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6-1-2015

Developing A Mentoring Relationship for English-Speaking, Korean-American Adventist Pastors

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This ministry focus paper entitled

DEVELOPING A MENTORING RELATIONSHIP FOR
ENGLISH-SPEAKING, KOREAN-AMERICAN ADVENTIST PASTORS

Written by

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and submitted in partial fulfillment of the

requirements for the degree of

Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary

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<u>Date Received</u>: January 31, 2016

DEVELOPING A MENTORING RELATIONSHIP FOR
ENGLISH-SPEAKING, KOREAN-AMERICAN ADVENTIST PASTORS

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

ROBIN W. PARK
JUNE 2015

ABSTRACT

Mentorship For English-Speaking, Korean-American Adventist Pastors
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2013

The majority of ESKAA pastors located in North America, including Canada, are associate pastors at immigrant Korean Adventist churches with attached English ministries. Only 50 of 130 Korean-American Adventist churches have ESKAA pastors. The community of ESKAA pastors is small, and their resources are limited. ESKAA pastors struggle in their ministries due to a lack of experience and guidance. To address the challenge, this doctoral project seeks to build mentorships among the pastors so they can help each other.

A supportive spiritual mentorship is critical for ESKAA pastors navigating their ministerial duties. This project enables a natural, relational process of sharing information. It also establishes the standards for a multi-layered mentoring process over six-months among the pastors.

This project begins by examining both the Korean-American community and this particular immigrant Adventist community. A demographic analysis compares the differing value systems of Korean and American cultures. The section covers the immigrant Adventist community in relation to the ministry background of ESKAA pastors. The review concludes with an evaluation of each group's strengths and weaknesses.

The second section summarizes the biblical and theological foundation for building a mentorship among ESKAA pastors. The discussion covers historical and traditional sources of mentoring leaders, focusing specifically on Augustine and others in the early Church. Additiona lly, there is discussion on the Adventist tradition. Finally, the section examines mentoring as a means of pastoral formation, a key concept in this project.

The concluding portion describes the mentorship pilot program. This initiative explores the following themes: biblical foundation for mentorship, the importance of mentorship, and the benefits of mentoring for the mentor. This pilot program provides content for a future training program to help pastors find their mentors. Thoughtful evaluation is given to the structure, timeline, personnel, and assessment of this proposed program.

Word Count: 295

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INTRODUCTION

I serve in the English-speaking, Korean-American ministry of a Seventh-day Adventist church in Southern California. It has been almost twenty years since I started my ministry. During that time, I have worked with a multitude of ESKAA pastors in many different ministry opportunities. In working with them, I have noticed that many young ESKAA pastors are struggling in their ministries due to a lack of experience and guidance. Upon entry into their local churches, they are often surprised to discover that they are not equipped for the requisite practical day-to-day tasks of administration, leadership, negotiation, and productive interaction with people.

As a result, some pastors, plagued by discouragement and frustration, have made the heart-wrenching decision to leave the ministry. In a survey of 1,000 United States pastors conducted by the Fuller Institute of Church Growth, the discovery was made that: 1) 80 percent of pastors believed their pastoral ministry has negatively affected their families; 2) 75 percent reported a significant stress-related crisis at least once in their ministries; 3) 50 percent felt unable to meet the demands of the job; 4) 90 percent felt inadequately trained to cope with the ministry demands; 5) 70 percent had a lower self-image than when they began their professions; and 6) 50 percent considered leaving the ministry within 3 months of completing the survey.[1]

The survey above was conducted with pastors with ministries in English-speaking congregations. However, pastors serving Korean churches face even tougher challenges.

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[1] James Wind and Gilbert Rendle, *The Leadership Situation Facing American Congregations* (Bethesda, MD: The Alban Institute, 2001).

The Korean churches mentioned here refer to ethnically Korean Adventist churches, including both English-speaking and Korean-speaking congregations. These distinctions will be discussed in more detail in the first chapter. Chief among these challenges are: 1) youth occupy a marginal place in all Korean Adventist churches; 2) there is a lack of interest in ministry among second-generation members; and 3) many ESKAA pastors hired by local churches do not receive full salary and benefits. Unless these problems are adequately addressed, the future of all Korean Adventist churches in North America does not look encouraging. [2]

Several ESKAA pastors have abandoned their ministries in recent years due to those circumstances. For these individuals it is evident they were not happy in the English ministry within the Korean churches. Some of the reasons provided for leaving the English ministry include "inability," "dissatisfaction," "economic unfairness," "occasioned by unfavorable circumstances," "did not see any future as my career," "did not enjoy a small church society," "too discouraging," "burnt out," "lack of sense of achievement as a pastor," "no future," "no financial support," "church nepotism," and "frustrated and angry with youth ministry."[3]

Mentoring Makes A Significant Difference

A steady supply of high quality ESKAA pastors is the key to the successful continuation of the Korean Adventist Church in the future. This need is especially critical during the inevitable transition from a primarily first-generation immigrant congregation

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[2] Won K. Yoon, *Context and Continuity: The Korean Adventist Church in North America and Its Future Generations* (Berrien Springs, MI: Andrews University Press, 2008), 171.

[3] Ibid., 178.

to a second-generation dominant congregation as ESKAA pastors play the role of the mediators. These pastors and their vision, commitment, and influence will determine the direction and shape of the future Korean church. In other words, the well being of ESKAA pastors not only affects their own personal life, but also makes a big difference to the health of Korean churches in general.

However, the recent trend is for a lot of young pastors to either leave their ministries or to transfer out to other ministries. The majority of ESKAA pastors were born in Korea, and they came to North America with their parents at a young age. They usually do not qualify as first-generation or second-generation immigrants, but rather something in between. In Korean, the accepted and qualifying term for these individuals is the 1.5 generation. Members of the 1.5 generation typically have some bilingual and bicultural capacity. It is relatively painless for them to move on to the Korean-speaking senior ministry when they are older. Such an attitude is more evident among ESKAA pastors who came to North America in their teens or college-age years. Their bilingual and bicultural abilities make the shift an easy option. Since the real decision-making power usually lies with the "adult" or Korean-speaking segment of the church, the transition is a tempting allurement.[4] As a result of the perceived increase in prestige and power, few ESKAA pastors see their ministries with the English-speaking members in Korean churches as a lifelong commitment. Instead, the English ministry is considered a steppingstone to the Korean ministry or other more stable ministries, including teaching and administration.

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[4] Yoon, *Context and Continuity*, 173.

So the persisting question is: How can churches help ESKAA pastors stay committed and be successful in their English ministry? There is no shortage of answers. However, most proposed changes would not happen quickly because structural, organizational, and cultural changes require time, patience, and sacrifices. Although these changes must happen, congregations cannot simply wait until a great ministry environment develops.

The most immediate answer leads to a survey conducted by Ron Jensen, the president of High Ground Associates in San Diego, California. While finishing his doctoral studies, he personally interviewed one hundred senior pastors from the largest churches in the country. He found that the one amazing common denominator these mega-church senior pastors shared was that each one of them had at least one mentor.[5] It is safe to assume that those one hundred pastors were not from the same area. They came from different ethnic backgrounds and different cultures. They must have each faced unique challenges in their ministries. However, the fact that each one of them had at least one mentor shows how important it is for each pastor to have mentors in his or her life. The same logic should apply to ESKAA pastors. A mentor will make a significant difference in the pastor's life, particularly when the pastor is faced with difficult situations.

Many pastors in this generation have never had a mentor. Those who have had mentors are apt to state that having a mentor made a significant difference in their ministries and lives. During the heat of difficult situations, many young leaders decide

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[5] Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman Publishers, 1996), 7.

each day—and in some situations, many times each day—whether to quit or to keep going. Frequently, a single "cup of tea" conversation is the watershed point in a person's decision-making process.[6]

Spiritual mentors will challenge their mentees to strike a balance in their lives: between work and rest, activity and intimacy. The mentors will remind their mentees that their true identity does not lie in their performance or their productivity, but in the fact that they are God's beloved children and that they do not need to earn or maintain his favor by their works. Mentors will help their mentees mature by grounding them in their ministries and teaching them to work from a place of spiritual rest. This place is where the acceptance of God is secure and not dependent on what they do or do not do, and where they minister out of a true awareness of who they are, not from an image they project.[7]

Instead of focusing on the obstacles in their ministries where they have little or no control, ESKAA pastors should empower themselves by seeking out mentors who can help their ministries improve and flourish. One of Jesus' main jobs on earth was also developing leaders and multiplying them. When Jesus decided to change the world, He did not begin an institute or school. He concentrated primarily on mentoring twelve

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[6] Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman Publishers, 1996), 7.

[7] Tony Horsfall, *Mentoring for Spiritual Growth: Sharing the Journey of Faith* (Abingdon, UK: The Bible Reading Fellowship, 2008), 23.

followers.[8] After being mentored by Jesus, the twelve disciples were able to endure all manner of hardships and difficulties.

It is "the tutor who stewards a culture that releases the deep spiritual potential into the lives"[9] of God's people, according to Lewis and Cordeiro. Often, pastors are tempted to quick-fix the problems within their churches. They try to change the outside or adopt new practices to fix the problem. However, these pastors will often find that the real problem remains unchanged. Sometimes a church's potential is overlooked because the pastor is too focused on the problems within the church. Lewis and Cordeiro say, "it starts with acknowledging that regardless of how your church looks now, it has billion-dollar potential."[10] Pastors are not quick-fixers. Pastors are culture-growers who truly believe in the full potential of their churches and attempt to shift the culture of the church from the inside-out, not the outside-in. Pastors are also the pillars of a church. When pastors become strong on the inside, they are less affected by the problems on the outside. The most effective way for pastors to develop this internal strength is by seeking guidance from a mentor. This culture-shift approach is critical for ESKAA pastors and will benefit them in several ways.

Benefits To Pastors

There are many professional benefits to participating in a mentorship. Those pastors with mentors have many major advantages in the ministry. A mentee moves from

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[8] Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B&H Publishing Group, 2001), 24.

