants of personality and does not emphasize sexual determinants.

In other words, humans are fundamentally social animals, not sexual animals, and people are dominated by social interest, not sexual interest.

Adler sees consciousness as the center of personality rather than unconsciousness.

Since humans are conscious beings, they usually know the reasons for their actions. He is conscious of self-defeating and knows the goals he is pursuing. Moreover, humans are self-conscious enough to plan and lead their actions after fully recognizing the meaning of actions necessary for self-realization.

Adler discussed several concepts of human understanding, first of all, there is a theory of fictitious objectives. This is a view that humans live by many fictitious ideas that are not practically feasible. There is also a sense of inferiority and reward. For example, Demosthenes, who stuttered as a child, became a world-renowned orator, is a good example of compensating for inferiority in body organs. Finally, Adler thinks that the youngest memory a person can talk about (the first memory) is an important key to understanding his basic lifestyle.

In terms of its fundamental aspect and simplest expression, the first memory illustrates lifestyle. As a result, it is possible to determine whether a person was pampered, neglected, trained to work with others, what problems he had, and how he had been dealing with them through the first memory.

## **2. Depression**

a) a general thing

Humans sometimes struggle with depressive feelings. From feeling a little unpleasant to a big dissatisfaction, from feeling a little dissatisfied to deep despair, you can have a variety of feelings. But when these signs are severe, they are looking for someone to discuss.

Depression can be said to be a painful emotion or a subjective emotional state that can be characterized by emotions such as sadness, discouragement, solitude, and loneliness.

There are times when even people who perform their functions normally and live with excessive confidence suddenly become obsessed with insomnia or have an uncontrollable urge to shout.

I think there are some types of depression,

First, it is normal depression and pathological depression. In a way,

depression may be a very modest response to a particular life situation, but sudden depression may cause impairment in the function of the body or pathological symptoms such as partial paralysis.

Second, it can be divided into primary and secondary symptoms. Depression can be characterized by loss of self-respect, feelings of self-criticism, regret, and self-destructive thoughts, which can also affect personality. Therefore, these depressions can appear as fatigue, insomnia, loss of sexual desire, loss of appetite, memory impairment, indifference, and anxiety, and even often lead to impulsive behavior, periodic failure, and self-criticism caused by obsessive-compulsive thoughts.

Third, there are neurological depression and psychotic depression, which comes from contact with reality, but psychotic depression is caused by delusions and fantasies, and even destructive behavior.

Fourth, there are endogenous depression and exogenous depression, and exogenous is caused by external events, resulting in stronger falsehood or symptoms of neurosis. On the other hand, endogenous depression is due to internal causes and usually manifests as weakening self-confidence, indifference, occupational dysfunction, and sexual inability.

Fifth, it is bipolar disorder. It is considered to have a genetic factor, and this symptom is periodically experienced repeatedly having low and high emotions.

Finally, there are postpartum depression and infant depression.

Postpartum depression occurs between three weeks and three months after childbirth, and emotions such as fear, fear, and lack of confidence in raising babies appear, and depression in infants is the result of loss of parents.

Then, is it possible to treat this depression?

This is because people with depression, who usually even come to

the counselor, have a very serious condition. Some even think of suicide.

Therefore, the best way to heal them is for the counselor to maintain an ongoing relationship with them (the client). Therefore, you should be able to express all the emotions you want to express (anger, revenge, desire, and death) as much as possible.

Also, it is group counseling that can be effective because it can relieve the frustration, tears, and pain that one has had for a long time in these group meetings.

There are many other treatments, such as medication, electric shock therapy, and psychiatrists' behavioral therapy. Depending on the situation and time, proper use can have many effects.

b) Depression in the Believer (recession)

Some famous people who were depressed include Martin Luther, Abraham Lincoln, Winston Churchill, and David and Saul, the kings of Israel, to name a few. If you look it up in the Bible;

Psalms 102 is a representative example, and there is a stagnation that results from guilt. Correct guilt, false guilt, healthy guilt, unhealthy guilt, and normal guilt and unhealthy guilt. Correct, healthy, and normal guilt is necessary and appropriate, and it is also constructive. This means being a normal human being, and humans need such things.

The solution to this guilt can be solved by moving toward the experience of reconciliation and having an attitude to forgive. However, the problem is that wrong, unhealthy, and neurocivillian guilt is different. The right guilt is to feel guilt before God, not in front of people, and the wrong guilt is only in front of God, or humans.

The second is the stagnation felt by the failure of something. It is a case in which you work hard with hope, but it ends up looking hopeless.

For example, the stagnation felt in the religious aspect has been a

hard life of faith and service, and when everything doesn't go well, depression goes further and despair falls.

The third is when Job's friends in the Old Testament become depressed and depressed by bullying him and fall into a recession.

Depression (recession, depression) caused by bullying such as "You're hopeless" and "You're going to hell" etc.

Many radio TV evangelists are like that. This is especially true from the standpoint of conservative theology, which sometimes makes listeners depressed and depressed.

The fourth is depression that occurs when you have a certain expectation and you don't get what you want from the other person.

When she sent her child to the battlefield to die by committing "Bath-Sheba" in the Bible, various emotions plagued her. One of them is the sense of betrayal.