[9] Robert Lewis and Wayne Cordeiro, *Culture Shift: Transforming Your Church from the Inside Out* (San Francisco: Jossey-Bass, 2005), 13.

[10] Lewis and Cordeiro, *Culture Shift*, 13.

the groping, clumsy trial-and-error learning process to being able to rely on the mentor's track record as a learning process. This presents a major advantage in regard to the amount of time, energy, and financial burden required to get where a pastor hopes to go professionally. Instead of experimenting with the proper course of action, mentees have ready access to relevant experience and wisdom in the form of their mentors. Everything that is not in the manuals is available to the mentee from his or her mentors.

In the process of developing leaders, it is just as critical to keep young pastors on the right track, as it is to get them onto the track in the first place. With a wise mentor's counsel, a pastor is more likely to make the right choice. Without a wise mentor's counsel, often a mentee will choose the shortsighted, unwise, ungodly, wrong answer to a dilemma.

In addition to the benefits of wisdom, there are many emotional benefits. Ministry brings a lot of emotional challenges to pastors. They go through emotional rollercoasters as they empathize and sympathize with their church members when they are sad or happy. They also suffer harsh and critical judgment from people based on their performance. On many occasions they may feel lonely and misunderstood. Dallas Willard says feelings are a primary blessing and a primary problem for human life. People, much less pastors, cannot live without them, and they can hardly live with them. Hence they are also central for spiritual formation in the Christian tradition. In the restoration of the individual to God, feelings too must be renovated.[11] Those pastors with mentors have a feeling of security in life knowing that they are not all alone when life's winds start to blow. A

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[11] Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ* (Colorado Springs, CO: NavPress, 2002), 117.

person is likely to feel vulnerable without someone, besides family, who cares if they live or die. Mentors becomes the safety rope in the middle of the night when pastors feel themselves slipping off the mountain that they are trying to climb.[12] That is one huge benefit of having a mentor in ministry.

Finally, many pastors will find that mentoring represents a mentor developmental benefit. More so now than ever before, growing is not easy. Every pastor has a unique series of struggles, starting from the beginning of their ministries to evolving into an experienced and mature pastor. Personal growth is one of the most frequent results of the mentoring relationship.[13] Personal growth may be apparent in the form of stronger bonds in the family, at church, and between the community of pastors. For many pastors mentoring is the relationship God uses to help them develop confidence that they have made it to the point of being spiritually balanced and healthy pastors.

What Is Mentoring?

Mentoring is a relationship that gives people the opportunity to share their professional and personal skills and experiences, and to grow and develop in the process. Typically, it is a one-to-one relationship between a more experienced person and a less experienced person. The nature of mentorships also requires intent and purpose. This lifts it out of the informal, where a relationship might or might not develop, and puts it firmly into the formal category, where those involved are committed to the relationship. It is based upon encouragement, constructive comments, openness, mutual trust, respect and a

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[12] Biehl, *Mentoring*, 80.

[13] Ibid., 94.

willingness to learn and share. This definition of the relationship between pastors can be

summarized like this: Mentoring is the basic skill of working in a one-to-one relationship

with someone else so that the other person can grow and develop in his or her faith.[14]

This means that mentoring is the "hub" of many fairly similar activities. It can be used in

a number of different directions—for pastoral care, for discipleship, for coaching, for

counseling and for spiritual direction.

The English word "disciple" is a translation of the Greek word *mathetes.*

Originating in Greece, *mathetes* described the act of a student attaching himself to a

teacher for the purpose of acquiring practical and theological knowledge.[15] It is used in

the New Testament to indicate total attachment to someone in discipleship.[16] To be a

disciple, according to the New Testament usage of the word, is to be living in a

relationship with the One who guides. In this relationship, one is to be constantly learning

more about that person, while at the same time living in subjection to Him. The word

does not suggest a rapid conversion into the One, but a slow process by which a follower

is made into a disciple.

A large part of the mentoring journey includes spiritual mentors helping their

mentees create or strengthen their process of becoming disciples of Jesus. Eugene

Peterson says, "Spiritual direction takes place when two people agree to give their full

attention to what God is doing in one (or both) of their lives and seek to respond in

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[14] Horsfall, *Mentoring for Spiritual Growth*, 14.

[15] Colin Brown, *Dictionary of New Testament Theology*, vol. 1 of 4 (Grand Rapids, MI: Zondervan Publishing), 484.

[16] Ibid., 486

faith."[17] Although spiritual mentors are not meant to replace Jesus, having them involved in the process serves to encourage and motivate the mentee to become more like Jesus.

1. Mentoring is a relationship

Mentoring is not primarily a contract, a deal, an agreement, or a legal battle if something goes astray. At its essence, mentoring is a relationship between two people. This point cannot be emphasized enough. This is a relationship in which a lot of the public and even the private masks pastors wear are dropped over time so that mentor and mentee can communicate at a behind-the-mask level.[18] In a mentoring relationship there is a bonding of hearts. There is a commitment of care, of support, of encouragement, and of security.

Every person is different. Every friendship is different. Every mentoring relationship is different. Such a relationship involves two people with different backgrounds, different styles, different fears, different interests, and different ages. These reasons are why not all mentoring experiences are the same. Pastors will learn different things from the strengths of each mentor, and they will find themselves teaching different things based on the individual needs of their mentees.

2. Mentoring Intentionalizes a Relationship

While the relationship itself is a formal arrangement, in action, most mentoring is informal. Simply put, it is two people who enjoy each other and want to see each other

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[17] Eugene Peterson, *Working the Angles* (Grand Rapids, MI; Wm. B. Eerdmans Publishing Co., 2000), 103.

[18] Biehl, *Mentoring*, 24.

win, helping each other over a period of time. Their relationship involves companionship, camaraderie, correction, and simple friendship. This is natural and appropriate.[19]

If mentoring happens on an informal basis, there is no need to formalize it. In the process of maturing, there are points at which spiritual leaders need help at inconvenient times. For instance, a pastor may desperately need to talk through an urgent crisis of mind in the middle of the night. In the typical friendship or relationship, particularly with a person the pastor looks up to, the average person would likely feel uncomfortable calling at two o'clock in the morning. However, if they have discussed and defined the bottom-line focus over a lifetime, a mentor will often tell their mentee that the mentor is the one person he or she can call at anytime, even at two in the morning. Mentors can make it clear that in an emergency situation, calling at any hour is not an inconvenience but a command. Without that clearly defined boundary, the mentee may not feel comfortable calling, even if they are desperate. The mentor must convey the fact that the relationship is one of mentoring and assures them that they are free to call.

The purpose of this doctoral project is to enhance the ministry potential of ESKAA pastors by proposing a strategy to establish mentorships for these pastors. This project attempts to create a mentoring relationship for ESKAA pastors that will foster a community of support and spiritual care. This project not only helps ESKAA pastors navigate their ministerial duties, but also establishes protocol for living as a Christian leader. Entering into a relationship with a mentor would greatly assist ESKAA pastors in navigating the socio-cultural issues that are specific to the Korean-American community.

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[19] Biehl, *Mentoring*, 22.

This project enables a natural, relational process of sharing information, wisdom, and standards by establishing a multi-layered mentoring process among the pastors.

PART ONE

THE MINISTRY CONTEXT

CHAPTER 1

EXPLORING THE CONTEXT OF THE KOREAN-AMERICAN ADVENTIST
CHURCH

The Korean Adventist churches of North America are distributed across twenty-

nine states and four Canadian provinces. The organizational status of these congregations

is varied, depending on the membership size, history, and financial state. The two

communities, the Korean-American community and the Adventist community, are

explored separately and then together from the perspective of ESKAA pastors.

History And Demographics Of The Korean-American Adventist Church

The general session report of the Korean Church Council in September 2006

categorized churches according to their organizational status. Their records indicated

there were seventy-nine organized "churches" (67.5 percent of the total), sixteen

"companies" (13.7 percent of the total), and twenty-two "groups" (18.8 percent of the

total) in June 2006. [20] Over the previous three-year period (from July 2003 to June 2006),

the number of churches grew from 108 to 117, an increase of 8 percent.

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[20] Korean Church Council of North America, *The 9th General Session Report of the Korean Church Council* (Los Angeles, CA: Korean Adventist Press, 2006), 24.

The Korean Adventist Church Directory, an annual publication, reported slightly different statistics.[21] According to the 2005 Directory, there were 113 Korean Adventist churches in North America at that time. Adding the 52 English-speaking congregations or groups that co-existed at almost half of these churches resulted in a total of 165 ethnically Korean congregations worshipping either in Korean or English every Sabbath. In rare cases, combined congregations used translators to worship in both languages simultaneously.

Growth Of The Korean Adventist Community In Recent Years

According to the 2011 Korean Adventist Directory, Korean Adventist churches witnessed a growth to a total of 127 churches since 2005. This is a 12 percent increase over the six years based on the directory from 2011.[22] The growth reflects the inclusion of newly independent, primarily English-speaking, ethnically Korean congregations or groups.

Interestingly, reports from the Korean Church Council show conflicting results for those years. Their records indicate that from 2006 to 2012 there was a decrease in the number of Korean Adventist Churches. This translates to a 23 percent decrease over the six-year period. However, mergers that occurred during that time period explain the decrease.

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[21] Korean Adventist Press, *Membership Directory of Korean Adventist Churches in North America* (Los Angeles, CA: Korean Adventist Press, 2005).

[22] Korean Adventist Press, *Membership Directory of Korean Adventist Churches in North America* (Los Angeles, CA: Korean Adventist Press, 2011).

In terms of actual people and membership records, 2006 began with a total of 15,924 members registered at these churches. This total likely included a small number of non-Korean members who were connected through marriage or friendship. Records indicate that 3,353 people were added to Korean Adventist churches by birth or conversion from 2006 to 2009. The net 27 percent increase in membership over the three-year period may be regarded as a sign of remarkable growth.[23] But 2010 showed a drastic decline of membership. There were only 9,355 members recorded. That is a 41 percent decline. Since then, membership has slightly increased to 10,008 members recorded in 2011 and 12,542 members recorded in 2012. Although the number of physical churches has increased since 2005, membership numbers have drastically dropped since the record-breaking high in 2009. There has been a 21 percent decrease in total membership in Korean Adventist churches.