Today, many pastors do not meet the deep, deep, yet simple needs. Words alone have sweet sounds in the ears of the church members, but in fact, when they do not get the help they need, it leads to disappointment and depression.

Everyone has an honest demand. We need to love and have the right to be loved, to be forgiven and forgiven, to belong somewhere, to be understood and to be trusted.

The church should be where these basic needs and demands are met. However, it is said that the more you attend church, the less and less such things become.

c) the depression of a middle-aged woman (recession)

Depression (depression, depression) takes away joy and furthermore, loses the ability to love others. And relationships with others and God are becoming more and more cut off.

In particular, in the case of women, depression develops into sadness, and there seems to be no hope and only despair is full.

Interest in family and friends disappears, and there are doubts about the fact that they love their family. You devalue yourself, lose interest in yourself, and eventually you feel guilty about it.

You want to go far away, you hate being seen in the world, and you want to die. You lose energy, you can't sleep, you lose the taste of food, and you don't want to have sex. You don't even want to be interested in that. The most fatal thing is feeling hopeless about the future. So you lose motivation in everything.

However, depression can come from practical problems, but sometimes it can also come from imagination. However, not everything causes depression.

In the case of women, in their 40s and 50s, they often see their children leave home. Not only will she not have to take care of her children, but she will also lose her interest, and she will lose her responsibility to decide. At the same time, her body says she can no longer have children, and perhaps she does not want to have more children, and her maturity, vitality, sensitivity to sex life, and image as a mother gradually begins to disappear.

A woman who has never had a child will feel more depressed (depressed) that she has never had a child in her life when menstruation stops and has never played a role as a mother.

At the same time, women in the middle feel that they are slowly becoming useless. And they just look at the husbands running toward the top more and more. Husbands spend less and less time at home. For men, success is confidence in their abilities, and I don't think there's anything greater than that.

It is generally accepted that men in the mid-term develop gray hair, which is natural and sometimes looks cool. However, this is not the case with women. In the case of women, when white hair develops, the skin on their face stretches, the beauty disappears, and the muscles weaken, they only feel sad and miserable.

However, it is necessary to always engrave the meaning that the



secret of beauty lies in loving oneself as it is, as Freud said, and that women's beauty depends on how much they love themselves as the Germans said.

Women in the middle of their lives always need to acknowledge their values, and to always recognize and reaffirm that they are with their husband's growth and how important their role is for him.

Also, participating in church or community activities, and moving into light exercise or artistic activities can fill the mental space that is empty by the child who has left or her busy husband.

When a beloved child is lost, their youth and beauty, and sometimes their hopes for a husband and a distant future, seem to be fading away, and their self-worth declines. They also move away from family, friends, and community activities.

Excessive fatigue is actually a factor that can lead to depression. Physical fatigue can also lead to mental and emotional fatigue. Today's society allows women to work, so they may be more tired than men due to the burden of working outside and living at home.

So what kind of woman is sensitive to this kind of depression (depression, depression)?

It is mainly more sensitive to women seeking perfection. And women who pretend to be ladies with a strong sense of responsibility and rely more on their husbands than themselves are more likely to fall into this depression.

Pastors and counselors need to distinguish whether the person's depression (depression) is common or serious, and an appropriate Daewoong is needed. There is a possibility of treatment from 70% to 95% through various treatments.

### **The stress of the pastor's family**

How much stress do pastors and their private lives under?

They are good at counseling for others and try to help them by intervening in all kinds of problems of church members, but it is

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pastors and private mothers in the East and the West who do not know what to do with their problems.

Forty-three stressed people gathered at a workshop about certain stresses, of which 21 were pastors in charge and 11 were private partners.

It is obvious that this stress of the pastor eventually affects the church work, and that the stress of private equity also affects the pastor's family. So what kind of stress does it have on them?

The most stressful content pastors suffer from is when they feel they are lacking in ability, when believers take exams, and when the results of their efforts are too thin.

The most stressful thing for Samo is when the believers go through the exam and they don't get along with the pastor,

Second, it is the stress that comes when you feel like you are stuck in a fish tank, and when you are unclear what the role of Samo is or what it is.

**PART 7**  
**ETCETERA**

# 1. Jesus' Pastoral Style

What was Jesus' ministry like?

An important part of Jesus' mission can also be seen as satisfying people's needs. He must have been an outstanding expert in the field. First of all, if you look at the word pastoral, it is called Diakonia in Hella, the New Testament, which can be seen as the person who received the order working and serving according to the order.

Matthew 23 writes, "The man did not come to be served, but rather to serve, and to give life as a subject of many people."

After the birth of the church, it was expressed as a waitress in a restaurant, and this was developed into a volunteer of the Word (Act 6:4). Later, it was expressed in the name of butler (Dimjeon 3:8), and their function was to use healing, teaching, prophecy, reconciliation, and other gifts in the church.

Even if we avoid various academic aspects, we can learn the essence of ministry from Jesus. Then, Jesus only served, but was there no authority? Or was there authority in his ministry? In fact, it is not surprising that many authority appeared in Jesus' ministry. In Greek, authority is expressed as the word power. I think the Jewish concept of authority needs to be examined historically.

a) the authority of rabbinical Judaism

The authority of rabbinical Judaism around the first century was well documented in the Torah. Torah's reinterpretation could only be done by the Sanhedrin Council. Therefore, not everyone had the authority to interpret it.