A Strong Sense Of Ethnic Identity

In recent years, social scientists, including American-trained Korean social scientists, have studied the children of post–1965 Korean immigrants. In their longitudinal study of Korean junior high and high school students in the New York area from 1989 to 1996, Hong and Min found that second-generation Korean adolescents were far more fluent in English than Korean and felt more comfortable conversing in English with their friends.[24] They demonstrated a high level of "Americanization" in terms of English fluency. Yet their closest friends were generally other Korean-Americans. In

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[23] Yoon, *Context and Continuity*, 33.

[24] Joann Hong and Pyong Gap Min, "Ethnic Attachment Among Second Generation Korean Adolescents," *Amerasia Journal* 25, no. 1 (1999): 165.

spite of the high level of "cultural assimilation" in areas such as language fluency and cultural familiarity, these Korean-American youth appeared to have very low social assimilation. In other words, fluency in English did not lead to establishing a wider social network beyond their Korean peers.

In terms of Korean language acquisition, those who attended a Korean-speaking church regularly tended to develop a better command of Korean than those who attended church less frequently. Like other Asian youth who seek to retain the cultural identities of their parents, the Korean-American youth's ethnic identity categorization leaned heavily towards Korean, whether partly or in whole. Approximately 93 percent of the surveyed group identified themselves as Korean. They identified themselves as either Korean (21 percent) or Korean-American (72 percent). On the other hand, only 4 and 3 percent of the youth identified themselves more broadly as American and Asian American, respectively.[25]

Kelly Chong conducted a complementary cultural survey of second-generation Koreans in the Chicago area.[26] Her main interest was to study the role of ethnic churches in forming and maintaining Korean identity among the attendants. She asked college students and young professionals why they were attending their Korean churches instead of other English-speaking churches. Their responses to the question mainly described the social and cultural relevance of church. For these respondents, maintaining social networks with other Korean-Americans and keeping up with the Korean culture and

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[25] Hong and Min, "Ethnic Attachment," 178.

[26] Kelly Chong, "What It Means to Be Christian: The Role of Religion in Construction of Ethnic Identity and Boundary among Second-Generation Korean-Americans," *Sociology of Religion* 59, no. 3 (1998): 259-286.

language were as important as the religious programs. Furthermore, they felt that such cultural concerns were not only important for their own generation but also for their children.

Chong discovered that churchgoers displayed a considerably higher degree of attachment to Korean values and moral standards than did non-churchgoers. It appeared that the Korean-American churches provided a solid sense of belonging and group identity for these young people. In mainstream society, on the other hand, they felt a sense of social marginality.

In a nationwide survey conducted in the early 1980s of some five hundred young Korean Presbyterians, one researcher found that many of them valued their Korean heritage, God, and religion, in that order.[27] But some of the youth also doubted whether they would attend a Korean church as adults. An inverse relationship between the level of education and projected likelihood of future Korean church attendance was apparent. The higher a respondent's school grade at the time of the survey, the more they doubted the prospect of their future Korean church attendance. In the survey, only a small minority expressed attachment to their Korean church. In short, the Korean youth were positive about their ethnicity and spirituality, but not so positive about their church as an institution.

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[27] Helen Lee, "Silent Exodus: Can the East Asian Church in America Reverse the Flight of Its Next Generation?" *Christianity Today* 40 (1996): 9.

Decreasing Membership Of Young Generations

Asian churches in the United States are discovering that despite their growth they are simultaneously losing their children. At an alarming rate, many young believers who have grown up in these Asian congregations are now choosing to leave not only their home churches, but possibly their Christian faith as well.[28] Unfortunately, Korean-American Adventist young people are not exceptions to this trend.

A key issue that all immigrant churches in America face early in development is the costly proposition of developing ministries for all generations at once. This problem is intensified, as children of the immigrant wave become young adults attuned to life in the American mainstream. Both English and Koreans programs must be provided for adults and children in order for a church to experience growth.

Scholars Young Pai, Delores Pemberton, and John Worley from the University of Missouri-Kansas City School of Education have also studied Korean-American adolescents, and they believe a deeper problem exists. "Korean-American young people at the college level are not likely to seek out either Korean or Caucasian churches," they wrote. "[They] may tend to feel uncomfortable in both Korean and Caucasian churches."[29]

As previously mentioned, the Korean Adventist Church has experienced a slight decline in membership in the last decade. The loss of young people in their twenties and thirties is a major contributing factor. It has become one of the most critical issues Korean-American Adventist churches face.

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[28] Lee, "Silent Exodus," 10.

[29] Young Pai, Deloras Pemberton and John Worley, *Findings on Korean-American Early Adolescents and Adolescents* (Kansas City: University of Missouri School of Education, 1987).

General Overview Of The English Ministry

Ethnic churches continue to serve as the focal point of immigrant life for post-1965 Korean immigrants. While approximately 20 percent of the population in Korea is affiliated with Christian churches, about 75 percent of Koreans in the United States are similarly affiliated. Of those Korean Americans, 77 percent attend church at least once a week, a rate higher than any other Asian group except Filipinos.[30] This marked increase in religiosity is motivated by social, psychological, and economic benefits derived from religious membership. The most common social functions of immigrant churches are to provide fellowship, maintain Korean cultural traditions, provide social services for their church members and the Korean community, and provide a place of social status and position.[31] An additional factor comes from the psychological benefits of church affiliation, including a higher degree of life satisfaction for immigrant men who hold staff positions in the church. [32]

Priorities Of The Korean Families Who Have Immigrated

Most Asian immigrant parents, including Korean immigrant parents, focus their concerns on their children's academic success. Confucianism stresses respect for educated people and emphasizes education. Therefore, many Asian parents make their

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[30] Won Moo Hurh and Kwang Chung Kim, "Religious Participation of Korean Immigrants in the United States," *Journal for the Scientific Study of Religion* 19 (1990): 19.

[31] Pyong Gap Min, "The Structure and Social Functions of Korean Immigrant Churches in the United States," *International Migration Review* 26 (1992): 1370-94.

[32] Hurh and Kim, "Religious Perspective," 31.

children's learning a top priority.[33] Most Korean children know what is expected of them in regards to academic performance, even without extensive communication of the terms from their parents. It is as if the only concern of Asian parents is their children's performance in school. Unfortunately, the constant demand from their parents, along with the feelings of guilt and worthlessness upon failure to meet their parent's wishes, often takes its toll on Korean-American youths. This perpetual feeling of shame and obligation is instituted early on in the lives of Korean-American children. As the feelings of guilt progressively intensify over the years, Korean-American children suffer emotionally and are unwittingly victimized by their traditional Korean ideology.

As discussed, another important cultural priority is religion. Korean immigrant families face many challenges in the process of migration and adaptation to life in the United States. The economic pressures that wear upon families in the initial period of adjustment often exert undue strain on familial and marital bonds.[34] The accumulated stress that strains immigrant families and marriages is further complicated by disruption of kinship networks and other sources of social support. Within the disruptive experience of multiple dislocations of geography, culture, and relationship, many immigrant families improvise and turn to religious communities as a pseudo-extended family.[35] Religion has played a singularly important role in the Korean immigrant community in the United

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[33] Eun Young Kim, "Career Choice Among Second Generation Korean Americans: Reflection of Cultural Model of Success," *Anthropology and Education Quarterly* 24 (2009): 224-248.

[34] David K. Yoo and Ruth H. Chung, *Religion and Spirituality in Korean America* (Chicago, IL: University of Illinois Press, 2008), 137.

[35] Ill Soo Kim, *New Urban Immigrants: The Korean Community in New York* (Princeton, NJ: Princeton University Press, 1981), 54.

States from its very inception to the present. In contrast to early immigrants from China and Japan, Koreans immigrated largely as intact families seeking not only a better life for themselves but also the freedom to practice their newly adopted Christian faith. For these early pioneers, the ethnic church functioned as the primary means of social support, cultural maintenance, and political activism surrounding the Korean independence movement.[36]

While church remains one of the most important priorities of first-generation Korean immigrants, ministry geared towards the second- and third-generations has been the most neglected area for many churches. "The Korean church in America, in general, is very busy just trying to survive," says Daniel Lee, a first-generation Korean pastor at Global Mission Church in Silver Spring, Maryland. "It hasn't had enough energy or time to focus on the second generation yet."[37]

<div align="center">Significance Of The English Ministry</div>

A recent study by Pastor Robert Oh surveyed second-generation Korean-American Adventists who are members of first-generation Korean churches in Southern California and found that 80 percent of those surveyed expressed their hope of attending a church where English is the primary language.[38] Most second-generation Korean-American adolescents are attending churches where their parents attend. Their desire to worship in English and their desire to remain connected to the Korean community is one of the reasons why English ministry is important to the Korean Church.

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[36] Bong-youn Choy, *Koreans in America* (Chicago: Nelson Hall, 1979), 130.

[37] Lee, "Silent Exodus," 10.

[38] Ibid., 11.

Therefore, in order to create an environment where Korean-American young people can co-exist with first-generation members, it is important to provide quality spiritual education and training for the younger generations within first-generation churches. Due to the lack of teaching resources in Korean churches, or the decision to conduct services and teaching times in Korean, the quality of spiritual instruction the young people receive often falls short of their needs. "Parents assumed that if you just sent the kids to church through high school, they'd come out being good Christians," Global Mission's Lee says. "We all thought our kids would go to church in college. That was a very naïve thought."[39]

Many first-generation Korean parents in America hope that their children grow up and eventually take over their church.[40] In order to achieve this dream, a steady supply of high-quality ESKAA pastors is the key to the successful continuation of the Korean church in the future. This need is especially critical during the inevitable transition from a primarily first-generation immigrant congregation to a second-generation dominant congregation, as ESKAA pastors will likely play the role of mediator. These pastors and their vision, commitment, and influence will determine the direction and shape of the future Korean church. In other words, an ESKAA pastor's welfare not only affects their own personal life, but also makes a big difference to the health of their local church, in particular, and Korean churches nationwide, in general. This fact emphasizes the importance of the role and presence of the English ministry and ESKAA pastors in Korean churches.