The scribes and Pharisees taught the law only to convey what was interpreted, not in their own interpretation. Magabok means that

Jesus' teaching in 1:22 was different from the scribes. This is because Jesus had authority, but the scribes only served as tools of communication.

b) authority in the ministry of Jesus

As mentioned above, it can be seen that his authority appears in the ministry of Gavanaugh (Act 1:22).

Matthew 7:28 has a similar story. But especially in Matthew 8:8-9 there is a story of the centurion, and he realizes that Jesus' authority is incomparable to his authority, the commander of the army. According to Magabok in 1:27, people are surprised by Jesus' authority after he fixes the ghost. But not only did he recognize Jesus' authority, but he also knew that it had a significant impact on his ministry.

Jesus' authority comes from three parts.

The first is the authority to forgive sins (Act 2:10, Mar 9:6, Nook 5:24), the second is the authority to give power to disciples (Matthew 10:1, 5, Muk 10:17-19), and finally, the authority to control all laws (Anshkil Mar 3:1-6, Temple Mak 11:27, Mar 21:23, Nook 20:2-8, Mak 11:28 etc.).

c) So where on earth did this authority come from?

According to Gospel of Mark 11:29-33, he speaks of the authority of John the Baptist and suggests that his authority will eventually come to God. Therefore, it can be said that his authority, like a rabbi, is far above that kind of authority, which is passed down to future generations.

In other words, Jesus' authority came from God, as all prophets in the past did. Jesus' authority is also manifested throughout his ministry. In the treatment of the haunted (Act 2:27), after the mountain sermon (Matthew 7:28), when Peter was asked to throw a net (Small 5:4), and in the calmness of the wind and sea (Matthew

8:27), we can fully know his authority. Then, going a little further, who was Jesus? (Who was Jesus?) or what kind of person did he think he was?

We often express Jesus in a few ways.

For example, Messiah, priests, prophets, sons of God, or struggling servants. In fact, knowing yourself in the ministry is very important. If Jesus only played a messianic role, it would only result in limiting the entire realm of his ministry.

For the purpose of Jesus coming to this land, it is more reasonable to see it as a son's status or a servant's status. This is because you can find a lot of these things in your own position or ministry. It is true that Jesus' ministry generally relied heavily on his relationship with God. And this also means that we, like Jesus, should always keep the relationship between God and me in mind in the ministry. Knowing himself as the son of God, he was able to assert and exercise higher authority than the rabbi, had self-confidence, and was also capable of teaching and fixing.

Looking more specifically at the characteristics of Jesus' ministry, his ministry structure and methods were always diverse and always a changing style. For example, people did what they wanted, but at other times, they did not do it and expressed a disagreement. Human relationships also differed according to the other person. Sometimes he worked for small or large groups. However, he spent a lot of time talking personally.

If you summarize some of these characteristics,

First, Jesus' ministry was interested in human beings. According to Matthew 9:36, he was embarrassed when he saw the group.

The word embarrassed is called empathy in modern psychological terms, which is a much stronger sense than sympathy, not the degree

of "understanding and feeling," but the state of being like that. Pastors really need this. In that case, you can become an effective and influential pastor.

Anyway, Jesus always paid attention to human situations.

In the Gospel of Maga 1:40-45, there is a story of fixing the illiterate, and it was also expressed as "Empty" in the verse 41. Unlike Plato's philosophical and abstract world, Jesus was with those living at the bottom (Be with them).

Second, Jesus had the ability to touch and retain the pain of those in need. I know well that this is too, too difficult. I was pointed out by a foreign professor that I actually did not. It is never easy to feel someone else's feeling together. In particular, it is difficult to lower your mind, the more you have learned.

The Hebrew reporter expresses in 4:15 that "the high priest we are is not the one who does not condone our weakness." Jesus also had pain, treachery, and love.

Third, Jesus had a wide range of human relationships because he always lived and lived with people. In verse 1:45, the reporter of the Gospel of Maga said that people always came from all sides. Jesus could not avoid the crowd, and he always lived in people and in people.

One of them was touching, although he often expressed his warm heart. It was his style to touch, hold, and pet a young child, to the daughter of Yaro the priest, to Sogyong. He has a unique way of approaching people. Anyone who has dealt with him has gained comfort and freedom.

Furthermore, Jesus was never the type to condemn others. In fact, it was an attitude that did not match the religious atmosphere of the time. He was even called a friend of Seri and the sinner. This attitude

caused danger.

And another characteristic was that all human relationships began with a conversational approach. It was completely different from the philosophy teacher of the time. Swings approached and taught people with abstract and philosophical principles rather than everyday interactions. However, Jesus exchanged stories at the feeling level of the person he met. As I have said before, sometimes I have taken the opposite position. However, this opposition was in the mind of trying to help the other person, and there was no different meaning at all. In either aspect, Jesus becomes a model for all pastors. Psychologists consider the most important and the elements of effective treatment (emotion, warmth, and purity) are also owned by Jesus himself.