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[39] Lee, "Silent Exodus," 12.

[40] Yoon, *Context and Continuity*, 151.

Ongoing Issues Of The English Ministry

There are several ongoing issues in the English ministry. First, the majority of Korean immigrant churches are still first-generation, adult-centered churches. The immigrant adults generally handle both administrative and financial matters of the church. This unequal distribution of duties inevitably creates tension if the adults remain unwilling to relinquish these responsibilities once the second-generation members are mature enough to take on these duties.[41] Due to the imbalance of power with first-generation members occupying the majority of available church leadership positions and thereby the decision-making capabilities, second-generation English-speaking members rarely feel a sense of ownership and lose the desire to grow into committed church members. As a direct result, many of these second-generation members lose interest in attending church at all.

Second, ESKAA pastors, as a group, are a minority in Korean immigrant churches. A newly established church almost always hires a senior pastor for the Korean-speaking adults first. Only when the church can afford a second pastor do they consider hiring an English-speaking youth pastor.[42] A high percentage of ESKAA pastors are part-time contractors who are paid the minimum by their local church. They are financially unstable and often dissatisfied as a result. The minimal compensation is one of the reasons why many ESKAA pastors do not see their ministries to youth as a lifelong commitment. Instead, youth ministry is considered a steppingstone to an adult ministry or

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[41] Yoon, *Context and Continuity*, 172.

[42] Ibid.

to other careers. If an organization is as good as its leader, no group is more important than ESKAA pastors for the Korean Adventist Church in North America. Unfortunately, however, immigrant Korean churches are sorely lacking in spiritual leadership for their second- and third-generations. The shortage of quality leadership is a pressing issue for the stability of the immigrant churches.

Finally, assimilation to an English-speaking, American church is one consideration for second-generation and later generations of Korean-Americans. There are leaders who assume that it is easy for these immigrant children to assimilate to mainstream churches because they were born or grew up in North America. However, these leaders neglect to address the issue of preserving the culture of the second-generation's parents or grandparents as a basis for their own cultural identity. Sharon Kim states that second-generation Korean-Americans are neither assimilating into mainstream churches nor clinging onto the Korean ethnic churches of their immigrant parents. Rather they are charting a third path by carving out entirely new ethno-religious hybrid spaces.[43] This trend has become an issue for immigrant Korean churches because they hope to retain and attract second-generation Korean-Americans to Korean churches.

Cultural And Sub-Cultural Influences Upon The Community

The people who pass through the doors define their churches. As such, it is necessary to examine the cultural and subcultural influences that affect Korean Adventist churches, particularly in relation to the English-speaking members. All of the following factors currently influence the direction and culture of Korean Adventist churches.

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[43] Yoo and Chung, *Religion and Spirituality in Korean America*, 151.

Generational Gap

A common observation is that each generation has a different overall approach to life—different values and perspectives about career, and even a different expression of its work ethic. Each has different ideas, attitudes and behaviors about work and life. Each handles difficulties and challenges from its own unique perspective, and communicates in its own style and method.

Each new generation has been shaped by the different economic conditions it has faced, the different approaches to parenting and education it has adopted, and the differences in social mores, political philosophies, and religious preferences. So it is natural to see some gaps between the younger generation and the older generation. In fact, the generation gap is not a particularly unique issue to the Korean immigrant community. However, when a language barrier and other cultural differences accompany the generational gap, its negative impact is likely to increase.[44] In that sense, the Korean immigrant community is faced with tougher challenges and problems.

Lack Of Communication

Language is the key to a person's self-identity. It enables the person to express emotions, share feelings, tell stories, and convey complex messages and knowledge. Language is the greatest mediator that allows people to relate to and understand each other. When nuances in spoken language are misunderstood and body language is ambiguous, families experience a meltdown in communication that usually results in anger and confusion. As with many immigrant families, Korean immigrant families often

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[44] Yoon, *Context and Continuity*, 121.

suffer a language barrier. Most Korean-American children, particularly those born in this country, cannot speak Korean fluently. Likewise, most adult Korean immigrants have difficulty speaking English. As a result a lack of communication exists between parents and children, and consequently the problems of the children are easily overlooked and then multiplied over time.

An overwhelming number of youths responded that communication is severely limited between the two generations. Limits on language ability from both sides, with neither first- nor second-generation members being able to speak the other's language very well, makes open communication extremely difficult.[45] This problem is also apparent in the relationship between ESKAA pastors and their Korean-speaking senior pastors.

It is easy to assume that young ESKAA pastors will receive proper mentoring from their senior pastors. However, the large majority of senior pastors in Korean-American Adventist churches are Korean-speaking. These senior pastors were also typically raised and educated in Korea from birth to young and mid-adulthood. They only immigrated to the United States after obtaining some years of ministry experience in Korea. Understandably, on a very basic level, there is a language barrier between these Korean-speaking senior pastors and their ESKAA pastors. As a result, both sides often arrive at the relationship with problems speaking comfortably or fluently with one another.

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[45] Joann J. Hong, *The Korean American Family: Assimilation and Its Toll on the First and Second Generation Relationship* (Brookville, NY: Ling Island University, 1996), 8.

Cultural Differences

The lack of communication is also largely associated with cultural differences between two generations. As children, first-generation Koreans were seldom encouraged to share their thoughts or feelings. They were taught to be obedient to their parents, especially to their fathers. However, most second-generation Korean-American youths are far from passive in front of their parents. In one study, while many high school students replied that they felt close to their parents, about half of the college students interviewed replied they did not feel close to their parents due to a lack of understanding and communication.[46]

The communication problem has its parallel in the Korean Adventist church setting, where few senior pastors are able to speak English fluently. Even on an instinctual level, the few senior pastors who are able to speak English are still very Korean in mindset. They think and behave as though they are still conducting their ministries in Korea. As such, ESKAA pastors rarely open up their hearts to their senior pastors for fear of being misunderstood.

In my role as an ESKAA pastor, I have personally witnessed several instances where a senior pastor simply could not understand their associate pastor's words or intent as a result of a misinterpretation of various cultural discrepancies. On most occasions, those misunderstandings led the senior pastor to falsely identify their younger ESKAA pastor as rude, insincere, lazy, or unfaithful. As for the ESKAA pastors, in most cases

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[46] Hong, *The Korean American Family*, 9.

they felt as though they were unfairly asked to become someone they were not.[47] The ESKAA pastors usually left the experience with the belief that their senior pastors were too authoritative and business-oriented, furthering the rift between these two groups of pastors.

Identity Crises In Second-Generation, English-Speaking Members

In socio-cultural settings, second-generation Korean-American pastors struggle with feelings of minority, marginality, and cultural ambiguity. Since social power is concentrated around Caucasians, Korean-Americans in general, perceive people of Anglo-Saxon descent as the majority. Despite their efforts to fit into the majority, Korean-Americans are labeled as foreigners and minorities due to cultural and racial differences. Pastors, particularly Korean-American pastors, are even further differentiated from the norm because of their profession. As a result of this marginality, Korean-American pastors remain inactive at the local and national organizational levels. They are likely to believe that in these predominantly "white" groups, Korean-Americans will not be able to successfully stake a claim to power.

Thus, because they feel inferior to their "white" counterparts, ESKAA pastors are unable to truly relate to their "American" colleagues. This leaves the ESKAA pastor feeling culturally rejected by both Americans and Koreans. As a result, these Korean-American pastors struggle with bi-culturalism. They are culturally somewhere in the middle.

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[47] Tom Rath, *Strengths Finder* (New York, NY: Gallup Press, 2007), 3.

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These socio-cultural environmental factors promote high incidences of depression in many second-generation Korean-Americans. Additionally, these environmental factors negatively affect the self-esteem of Korean-American pastors in the English ministry and cause them to experience identity confusion or crisis. Consequently, this identity crisis requires them to constantly renegotiate their relation to self, others, and the world in an effort to come to terms with their uncertain identity.

These socio-cultural issues of ESKAA pastors are not only individualized issues, but also more systemic issues with diverse systems. Therefore, in order to more accurately understand the dynamics of stress and frustration among ESKAA pastors, one must consider the system in which they live, such as their family, church, community, and American culture. Each system must be in balance in order for a pastor to function efficiently.

First, Korean-American churches have functioned as the "home, away from home", the central collection center for holding onto one's Korean cultural identity in a foreign land. Church is where first-generation Korean-Americans affirm their identity in the United States. They are not ashamed of speaking Korean in the church; in fact, they are encouraged to continue communicating in Korean by having sermons delivered in Korean by a Korean pastor. They are also free to speak in Korean while fellowshipping with other first-generation Korean-American members.

Second, most Korean-American churches have taken the initiative of teaching the second-generation immigrants and their progeny the Korean language. Whether or not they plan to return to Korea someday, most first-generation Korean-American parents want their children to learn the Korean language. By learning the Korean language, these

parents assume that their children will fully assimilate into the worship services conducted primarily in Korean. This practice also assists second-generation children in communicating with their parents. Not surprisingly, small churches use the Korean language program as a resource to increase their numbers.

The efforts to preserve the Korean identity may have some positive impact on ESKAA pastors searching for their identity as Korean-American pastors, but simultaneously, the strain of confronting the difference between their Korean-American identity versus the wholly Korean identity their elders wish upon them can be the source of confusion and difficulties in dealing with their church members and themselves.

<div align="center">Absence Of Spiritual Leadership</div>

The number of qualified leaders in Adventist churches in North America is dropping. Based on the most recent report, a total of thirty-seven pastors were serving the English-speaking, second-generation members and their children at the end of 2014.[48] This is a decrease by 17 percent from the total of forty-five pastors who were serving the ESKAA population in 2005. Some of them have left the ministry entirely. Others still continue to minister but not to the English-speaking, second-generation members of the Korean Adventist churches.