## **2. People who ask, "Why?"**

Sometimes dying or suffering people will have the question, "Why, why did this happen to me?" and anguish. "Why me?" is the most painful question. For patients, "Why did this happen to me now? Why does this happen to me? Why should I have cancer when I don't smoke? I wasn't a bad person, but why does God make me this?"

If it's a family member, "Why should my uncle die of cancer, he was a very good person to everyone. There are so many people who drink a lot and do bad things. Why are they about to retire and rest? I've just grown up and seen them for a good time. She was a good mother, and she always went to church and did a lot of service, and why on earth is God?".

Many people tried to find a suitable answer to this, but in the end, there was no satisfactory answer. For example, I have thought that if something good happens, it is rewarded, and if something bad happens, it is punished. In particular, this idea is a concept that is



often planted in the mind when young.

In fact, when a person who is suffering asks the question "why," it is a struggle of distress, because it cannot be replaced by anything.

When talking to and caring for these people, they need a professional methodology in their own way, which can be said to be ① Ventilation, ② Distinction, and ③ Integration.

① In other words, Ventilation should help the other person (Questioner) to express their emotions.

② Differentiation refers to distinguishing, distinguishing, and analyzing which issues are included in the problem and what decisions should be made to the person who will express his or her emotions. In this process, the person identifies his or her life or personality

③ You will have the opportunity to integrate.

To be more specific,

First, when the question "why" is asked in the expression of emotions, at least two elements are combined, one is an emotional component and the other is an existential component.

For example, someone who cries out "why" while sobbing or struggling is not just a question, but also expresses his feelings and feelings. At the base of his voice, he also expresses "I am afraid," or "I am angry," through gestures.

For example, let's look at Verbatim. Mrs. Kim is sitting on the bed with an expressionless face.

Pastor - Mrs. Kim, how are you?

Kim - Pastor not so good. The doctor says nothing is better.

Pastor - you look good.

Kim - they say 95% hopeless.

So there's only 5% hope.

Why should there be only 5%?

In this case, Mrs. Kim's emotions are mixed with anger, sadness, bitterness, or surprise. Doctors or helpers should help them express their emotions. Expression of emotions often makes him or her healthy.

Although most expressions of emotions are negative, you can control yourself if you listen well and accept them. When expressing emotions, there may be neglect, solitude, and loneliness underlying it.

The second distinction (minute, differentiation) is when you hear or experience the patient's expression of emotion, and then it is necessary to find and distinguish the meaning of the expression. In other words, "concern and peace, faith and doubt" are reviewed and distinguished from various angles.

Here, we encourage him to figure out what he said, such as justice, fairness, condemnation, or doubts about God's existence, etc., and then change the question of "why" to the question of "what does it mean?"

There are some traditional ideas about these questions,

Ⓐ The question of "why" had to do with Fair and Just. In other words, I would say that God is fair or unfair.

Ⓑ This fairness was expressed as whether to reward or punish. It was like if you do a lot of good things, you will be rewarded, and if you do a lot of bad things, you will be punished.

Ⓒ Then it's my past fault that I suffer from (because of life).

Ⓓ Finally, I think, "This is happening to me because there is a plan of God."

Many people usually answer with one of these things, which is the answer for some, while it is too often empty words that are completely unacceptable and unnecessary for others.

These meaningless, clichés rather lead to a cut-off, rather than helping them discover themselves. As a final step, after finding all those meanings, it is necessary to integrate and re-integrate them.

For example, a patient with cancer will discover the difference between the reason of the cancer and the meaning they are experiencing through the cancer. Meaning and reason are completely different.

Another example is that when a woman gives birth to a baby, why she gives birth (reason) and why she becomes a mother (meaning) are different. Therefore, changing from the question "why" to an idea of what it means is another level of experience. From this point of view, it is better to avoid the above conventional and traditional answers that are not so helpful.

Is it that important to find yourself?

To find yourself is to be regarded as being my own existence, and his life becomes real, authentic, and also meaningful.

Eventually, you discover the meaning and purpose of life.

### **3. Abuse, misuse**

A couple had a bad relationship for many years. Finally, the wife came to the pastor. She didn't know how to start explaining. According to the woman's explanation, their marriage had been on the decline for a long time. However, after the husband lost his job, he fought more. At first, he screamed and later he said that he was worried about his child as a mother because he was mean to his wife.

The pastor was surprised. Because her husband was an elder, a Bible study leader, and a person respected by the whole community.

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Recently, however, he confessed that he even beat himself. After being hit, he was not able to come out because of the injury. At first, he didn't hit the children where they were, but now he said he doesn't care if they are present or not. He said he never thought about divorce, but he kept wanting to see a lawyer, and he came to the pastor asking what he should do.

Abuse of such families has been proven to occur frequently, regardless of urban or rural areas, as well as in the East or the West. Furthermore, this is common no matter what church is in the East and the West, whether it is a foreign church or a Korean church.

In the United States, more than 1.8 million children fear under the above parents every year, and in adults as well as children, more than 1.7 million adults have threatened their spouses with guns or knives.

The more these problems arise, the more victims or perpetrators are in need of help. It is increasingly being requested that the role of a pastor and a counselor is desperately needed in this regard.

So what things can be called abuse? For example, sexually harassing someone, not loving their children, hitting their children, etc. are clearly abusive, and also include hitting a spouse.