That is not to say that the churches have abandoned the English-speaking ministry. The majority of the Korean churches provide some semblance of English services for their youth. Some are full-fledged congregations, and others are small

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[48] Korean Adventist Press, *Membership Directory of Korean Adventist Churches in North America* (Los Angeles, CA: Korean Adventist Press, 2014).

informal groups. Accordingly, the quality of English programs may vary widely depending on the size of each congregation, its leadership, and financial ability. Despite these efforts, however, most English programs for the second-generation groups are lacking in such areas as leadership, organization, program, finance, and physical space.[49]

Many Korean-American Adventist churches are understaffed. The senior pastors become so involved with their ministries that they have no time for their younger partners; thus, leaving the young pastors without spiritual guidance.[50] Mentoring is not a top relationship priority for most senior pastors. They may find it easier and preferable to rely on a business-oriented relationship because of the workload that both the senior pastors and the ESKAA pastors share.

As an ESKAA pastor, I have discovered that most of the ESKAA pastors feel that they are not learning from their senior pastors. When young pastors come in to the ministry as interns, their senior pastors are intended to be their mentors. The Adventist denomination has instituted a strong mentoring program for local pastors using that format. However, due to the list of reasons stated above, proper mentoring is not occurring between Korean senior pastors and ESKAA pastors.

ESKAA pastors face complex circumstances. They need a special kind of encouragement and wisdom that comes from others who understand their ministries context and identity. Mentoring is as old as society itself. Through this natural relational process information, wisdom, and standards pass from one generation to another.

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[49] Yoon, *Context and Continuity*, 43.

[50] Brian D. McLaren, "Dorothy on Leadership," *Rev. Magazine* 1 (November/December 2000).

Transfer of knowledge and skill would be most effective if the situation in which it is to be applied was similar to the one in which it was learned.[51]

Young ESKAA pastors are pleading for mentoring. The process of mentoring not only helps them navigate their ministerial duties, but also establishes protocol to live as a Christian leader. Eventually, the spiritual leadership of ESKAA pastors may bring the desired spiritual growth to Korean immigrant churches.

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[51] James G. Greeno and Joyce L. Moore, "Situativity and Symbols: Response to Vera and Simon," *Cognitive Science* 17, no.1 (1993): 49-59.

PART TWO

THEOLOGICAL REFLECTION

CHAPTER 2

LITERATURE REVIEW

This chapter is a comprehensive review of mentorship from the early Christian

church to the history of Adventist mentorship. The early Christian church provides

several models of leadership that have been incorporated into the Adventist model. Both

models are analyzed to prepare modern leaders for the more efficient

Mentoring For Pastors From Early Church Perspectives

The following sections explore the early Christian paradigms of mentorship, both

for the historical value and as a means of tracing the roots of current theories for spiritual

mentorship. The texts provide a foundational basis for a theological understanding of

mentorship and demonstrate practical application in the lives of these early Christians.

These early Christians continue to serve as paragons of mentorship and faithfulness for

believers around the world today.

Five Models Of Spiritual Direction In The Early Church By George E. Demacopoulos

Demacopoulos states that the research presented in the book came from his interest in Pope Gregory I's approach to providing spiritual direction.[1] The book expands upon five different approaches in early Christianity, from Athanasius of Alexandria's birth in approximately 299 to Gregory Nazianzen, born in approximately 329, to Augustine of Hippo born in 356 to John Cassian born circa 360 to Pope Gregory I born in 540.

Athanasius' legend suggests he was raised and educated by a bishop of Alexandria, Alexander, upon a chance meeting. After displaying talent in his education, Athanasius became Alexander's assistant and delegate. At Alexander's death, Athanasius was named his successor in the see. However, he did not ascend to his position without some controversy. [2]

As a result, Athanasius spent a considerable portion of his multiple exiles with both urban and desert ascetic communities.[3] While the ascetics shielded him from his numerous pursuers, the relationship between Athanasius and the ascetics was mutually beneficial. The ascetics obtained a political figurehead to assert their practices were within proper religious protocol, while Athanasius obtained a community to lead.

Athanasius took a hands-off approach to the male ascetics, allowing their elders to shape their spiritual formation. However, Athanasius was a dynamic presence in the

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[1] George E. Demacopoulos, *Five Models of Spiritual Direction in the Early Church* (Notre Dame, IN: University of Notre Dame Press, 2007), ix.

[2] Ibid., 22.

[3] Ibid., 23.

spiritual formation of female ascetics. He regulated both their public and private lives, admonishing laughter and advocating silence. In that sense, Athanasius followed the traditional distinctions between the sexes. However, he did buck tradition when he encouraged his female ascetics to worship with the laity in the city churches.[4]

In terms of spiritual direction, Athanasius praised many ascetic values, going as far as instituting ascetic leadership in the episcopate and encouraging monasticism. However, his views were tempered by ascribing to the clerical model of supervision by advocating for orthodoxy and ordained spiritual leadership. Demacopoulos argues that while his methods were seemingly inconsistent, Athanasius succeeded in bridging the gap between the ascetics and the Nicene church.[5]

Unlike Athanasius, Gregory Nazianzen had a prosperous upbringing. His education culminated in Athens at Plato's academy, where he pursued diverse philosophies. While studying in Athens, Nazianzen made the decision to be baptized. Also of note, he struck up a close friendship with Basil, future bishop of Caesarea.[6]

Basil's inclination to asceticism often clashed with Nazianzen's father's views on orthodoxy and filial duty. Nazianzen could not reconcile himself to either pursuit. Eventually, after many years of attempting to navigate crises between the two opposing forces, Nazianzen settled on marrying the two traditions.

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[4] Demacopoulos, *Five Models of Spiritual Direction in the Early Church*, 35-42.

[5] Ibid., 49.

[6] Ibid., 51.

Nazianzen determined that true spiritual authority could only come from both intellectual and ascetic attainments.[7] He argued that only a member of the upper class could understand what he himself found difficult to understand, further it would take someone who was willing to forego the trappings of the upper class life to demonstrate the necessary piety for a true spiritual leader. By his teachings, Nazianzen paved the way for future leaders to continue connecting the opposing traditions.

Augustine of Hippo's chapter has the first mention of mentorship. As Augustine arrived at his Christianity much later than the typical cleric, he was more critical of any existing traditions for spiritual leadership. He proposed his own qualifications for ordination. Augustine stated that rhetorical proficiency was the most important skill for preachers, and further suggested that while clerical celibacy was advisable he did not prefer monks to take up pastorships. He preferred to convert a schismatic sect, the Donatists, rather than approaching the monks to perform pastoral duties.

Augustine developed several texts, including *On Catechizing the Ignorant* and *On Christian Teaching*, to demonstrate his thoughts on pastoral duties.[8] He additionally taught his subordinate clergy in the basic doctrines, sacrament celebration, and overseeing the dissemination of charity. However, his mentorship extended beyond instruction. Augustine is recognized for having offered encouragement and practical advice to his correspondents.

Unlike his predecessors, Augustine did not attempt to soothe relations between ascetics and clerics. He focused his efforts, instead, on the proper education of clerics.

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[7] Demacopoulos, *Five Models of Spiritual Direction in the Early Church*, 54.

[8] Ibid., 85.

Augustine, himself, adopted many of the ascetic principles during his time with the clerics.[9]

Thought to be a contemporary of Augustine, John Cassian, dedicated himself to clarifying the ascetic community's vision. Cassian's criteria for spiritual leadership involved renunciation, obedience, humility, and spiritual discernment.[10] Cassian implemented the spiritual father/ spiritual disciple relationship in his relationship with subordinate monks. While Cassian is recognized for his consolidation and clarification of monastic traditions, his emphasis on charitable action and responsibility for others made his teachings relevant to the whole world.

All this early Christian history culminates in the life and works of Pope Gregory I in the sixth century. Among other achievements, Gregory fed Rome's poor citizens on a daily basis, revitalized the city's churches and defenses, and reintroduced Catholicism to Britain. However, Demacopoulos argues that Gregory's most important contribution was his definition of Christian leadership that successfully melded ascetic and clerical traditions.[11]

Gregory formally introduced the ascetic tradition to the rest of the developed world. He recognized that the monks could serve the clerical role, while also exemplifying the ascetic lifestyle. In his treatise, *Book of Pastoral Rule*, Gregory provides both spiritual guidance and practical application of ascetic ministry.[12]

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[9] Demacopoulos, *Five Models of Spiritual Direction in the Early Church*, 105.

[10] Ibid., 111.

[11] Ibid., 129.

[12] Ibid., 130.

Demacopolous' text thoroughly demonstrates the historical foundation of spiritual

formation and mentorship. His work is instrumental to placing Augustine into the context

of Christian leadership. The only tradition of spiritual discipline that is not discussed is

the pragmatic tradition. The historical dialogue provides specific examples for use in

teaching mentoring practices to ESKAA pastors.

Augustine As Mentor: A Model For Preparing Spiritual Leaders By Edward L. Smither

Though Augustine of Hippo was briefly mentioned above in the historical context,

an exhaustive examination of Augustine of Hippo as a mentor is necessary to provide the

history behind the development of modern mentoring practices. Smither illustrates the

particularly relevant topic of Augustine's mentorship of spiritual leaders.[13]

The text begins with a first-century examination of Christian mentorship. The first

mentor, Jesus, exhibited the eight characteristics that Smither proposes are the foundation

for the early Christian model of mentorship that Augustine would later adapt.[14] The first

characteristic was Jesus chose to guide his twelve disciples as a group, rather than

individuals. Second, Jesus, while their Teacher, also exemplified the role of disciple by

demonstrating his complete faith and dependence on God the Father. Third, early

Christian mentors handpicked their disciples. Fourth, despite being in a group setting,

Jesus had personal relationships with each of his disciples. Fifth, the relationship was

based on sound teachings, including the words of Jesus, the Hebrew Scriptures, and other

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[12] Edward L. Smither, *Augustine as Mentor: A Model for Preparing Spiritual Leaders* (Nashville, TN: B&H Publishing, 2008), 3.