It has been customary for children to hit if they don't listen, regardless of East and West, but in today's point of view, it is clearly abuse. Whether or not these things are abuse can be considered broadly in a few ways, first of all, the issue of the definition of abuse. It should not be said that it was right now, and second, there is a way to raise children in any family, but it can be considered abuse if it causes children to fear their parents, or even fear.

Finally, in some cases, it is difficult to distinguish whether it is abuse or not, and in that case, the pastor and the parties must understand, analyze, and evaluate the problem well.

As a pastor, I should always pay attention to such things and seek solutions rather than ignore them because they are a family matter.

When a problem arises at home, it starts with a number of factors, and it can be classified into three major categories. In other words, it is regarded as a problem of stress, surrounding environment, and perception.

There are many cases of stress, such as in marriage, single mothers, too many children, unstable jobs, financial problems, physical stress (such as illness), moving frequently, and receiving it from friends and relatives.

The cases received in the surrounding environment include economic problems, isolation from society, inferiority, distrust (of God), not studying much, lack of ways to raise children, solid personality, and inability to control themselves.

In addition, perception (cognition) may result from factors such as self-devaluation, a history of abuse coming down to the family, and particularly bad experiences in the birth of children, unexpected birth of children, and male survival.

So how can we prevent the abuse that results from these factors in advance? It is necessary to help people avoid such abuse in some way, but we can also explore ways to help them in some way. There are three levels, depending on the size and degree,

At the first level, there is no deep wound (heart) to be treated, and in this case, we need to induce them to live with positive thoughts,

The second level is full of signs that could lead to abuse,

The third level is considered to be the stage of being abused.

People in the first stage should try teaching, pre-marriage counseling, marriage counseling, parental education, and connection to society,

Those in the second stage should give encouraging sermons, and there should be a support group, and practical help such as operating a layman's counseling center and training to handle stress

is needed.

For those in the third stage, they include crisis mediation, treatment, and basic help (introduction to food, shelter).

So what should the church do? Abuse is actually caused by a number of factors. But that doesn't mean the church can't help at all. The church can do its own thing, even though it can't fully help and solve everything.

Let's see how we can prevent the first step in advance. The best way is to teach, first of all, to be aware of abuse. Through this education, you keep such facts and information in your mind in advance. Then it teaches you that you need attitudes such as forgiveness, peace, negotiation, long patience, and love.

However, some people do not believe that their stress is being abused at home. Many churches teach how to communicate with couples, solve problems, and deal with stress. Several seminars also give them the opportunity to hear about marriage, becoming a couple, and retirement.

Small churches are difficult to have such official seminars often, so it is better for pastors to educate them about their needs whenever they visit home or make personal contact.

In the second and third stages, the abuse itself is exposed, but first of all, it can be educated in advance through pulpit. A preacher preached a sermon on abuse in Ephesians 5:6, and six different calls were made that week, saying they were having such a problem. Some mothers beat their children because they were crying, and some teenage girls said their boyfriend hit them.

I'm afraid to openly talk about all these things. But when the pulpit shows interest and preaches, they begin to pour out problems. The church needs to pay serious attention to any family matter. And it is necessary to prevent such a problem before it becomes dangerous, and even if it is done in a variety of ways, it must be prevented in advance.

Knowing that there was a problem with some newlyweds, laypeople formed a team and worked on a one-year plan to restore their relationship. Some people talked as a conversation, some people helped their children, and some people helped them find jobs.

In the end, it is said that it has emerged from all the difficulties, and even marital relationships and children have transformed into a very beautiful family.

As expected, the church can do something for those people.

#### **4. joyous**

There are many experiences and expressions of sadness, but in fact, the expression of joy has not been expressed and discussed very much. Because it has been thought to be of little importance.

However, the moments of joy and experiences must be as important and valuable as the sad experiences of life. Many people have recognized that experiences of joy are difficult to properly explain and convey. As a result, many experiences of joy have been ignored.

So why have so many of those joyous experiences been ignored? There may be a few reasons, for example, because the joy of trance is mainly linked to mysticism in theological sense.

This is due to the fact that mystical joy is difficult to describe or explain and contains concepts that are difficult for listeners to understand. The person concerned actually has a significant impact on such a mystical experience, but it is not as easy for the listener to understand as it is for them. Because of this, such experiences are personal and because of their limited understanding, they do not pay much attention to theologians.

The second reason theologians ignore this experience of joy is the prejudice that people can only come close to God through sin.

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When talking about atonement, redemption, reconciliation, and forgiveness, for example, it is generally understood in the opposite concept of human sin (evil).

In other words, humans should be happy because they were bound from destruction, saved from sin and death, reconciled with God from separation and despair, and forgiven from sin. Therefore, it is said that "you come close to God through sin," which is an excessively negative method.

So why can't we get close to God through positive experiences, love, beauty, trust, and joy? You can ask the question, does God meet us only through human negative and painful experiences.

God meets through positive experiences as well as through the negative aspects of humans. However, humility is a prerequisite for both of these. Humility is necessary even in sinful, desperate, and empty conditions, but it is also necessary to be humble in experiences of love, beauty, trust, and joy. Perhaps through this humility, God meets us.

Third, they are reluctant to share their joy with others, which is why they do not express much joy. It is out of concern that if you talk about your joy to others, you will be misunderstood, rejected, or that you will be hurt if others have never experienced it.

Examples of joy are forgiveness, creation, discovery, love, sex, baby birth, etc., through art (music, theater, film), nature (animal, beautiful scenery), exercise (ski, bowling, dance), etc., which are immeasurable.

What was the joy in Jesus' life?

Jesus definitely experienced many moments of joy. He never experienced only other people's joy, but also his own. He cherished it when someone else ministered for him.

Jesus once asked his disciples what they thought of him. Just then, he was pleased with Peter's answer (recognition and recognition of himself). When he changed, he shared the mysterious joy with his



disciples. The night before he died, a woman applied oil to Jesus' head and said that the joy and the event will be remembered forever.

During World War II, Viktor Frankl was imprisoned by Nazis of Germany, who expressed joy and joy.

Martin Buber said that playing on a small horse at his grandfather's house when he was 11 years old is still not erased by memories of joy and joy.

C. S. Lewis, who has long written biographies of spiritual people, said he did not know how happy he was to experience the reality of God. Besides that, it is undeniable that countless people experience joy around various lives.

However, it is also true that there is something else that hinders this joy. Pride (pride, pride, and arrogance) is one of the many things that disturb joy. There is no satisfaction because one always cares to make one look elevated. It tends to dominate every event, feeling, and event in life. Therefore, there is always no satisfaction with real life.

It is also a distraction of joy to always try to solve your fears or concerns on your own. And depression, guilt, etc., hinder joy. When you meet someone who understands and tolerates you, you regain your joy.

Joy is not obtained by planning and trying to own it. Perhaps it is also a byproduct of investing your life in others. It surprises us and then disappears immediately. If you try to own it and want to keep it for a long time, it is already worthless.

However, removing any obstacles does not immediately bring joy. We cannot dominate it. As I have already said, joy is the by-products that come depending on what life is like.

Some joy comes from the unexpected. For some, faith may be the result of joy. For others, joy creates hope and leads to doing something worthwhile. Joy also provides an open mind to help others.

# **CONCLUSION**

**SERMON**

## **Jesus' evangelism (John 4:3-42)**

(by byeong)

"A Samaritan woman drew water, and Jesus asked for some water (v. 7)." According to the text, Jesus passes through a neighborhood called Samaria on his way to Galilee from Judea.

On the map, it is Judea, Samaria, and Galilee as it goes from bottom to top, and usually Jews avoid Samaritans when they go to Galilee, turning around instead of going any further way.

For example, there may be a way to go straight to a deacon's house in church, but isn't it a person's desire to avoid going back when there is a house in between that you don't want to see? Anyway, the Jews and the Samaritans did not get along very well historically.

But Jesus entered the neighborhood. Sections 3 to 15 continue to talk about water drinking with a Samaritan woman by the side of a well, then about her husband, about worship, about me being Christ, and about style.

In the last section of Sections 39-42, the Samaritans believed in Jesus, and in fact, they were not close to each other, did not want to see each other, and did not want to talk to each other. Jesus asked me to tell him more, so he spoke day and night while he was in the capital city of Samaria.

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The place where Jesus stayed was Samaritans, and according to the tin, Samaritans are descendants of colonies and are mixed with blood from marriage to other peoples. In Korean, it would be described as mixed race.

In the West, their father is an American, Canadian, and their mother is British, German, or even Asian, so they are Japanese, or Korean.

It is because it is easier to meet foreigners than to meet men or women in the same country because they are wandering around with each other.

From the content of this text, the husband of the woman Jesus met is the sixth, so it can be seen as a typical Samaritan woman.

She may have been divorced five times, died of his fifth husband, or lived by changing men six times like in the West, but he responds that he does not have a husband even though he is the sixth husband. However, strangely enough, the Samaritans and Jesus, who Jews treat like dogs, exchanged stories. Jesus was speaking at a time when men and women were supposed to avoid talking to each other.

A commentator said that this woman may have been a female slave sold here and there. You get the impression that she is the world's most vulgar and abandoned woman. It was inevitable to the people around that he was talking to the person who was close and not concerned about the other person's job, social position, and ethnic limitations. The Samaritan woman herself who was talking to Jesus was surprised, but even the disciples who always followed him were surprised. Jesus was not seen as normal due to the culture, social

background, and surroundings of the time, if it may be a little overstatement. In fact, the people who really do the Lord's work in the world are people who are seen as abnormal, such as Jesus, rather than normal. Jesus showed interest in someone who should not show interest, who should not show interest, who should not show interest, who does not even need to show interest, who should not show interest, who should not show interest, who should not show interest in anything, who is not seen to be rescued. His son, who goes to church well, said to his father, "Father, let's go to church." It wasn't about faith. It wasn't just about interest, or why should I go to church!"

Many people wait for us. We don't talk, but we don't know how many people are watching the church. They wait for the church to pay attention. They say, "If you go to church and you're not interested in me, it's hard to take me to the church." An American theologian once said, "If there is no care, there is no Church." What does it mean if the church is not interested in people who don't, and even in people who do, then it's never a church. Why should there be a church right here? Why do you come to church and worship, and listen to what you say?