[13] Ibid., 13.

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early writings. Sixth, Jesus validated his words and teachings with actions, additionally involving the disciples in his miracles and daily tasks. Seventh, Jesus exhorted his disciples to go out to the world and conduct their own ministry. Last, Jesus continued to provide support and encouragement once his followers were established in their own ministries.

Following the analysis of early Christian mentorship, Smither delves into some other leaders who likely provided Augustine with historical modeling of mentorship.[15] Cyprian of Carthage, a mentor from the early third century, administered much like a Roman politician. Cyprian used four methods to mentor: he participated in church councils, corresponded with his disciples in letters, provided books, and disciplined his clergy.[16]

Pachomius of Egypt, born nearly a century later, begin his mentorship by starting a monastery. He is recognized as the father of cenobitic monasticism, whereby he created the first community of ascetics. He employed the structure of the monastery itself as a form of spiritual mentorship (creating structurally repetitive master and disciple relationships), as well as instituting dialogue between teacher and followers and documenting his orders in books. It is evident from his writings that he encompassed at least seven of the eight principles of mentorship.[17]

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[15] Smither, *Augustine as Mentor*, 24.

[16] Ibid., 28.

[17] Ibid., 46.

[17] Ibid., 54.

At the start of Basil of Caesarea's ministry in Asia Minor, he was faced with a corrupted hierarchy in church leadership. Smither suggests that it was difficult to set aside new leaders because the leaders of that time were so immoral. It seems that some of the positions were bought and paid for by their occupants.[18] Basil's first task was to mentor men in the ways of righteous leadership. The strategies he utilized included monastic living, writing books and letters, and holding church councils. He also devoted efforts to develop an environment of peer mentorship, whereby the clergy could assist each other in their spiritual formation if they had no spiritual father/mentor to turn to.[19] Like Pachomius, Basil exhibited seven of the eight New Testament principles of mentoring.

Ambrose of Milan was serving as the governor of his province in Italy, when he was unexpectedly appointed as bishop. He was baptized a mere eight days before he officially took office as bishop.[20] As with the other mentors before him, Ambrose employed the tools of church council participation and writing books and letters to mentor his followers. However, what made Ambrose stand out was his focus on preaching.[21] Additionally, Ambrose was recognized for his approachability and modeling himself after the saints of the Scriptures. He also adopted seven of the eight New Testament principles of mentoring.

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[18] Smither, *Augustine as Mentor*, 55.

[19] Ibid., 72.

[20] Ibid.

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As for Augustine's first mentor, most theologians would ascribe that title to Augustine's mother, Monica. She provided Augustine with his first example of Christian piety and his first knowledge of the continual struggle with temptation. Monica inspired Augustine to "believe that the teacher would be more motivated and effective if he loved the new believer as a brother, a father, or a mother."[22]

Other mentors include his wide circle of friends. Among them are Alypius, Nebridius, Evodius, Ambrose, Simplicianus, and Valerius. Alypius, Nebridius, and Evodius served as peer mentors, while Ambrose was the spiritual father model that Augustine lacked in his personal life. Simplicianus, who also served as Ambrose's mentor, provided the intellectual discourse Augustine needed to persuade him to get baptized. Simplicianus also acted the part of mentor as disciple by asking Augustine for his assistance with theological questions. [23]

Valerius, unlike Augustine's other mentors, was not present during his formative years. In contrast, Valerius was Augustine's predecessor as bishop of Hippo. Valerius chose Augustine to succeed him as bishop of Hippo, and the older man strove to teach his pupil all he could, in the loving manner of a father teaching his son. Valerius encouraged Augustine to use and develop his talents as a speaker, teacher, debater, and writer.[24]

The lessons Augustine learned from each of his mentors are readily visible in his own approach to mentorship. Augustine's arsenal he used for mentoring includes the monastery, writing books and letters, participating in church councils, and personal

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[22] Smither, *Augustine as Mentor*, 100.

[23] Ibid., 100-111.

[24] Ibid., 121.

visits.[25] Each of these tools was supplemented with personal attention and sincere practicality. His approach to mentorship garnered him a following throughout the known world.

Augustine serves as an exemplary mentor whose methods and approach are easily extracted from Smither's book. The author even includes a note for practical application of Augustine's methods in modern times.[26] The book is wholly applicable to the current undertaking as a reference for spiritual mentoring.

Mentoring In The Development Of The Seventh-Day Adventist Church

The following text explores the mentoring practices of the Seventh-day Adventist Church in particular. As this thesis project aims to demonstrate how mentorship may assist in the spiritual formation of a specific ethnic group within this Christian denomination, it is prudent to analyze the historical approach to mentoring in the Seventh-day Adventist denomination. The first recognized leader of the church is Ellen G. White.

Ellen White On Leadership: Guidance For Those Who Influence Others By Cindy Tutsch

Cindy Tutsch writes how Ellen White understood leadership and mentoring in the nineteenth century. Tutsch believes White's view on mentoring made a significant impact on the early development of the Seventh-day Adventist Church.[27] She introduces White

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[25] Smither, *Augustine as Mentor*, 134.

[26] Ibid., 258-259.

[27] Cindy Tutsch, *Ellen White on Leadership: Guidance for Those Who Influence Others* (Nampa, ID: Pacific Press Publishing Association, 2008), 16.

as a life coach who took on spiritual formation and leadership counseling as the objective of her life. Ellen White believed that if an individual could see the depth of the love of God, which was demonstrated best at Calvary, the person would choose to be a loyal follower of Christ. That belief is the framework upon which all of her leadership counsel is based.[28] Through her coaching and mentoring, she sought to focus leaders' efforts in obtaining the knowledge of God through the agency of the Holy Spirit.

During the formation of the Seventh-day Adventist denomination, White continually urged leaders to delegate authority, empower others, and allow others the opportunity to make good choices as well as to make mistakes. She believed these experiences resulted in learning.[29] In this regard, White made an especially strong contribution in her uncompromising empowerment of young people. Though Ellen White did support the traditional mentoring relationship, where experience mentors those of lesser experience, she proposed a different tactic with the youth. In another example of untypical leadership counsel, she urged leaders to take the time to develop a broader relationship with young people. White says,

> Youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor. He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent… Often those whom we pass by with indifference, because we judge them from outward appearance, have in them the best material for workers, and will repay all the efforts bestowed on them. There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds.[30]

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[28] Tutsch, *Ellen White on Leadership*, 17.

[29] Ibid., 20.

[30] Ellen G. White, *Gospel Workers*, 1915 ed. (Washington, DC: Review and Herald Publishing Association, 1915), 211.

Tutsch emphasizes she was unable to find any well-known, contemporary author of leadership theory who lists "time with youth" as an important function of leadership other than Ellen White.[31]

The idea of youth mentorship is very important because this current project is targeted towards ESKAA pastors who are inexperienced and young. If these pastors have mentors in their youth, they will continue to reap the benefits for a longer sustained period of time. And once they have embarked on a successful mentoring relationship, they, in turn, are more likely to become productive mentors to their congregants. Since their main parishioners are youth or young adults, they would be able to draw from their own experience as a guide to mentoring the youth.

While Ellen White did not invent the term "mentoring," she certainly exemplified mentorship by putting it into practice in her daily life. By following her example, ESKAA pastors will discover that mentoring is needed at all levels of leadership. Whether daily routine includes presiding over church board meetings, scheduling visitations and Bible study, or planning church strategies for the next year, this helpful book gives special insight into the life of young leaders. Additionally, the concept of peer mentorship is important for chapter three of this project, which discusses the role of peer mentoring within the community of pastors. In the community of pastors, ESKAA pastors would feel very comfortable to open up because peer pastors are going through the similar experiences. As one of the main focuses of this project is to bring the attention

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[31] Tutsch, *Ellen White on Leadership*, 22.

of ESKAA pastors to the knowledge of God through spiritual formation and leadership

counseling, Tutsch's writings provide a great source of inspiration to the project.

The Role Of Mentoring In Pastoral Formation

This next set of books dissects the role of mentoring relationships in the spiritual

health of a pastor. They validate the pursuit of mentoring relationships. They also provide

the reasons mentorships are vital to the proper spiritual growth of spiritual leaders.

The Potter's Rib: Mentoring For Pastoral Formation By Brian A. Williams

Brian Williams expounds on his theory that mentoring is for pastoral formation

and vice versa. In other words, he believes the requirements for pastoral formation can be

accomplished through the act of mentoring. The book places most of its emphasis on the

requirements for pastoral formation. These include intentionality, as well as analyzing the

amount of time and discipline required from both the mentor and mentee. In mentoring

for pastoral formation, it is easy to recognize that there are many similarities to the work

that pastors accomplish in their everyday ministry. It is essential for pastors to practice

the idea of being mentored as a means of reflecting their spirit, just as it is necessary to

establish a relationship with another person.

There are a few key concepts that this book mentions, the first being pastoral

sapience. This is the wisdom that slowly arises as the Spirit brings areas of a pastor's life

into congruence with one another and with the gospel. Pastoral wisdom is able to

embrace a pastor's spiritual formation, knowledge, theological reasoning about God, the

church, their affections, love of God, as well as their pastoral ministry in response to God.

Proverbs 2 states that the wise will understand "righteousness, justice, and equity, which

are virtues necessary for governing the public life of the community; the wise will find pleasure in knowledge, a guard in understanding, and a watchman in discretion, which are the virtues necessary for governing the private life of the individual."[32] Wisdom is made up of two parts: the knowledge of God and of self.