Many people wait for us. Warm and heartfelt words, a phone call, and they are waiting. Grandparents who have little energy feel sorry for thinking that the church ignores them and live with a high wall that is infinitely higher than edification. Walls that are difficult to collapse forever, who built them? Have they built them, or have we built them up as we claim to be good at church? Our Korean churches are eager to pray, worship, and gather, but I think they are not enough to think about and care about their neighbors. Relations with God are smooth, but you can see that there are often people who are not soft in

relations with people. That's the part that worries me about looking at the Korean church in the West. We are making high walls ourselves while shouting missionary work and evangelism, and in a way, we are not suicidal. I met a female pastor in a foreign country and he said that we are mainly eager to pray and ask what is the faith of Koreans, and we are God-first, but we actually said that it was a little insufficient to ask about our relationship with our neighbors. In fact, we have focused entirely on Wiet's and on God, and considered it little to be interested in our neighbors. It has also grown up that way. Shouldn't we talk to people as much as we talk to God and pray? Where is the Bible that says only pray and not meet people? Jesus went out and met people as he had time. What about our faith? What about our theology? Has God never said that he believes hard and thought, "Neighbors are not that good"?

The Samaritan woman came to fetch water. Meeting Jesus again was unthinkable to talk to each other. Bringing water was the routine of one's life. You might not have had the courage to speak to Jesus first, and to speak to others like yourself, an immature woman. In any case, Section 7 of the text reads, "A Samaritan woman has been raising water, and Jesus asked for some water." Jesus spoke first. It is common for almost everyone to wait. Counselors wait for people to come, too. They do not visit. People who have gotten a little worse are like, "We'll see! Why do you call first when you don't get on the phone? Why do I say hello first?"

If the church doesn't come, only those who don't come will be criticized. He does not come to the church, doesn't make a phone call, passes under his nose, but he begins to condemn the fact that he has not been there, saying that he has no faith. It has become an era in which the virtue of speaking first and visiting first is necessary.

It is because everyone is in a busy world, so if someone comes and talks to them first, if they don't come, or if they don't come, they won't move. Then, how can only one person visit first and speak to him first? That is what anyone with the right idea of man can do, that all human beings are built in the image of God. People usually don't think that people themselves are precious beings built in the image of God, and no, they leave them far away, and their social position, what kind of job they have, etc., first catch their eyes.

This is also a soul the Lord loves. Rather than that, a professor, a teacher, a manager of a workplace, a chief of staff, or a woman in the ○○ market, a warden, a dog seller, a meat seller, a seaweed seller, a farmer, or something like this, you start to have a preconceived notion in your mind. It's scary even if it doesn't seem like a big deal. What binds us tightly is actually this preconceived notion that governs our thoughts. But let's talk about studying, for example. Let's see someone who has studied a lot and is good at it. Is it because he is doing well? By no means. Why could only study? In fact, the environment was better than others, so that could happen. It was possible. It's because it doesn't seem like a big deal, but it's scary.

What holds us tightly together is this preconceived notion. What holds us together. A Korean professor in a foreign country said so. After finishing his studies, he was able to teach not because he was better than others, but because he was in a better environment than others. Once when I go to a foreign hospital, there are a lot of people who clean. I work in a relaxed manner while humming. If it was Korea, I would be a little embarrassed to have a job, but there is no sign of that. But I exchanged job expectations with my Canadian friends who work together in the hospital, and they asked me what I thought about my job. So I said, "I usually learn a lot, if I'm socially high, I

look like I'm raised, and I tend to be a cleaner or a meat seller, or some kind of longevity."

When asked, "So do you?" and he said, "I tend to do that, too." Then, when asked why he came to think that, he replied, "What's the difference between a professor, doctor, lawyer, or socially high-ranking person and a cleaner?" and asked, "Well, your salary would be a little different." Later, he said to me, "If you're thinking that, there's a problem with you." Because people there are less inclined to evaluate people according to their jobs. Those who want to clean become cleaners, those who want to study study study and do not treat people differently depending on what kind of job they have. In any case, this false view of humans makes our faiths and theology different from the word of God.

If you have lived with the same false idea as me, it may be a little cheeky, which is completely different from Jesus's living style, but it is a very wrong idea. With that idea, I can't visit, or even think about visiting, a mixed-race Samaritan. Love for others, that's almost impossible. Jesus knew this woman's past and present too well. Why didn't he know? He knew too well. However, when we first met, the focus of the story was not on becoming such a past and present evil, embarrassing, and a weakness. Everyone has a dark side of life that they don't want to reveal. But the Lord simply started saying, "Give me some water to drink because I'm thirsty."

Then, why didn't you bring up such a dark side first, and such a story will come out after time, so there is no need to give the other person a sense of rejection and cut off the conversation in advance. The purpose of the conversation with her is to lead to the Lord through conversation, because there is no need to say, "Bean or red bean"



with what happened in the past. Is it necessary to complain to someone you meet for the first time about the things that the person hates the most? In fact, we don't have that right, but the text of today from verse 4. However, the story about the husband comes out only in verse 16, which is much more than that. That's enough for only three verses. That's what I mean. Only three verses were devoted to the dark side of the text of about 40 verses. However, not only those who do not believe, but even those who claim to believe well tend to see the other person's weaknesses and flaws in a large way. So, isn't it the way modern church members judge (without the right to judge), condemn, and "I'm right or you're wrong"? Our Lord is most interested in that individual soul of man, and we often only care about the dark side of people, the side that they don't want to reveal, the side that they are ashamed of.