Another key concept the author mentions is scientia. Scientia refers to the rational knowledge of individual things, whereas sapientia, refers to the "spiritual truth" where one's life is affected in every way possible. "Sapientia is delight in the grace of God, love and worship, gratitude. Sapience is practical and personal, for it turns the believer outwards to God and to other people."[33] Pastoral habitus is the idea of practicing wisdom, a concept of the soul, the mind, affections, and the intellect, which shapes a pastor's life before God and with others. Habitus refers to a person's "habitual way of being," which includes the cognitive, affective, imaginative, and behavioral aspects of who the person is. With that in mind, one can look at pastoral habitus as a way of being, which integrates, or at least introduces dialogue.

Although the book defines what pastoral formation is and gives pastors tools to practice better pastoral formation for one's self; the most integral part of the book is on pastoral craft. This is one concept that is imperative for every spiritual leader, from pastors who are connected within a network to distantly removed pastors whose relation is conveyed by texts that carry their words and stories. "Hauerwas, Gregory, and Fraser introduce us to the relationship that is at the heart of this text: that between a person who

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[32] Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent College Publishing, 2005): 45.

[33] Ibid., 46-47.

is new to the craft of pastoral ministry and a person more experienced and practiced in the art."[34]

Before mentoring for pastoral formation came along, pastors used the traditional spiritual direction and friendship method. This practice attempts to encourage and facilitate the dialogue that leads to pastoral sapience and the formation of a pastoral habitus. The practice of spiritual direction and friendship occurs by pairing a less experienced pastor with a more experienced pastor. The two work side-by-side in a common ministry and discuss their tasks with one another. It is very important to create a careful support system for new ministers while in seminary and immediately after is crucial to continue this process of formation and maturation once they are placed in their ministries.

These steps are necessary because within the first few years of ministry new pastors are forced to state their convictions and beliefs and clarify them to people who are not looking at theology from an academic point of view. Anglican Richard Hooker, the author of Laws of Ecclesiastical Polity, insists that maturity, wisdom, and skill come with time, as young pastors learn to grow into their calling. St. Benedict continuously reminded the priests whom he cared for that their end depended upon their beginning.

> We cannot simply decide one morning ten or fifteen years after graduation to reinvent ourselves as the humble and wise pastor we always envisioned. We have to become that person. And we become that person by making decisions today, and in particular at the beginning of our time in ministry. It is in these years at the end of seminary and the beginning of pastoral ministry that our formation will in fact occur, that patterns will be cut, and that ways of being will be determined.[35]

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[34] Williams, *The Potter's Rib*, 53.

[35] Ibid., 58.

The primary purpose of supervised ministry internship is formation, and this preparation is only made possible through disciplined reflection with a mentor. Pastors are easily adept at looking at but not recognizing their own strengths and weaknesses. Williams has several terms for this phenomenon: spiritual glaucoma, theological stigmatism, relational blindness, and vocational occlusion. Since pastors cannot see themselves, he or she cannot know himself or herself clearly. But when a pastor has a friend who is holding up a mirror and asking the pastor to look, or offers to describe what he/she sees with their eyes, it becomes much more difficult not to look, and much easier to see who the pastor has become.

Many pastors burn out or lose faith due to emotional, spiritual, mental, or geographical skirmishes. Therefore preparation for pastoral ministry is not based on graduation, ordination, conversion or individual will. It is a matter of calling and formation in the presence of others. The pastoral journey usually neither begins nor ends with some glamorous place, but requires the full and deliberate attention of the traveler to a particular place and its people. "Mentoring pastors are pastoral mentors, meaning they are radically for us. They are radically with us."[36]

Mentoring For Spiritual Growth: Sharing The Journey Of Faith By Tony Horsfall

Tony Horsfall's *Mentoring for Spiritual Growth* covers a lot of the basics when it comes to mentoring. While the basics mentioned in the book are covered in several other books, the book's application to this project comes from its definition of mentorship. At its core, mentoring is about a relationship, a relationship in which a mentor helps the

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[36] Williams, *The Potter's Rib*, 62.

mentored to reach his or her God-given potential. This is an experience in which one empowers another by sharing God-given resources. It is also a relational process where a mentor, who knows and has experience, transfers their resources of wisdom, information, experience, confidence or insight to the person being mentored. This exchange facilitates the development and empowerment of the person.

The book also serves as a guide for stimulating and the developing the relationship. Horsfall also writes about spiritual direction in his book. He chooses to use the term spiritual mentoring; since "mentoring" is a word more commonly used and does not hold the same connotation as a term like "spiritual direction". The author explains that spiritual mentoring simply is a relationship between two people for the purpose of spiritual growth. There is a need for many individuals called by God to the ministry to have their hunger satisfied and for the church to be strong enough to deal with the challenges of this new world.

Rick Lewis, an Australian minister interviewed by Horsfall, defined spiritual mentoring as a way of promoting the work of God in the life of another person. He states that this one definition described best what he wanted to do. Rick Lewis states that the desire "to help others experience more of God registers very high on his scale of priorities and aims in ministry." [37] The basic skill of maintaining a successful one-to-one relationship with another person so that they can grow and develop in their faith is the definition of mentoring. The skill translates to many different situations and types of people. It can be used for pastoral care, discipleship, coaching, teaching, counseling and for spiritual direction.

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[37] Horsfall, *Mentoring for Spiritual Growth*, 13.

Horsfall also answers three key questions that often come up in a discussion of spiritual mentoring: who are the people involved, what actually happens in the process, and what is the purpose. Eugene Peterson believes that spiritual direction takes place when two people agree to give their full attention to what God is doing in one (or both) of their lives, and they seek to respond in faith.[38] Mentoring has a definite purpose and goal in mind. Mentoring encourages the participants to respond by sharing their experiences. "Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another person to maximize the grace of God in their life and service."[39]

Dr. David Benner states, "Spiritual direction is a prayer process in which a person seeking help in cultivating a deeper personal relationship with God meets with another person for prayer and conversation that is focused on increasing awareness of God in the midst of life's experiences and facilitating surrender to God's will."[40]

Keith Anderson and Randy Reese also state, "Spiritual mentoring is a triadic relationship between mentor, mentee and the Holy Spirit, where the mentee can discover, through the already present action of God, intimacy with God, ultimate identity as a child of God and a unique voice for kingdom responsibility."[41] Their statement identifies the most important participant in this type of relationship as the Holy Spirit. The Holy Spirit is the true spiritual director and the entity that the whole relationship is dependent on.

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[38] Horsfall, *Mentoring for Spiritual Growth*, 14.

[38] Ibid., 15.

[39] Ibid., 16.

[40] Ibid., 17.

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Further into the book, Horsfall mentions that the purpose of mentoring is to help the mentored discover all sufficient graces of God and to apply this to their specific life situation and calling. This involves the acknowledgment of God's unconditional and personal love for them, the discovery of their special gifts and calling, and the discerning of God's will for their future life and service. This is different than some of the other aspects of soul care. But David Benner describes spiritual mentoring as the crown jewel of soul care.

Background to spiritual mentoring: It sees the Christian life as an adventure, an exciting journey with God. It invites the participants to value and appreciate the inner life and to learn to live from within, from their hearts. It recognizes the presence of God in every part of life and trains the mentor and mentee to come alive to His voice and respond to His activity.

Throughout the book, Horsfall mentions some guidelines that must be considered when it comes to mentoring. Those guidelines include the qualities, skills, and tools needed to be a mentor. The best description that the author gives on what it means to be a mentor is the term traveling companion. As a traveling companion, one is able to provide a safe place, lend a listening ear, offer wise counsel, and most importantly give continuing support.

However, the greatest contribution a spiritual mentor can make in another person's life is to help them awaken to the presence of God, to become aware of what God is doing in their life, and then assist them in answering with a faith-filled response. Benner calls this "soul attunement" and says that facilitating such awareness is the master

goal of spiritual direction.[42] The simple exercise that the author mentions, that can help one to become more aware of God in the world is called an "awareness walk". In this, one simply steps outside-and goes for a walk. The mentee does this intentionally, with a prayer that God will guide their steps and with the desire to meet with Him. During this walk, the mentee is told to "notice what we notice."[43] During this walk, the mentee must realize that reflection may come from anything that grabs their attention or catches their eye. Those who have often practiced this have found their awareness to increase.

Horsfall's main point throughout the book is about relationships. Mentoring is a relationship. He best describes it as a journey and that "what happens along the way really matters."[44] Any memorable journey is where one is able to savor the moment. To begin that journey, a good starting point is "true experience of grace, which then leads to a place of intimacy with God."[45] Once a pastor realizes what it means to be close to God, the desire to stay in that place and to abide in Him is constant and overwhelming. If a pastor can truly accomplish this, then they have successfully reached spiritual maturity.

Mentoring For Pastors: Spiritual Guides To Practice

These final two books cover the techniques and trends of modern spiritual formation, particularly as might apply to ESKAA pastors. Both offer practical knowledge

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[42] Horsfall, *Mentoring for Spiritual Growth*, 55.

[43] Ibid., 58.

[44] Ibid., 121.

[45] Ibid., 122.

and insight that can be utilized by any spiritual leaders. They were instrumental to the creation of the implementation portion of this project.

Mentoring: Confidence In Finding A Mentor And Becoming One By Bobb Biehl

Bobb Biehl clearly explains what mentors do and do not do, the nature of the mentoring relationship, and the most common roadblocks to effective mentoring.[46] He also emphasizes that mentoring is something any one can do, but not everyone should necessarily be a mentor. A successful mentor does not require perfection, and finding a mentor is probably much easier than people think. Biehl says that mentoring relationships can easily add a feeling of extra leadership empowerment to any leaders. Without a mentor, a person often feels underpowered, as if they are not living up to their true potential.[47]

One of Biehl's most important contributions to the current project is providing clarification for what mentoring is and what it is not. He makes a clear distinction between evangelism, discipleship, coaching, and mentoring. Compared to other methods of helping people, mentoring is a more relationship-based approach that is focused on the mentee's agenda, such as goals or problems. In contrast to many other theorists, Biehl particularly emphasizes that mentoring is not discipleship.[48] While the primary goal of discipleship is to teach the spiritual disciplines, the main interest of mentoring is providing support for maturity in all areas of a mentee's life. The essence of mentoring is

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[46] Biehl, *Mentoring*, 28.