Jesus has grown water, so he starts a conversation with drinking water. It's a wise way. It's better to start talking about where they are, what the other person is doing, right there. Especially for those who don't believe. How can a person who has different thoughts and different life philosophies be immediately interested in something new? I should tell you one thing that the writer made a mistake. I met a foreigner and the weather was so nice. So I said, "The weather is so nice day, isn't it?" But his answer was sour. So I thought, "Why isn't the answer so cool when this man talked about it with all his energy?"

Later on, something bad happened to the person, and he was going crazy because he was in agony, and he must have thought to himself, "The weather is so nice." And he said, "You don't know the world of this person." I couldn't even talk about it, let alone evangelize. People usually think like this. It's rare to think, understand, and act everything from their point of view. In particular, they try to understand, judge,

and put into action everything only with their heads. The power of Christianity does not come from the heads alone. There are people who treat only with their heads when they are dealing with people.

What the Canadian pastor said to me when I first went to Canada is still fresh in my ears. "You've only got quite a lot of improvement in your head." You don't know how many people around us need our attention today. No one around our church, every single person, does not need our attention. With every word of caution, every little warm touch, I feel like they are no more. Let's take a look at our lives. It is just us who we are, like-minded, in the same environment, in the same social position, don't make frequent phone calls, transactions with people who are the same as us, and whose views of faith are just indifferent to others, is it not who we are today or tomorrow? Have you ever treated people differently? Have you ever heard of him saying, "He is a church worker, a prayer worker, but he is too cold?"

It has never changed that the Lord wants anyone back to him. The Lord wants it, but shall we stop it? Only those who have everything come to the church, and only those who have it, by no means the Lord. Many people are waiting for us. Should we turn away the voices of those who feel sorry, "Why do I care about the church when the church is not interested in me?"

-Prayer

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## Supplementary notes

### Annotated Bibliography

Apart from the reference books used to write the book, the books on Pastoral Care are introduced in its entirety.

In particular, it is a brief description of the book, so it is very useful for those who want to study in this field.

This is an excerpt from the "Creative Pastoral Care and Counselling Series" edited by Howard Clinebell.

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# POSTSCRIPT

There are so many issues about Pastoral Care that it is difficult to write all in one book. Just listing the topics will be dozens of pages. In this book, I will write only some of the problems corresponding to Pastoral Care in a form that introduces them, and I will try to write more specifically for each subject when I rewrite them later. For example, even in the Aging Ministries included in this book, one book is a subject that will be sufficiently written. However, since I couldn't focus only on that topic, I had a form of briefly addressing the problems.

In the West, Pastoral care is fully settled and useful in seminary or pastoral fields, but in Korean seminaries and pastors, it was considered as an unfamiliar subject, so I started to write an introduction. In the West (especially North America), there are many weaknesses in the process of connecting classroom-only theological education to the field, and attempts to supplement that point

It can be said that pastoral care started from. Of course, it is also true that Korea has brought and considered such vulnerabilities for a long time. It is late, but I think it is a good thing that I am interested in this aspect even now.

In addition to Pastoral Care, C. P. E. (Clinical Pastoral Education, Clinical Pastoral Education) seems to be introduced now, so I think all the contents of it should be gradually dealt with. While studying Pastoral Care at the McMaster Theological School and the University of Toronto in Canada, I was challenged that I did not have in Korea

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in the process of completing two C. P. E., and I felt desperately that such teaching methods were needed.

This book consists of about 50% of the author's experience, 40% of academic theory, and 10% of other contents. However, most of them are considered to be experimental learning.

-Byeongchea Seo



## About the Author

Byeongche Seo

SungKyul University, Korea (B.A)

McMaster University, Canada (M.Div)

Methodist Graduate School, Korea (Th.M)

Graduate Theological Foundation, USA (Ph.D)

Yale University, USA (Divinity, postdoc., 2006)

Oxford University, UK (Wycliffe, postdoc., 2012)

Director of Lay Pastors Ministry Korea (1999-2014)

Former President of PIS, Nagaland India( 2015-2020)

President of Melvin University, Kenya Africa (since 2021)



Dr. Byeong was a National director of Lay Pastors Ministry in Korea. He has opened the Institute in 1999, and was working for Korean churches nearly 15 years with staff members. He had been the founding president of PACE International Seminary, Nagaland India (2015-2020).

Among his credentials are: CPE, Oxford Regional Center (ORC, Wookstock, 1990)

CPE, Whitby Psychiatric Hospital (WPH, Whitby,1991)

Adjunct professor at Sungkyul University (2002)

Vice-chair of Lay Pastors Ministry Theology Association (2008)

Leader of PACE International Fellowship (2013)

Melvin University ([www.mtuken.com](http://www.mtuken.com))

General Editor of IELPM ([www.ielpm.org](http://www.ielpm.org))