[47] Ibid., 74.

[48] Ibid., 30.

to help a mentee get to where he or she is going rather than simply teaching them what he needs to know to develop spiritually.

Another crucial premise discussed in this book is the primary benefits of having a mentor. Biehl states there are three main benefits. They are professional benefits, emotional benefits, and developmental benefits. These benefits were briefly mentioned in the introduction. He examines the benefits to a mentee for having a mentor, but he also contends the mentor tremendously benefits from the mentoring relationship. It is relatively easy to focus only on the mentee's benefits, but mentoring others can be a tremendous blessing for those who mentor other people. This will be further analyzed in Chapter 5.

The most helpful insight of this book was the step-by-step guideline for finding a mentor. Mentees who are teachable, brilliant, and eager may experience great trepidation at the very thought of approaching a mentor to explore a mentoring relationship. One way to dispense of a phobia is to have a clear vision of exactly how to secure a mentor. Biehl indicates what a mentee needs to look for in a mentor, how to approach a mentor, how to be a great mentee, and how to show appreciation to a mentor. He also provides mentors with a guideline in what to look for in a mentee, how to find a mentee and how to approach a mentee.[49] Biehl's very simple, but clear and practical instructions on the topics above were instrumental in designing this project.

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[49] Biehl, *Mentoring*, 100.

Lastly, Biehl states his belief that developing Christian leaders via the mentoring process makes a significant difference.[50] He elaborates, "Entire movements come and go based on leadership. I will never forget when I realized how easy it is to kill the majority of the momentum in an entire movement, such as the Civil Rights Movement or the New Frontier Movement. All it takes is a sudden loss of leadership."[51] Biehl cites that realization as the motivation for dedicating over twenty years of his life to strengthening great Christian leadership through mentoring. He believes that mentoring is the critical tool of Christian leadership development.

This project is evidence of the same conviction as Biehl. His conviction regarding leadership development through mentoring provides the philosophical foundation of this project. As such, the wellbeing and growth of ESKAA pastors will make a significant impact on the Korean-American Adventist churches.

Spiritual Mentoring: A Guide For Seeking And Giving Direction By Keith R. Anderson And Randy D. Reese

Anderson and Reese begin their text with definitions and offer a paradigm for spiritual mentoring.[52] They aim to combine their research, personal testimony, and shared thoughts into this guide for both mentors and their followers. The guide is complete with a checklist under each section as a means to keep track of progress for mentors and

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[50] Biehl, *Mentoring*, 148.

[51] Ibid., 149.

[52] Keith R. Anderson and Randy Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity Press, 1999), 12-13.

mentees[53] Mentees is the term used by these authors, and for the sake of consistency with the text, is used in this literature review.

Spiritual mentorship begins by examining the greatest mentor. The authors encourage patterning one's spiritual development on Christ's life. Like the disciples, mentees must first accept the call to be mentored. Following that, mentees must have a desire to learn more and seek out maturity in their faith, while mentors must be willing to take that journey with their followers.

The authors list nine different types of mentoring relationship, because each mentoring relationship is unique to the participants and their requirements for spiritual development.[54] In that regard, Anderson and Reese propose seven essential elements to spiritual mentoring. First, mentoring is based on interpersonal relationships. Second, spiritual mentorship is autobiographical; mentors should open their lives for close examination by their mentees, and mentees, likewise, should allow their mentor to know the minutiae. Third, the Holy Spirit should be allowed to guide all spiritual mentoring. Fourth, spiritual mentoring must have a purpose. Fifth, active listening is critical to spiritual mentoring. Sixth, there must be an understanding that there is not one type of mentoring relationship that applies to all; each mentor and mentee must forge their own path according to the needs, purpose, and situation of the relationship. Finally, the participants must understand that spiritual mentorship is not limited to the clergy, but is available to all believers.

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[53] Anderson and Reese, *Spiritual Mentoring*, 12-13.

[54] Ibid., 37.

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In order to begin a spiritual mentoring relationship, there must first be an attraction, much like a romantic relationship. However, in a mentoring relationship, there is "a time when one recognizes in another a quality, a faith, a spirit, something that compels or attracts and thus creates a motivation to learn from the other."[55] While either party may initiate the relationship, a mentor may attract mentees by living an exemplary life. A mentee might attract a mentor by being bold and initiating, or by identifying the characteristic they would most like to emulate. Either way, the spiritual mentoring relationship should have clearly defined boundaries and some form of agreement that reinforces the purposefulness of the relationship.

Upon commencing the spiritual mentorship, the next step is to nurture trust and intimacy. Becoming a friend and creating a safe space to speak about matters of the heart. As a spiritual journey is a very private matter, both parties should be willing to share their vulnerabilities. However, Anderson and Reese caution against four major pitfalls for spiritual mentors during this time of relationship formation: the Messiah Complex, the Problem-Solver mentality, the Assembly-Line Syndrome, and the Wisdom Dispenser Approach.[56] Each of these pitfalls places assumptions on the relationship that pre-suppose roles for the mentor and mentee.

Mentees should be aware that they are expected to have an active role in the mentoring relationship. Mentoring does not happen to the mentee, but rather the mentee should have a say in the direction, purpose, and functionality of the relationship. As such, the mentee must be prepared to make investments into any mentoring relationship they

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[55] Anderson and Reese, *Spiritual Mentoring*, 62.

[56] Ibid., 89.

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undertake. And when the spiritual journey becomes difficult, the mentee must be willing to struggle through under the watchful eyes of their mentor.

This leads to the subject of accountability. The mentee must be willing to do the work necessary to advance their spiritual formation, and the spiritual mentor must be willing to hold the mentee accountable for their spiritual exercises, whether it is meditation, worship, reading of the Scriptures, and prayer, or everything combined.

The final effect of a spiritual mentoring relationship is empowerment. "A healthy mentoring relationship should help give you voice to the song God has sung into your life, to liberate the song that has lain dormant or imprisoned in your history."[57] Both the mentor and the mentee should feel closer to each other and to God.

One element that Anderson and Reese neglect to mention is that many of the directives placed on the mentor are also applicable to the mentees. For example, while it is prudent for mentors to avoid the pitfalls discussed in the relationship formation section, the mentees are also wise to avoid the patterns that would initiate such interactions. However, this guide provides the necessary details for a structure approach to modern mentoring relationships that can be applied to ESKAA pastors.

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[57] Anderson and Reese, *Spiritual Mentoring*, 155.

CHAPTER 3

A THEOLOGY OF MENTORING FOR PASTORS

The Scriptures describe the theoretical framework for mentorship. Jesus is the

primary example. The prophet Elijah epitomizes the mentoring relationship with Elisha.

Mentoring For Pastors In Scripture

Having discussed the theology of mentoring from a historical perspective, the

next approach is the scriptural perspective. The Scriptures state that Jesus implemented

many different kinds of ministries when he started his public ministry. However, the

Scriptures make very apparent that Jesus concentrated the bulk of his time on mentoring

the disciples. Developing and equipping leaders were chief among Jesus' primary tasks.

Engstrom discusses how important Jesus thought mentoring the disciples to be:

No mentor ever entered upon a mission as important as that of our Lord Jesus
Christ. It is incredible that He who had at His disposal the very power of heaven
and could have dazzled the angels as well as all mankind, would limit Himself to
twelve humble men and accomplish His ministry through them.[1]

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[1] Theodore W. Engstrom and Norman B. Rohrer, *The Fine Art of Mentoring: Passing on to Others What God Has Given to You* (Eugene, OR: Wipf and Stock Publishers, 1989), 155.

The disciples were not highly educated or exceptionally gifted people. Other than the fact that Jesus chose them, the Scriptures do not reveal anything special regarding their qualities. In fact, their communities may have considered many of the disciples undesirable company. And yet, Jesus was able to change the world with these very ordinary people. The lesson is mentoring leadership does not require great talents or exceptional giftedness.

Robert Coleman provides further commentary on Jesus' choices:

Jesus saw in these simple men the potential of leadership. They were indeed unlearned and ignorant from the world's standard but they were teachable. Though often mistaken in their judgments and slow to comprehend spiritual things they were honest men, willing to confess their need. Their mannerisms may have been awkward and their abilities limited but with the exception of the traitor, Judas, their hearts were big. What is perhaps most significant about them is their sincere yearning for God and the realities of His life.[2]

According to Coleman, the only requisite quality Jesus sought in his disciples was a teachable nature. Their willingness to learn made all the difference in Jesus' mentoring ministry. Jesus started with ordinary men and mentored them to make a significant and lasting impact on the world. By doing so, Jesus also proclaimed how relevant and necessary providing leadership mentoring is in the church, even today.

Jesus Mentored In The Context Of Life

Christ's teachings went beyond simply pouring knowledge into the heads of His disciples. The New Testament gospel accounts describe Jesus as one who taught in the context of life. His disciples learned according to their situation. The corollary for the modern church is pastors are more likely to absorb leadership, administrative, political

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[2] Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1968), 23.

skills and other practical ministry skills in a leadership context more than could ever possibly be learned in a classroom.

Pastors are simply more motivated to learn when they sense a need for the concept or skill to be learned.[3] For example, if a pastor enters a field of service and realizes there is a lack of acquired knowledge or skill for meeting the expectations of the job, he or she is likely to seek additional learning in the area of need. That is exactly how Jesus mentored his disciples on earth. The disciples learned while in the field and matched their education to the context of their immediate needs.

However, it should be noted that Jesus laid the groundwork for the mentoring relationship before dispatching his disciples to the four corners of the world. Jesus modeled and taught them the Law, God's Word. He shared His life and ministry with them. He taught them how to pray. He modeled servanthood and called them 'friends'. He taught them to trust their Heavenly Father for their daily provisions. He gave them the power of the Holy Spirit to carry out their work. Only then, did He let them go into the world.

<div align="center">Jesus Let The Disciples Participate</div>

One of Jesus' main jobs while he was on earth was mentoring leaders and multiplying them. When Jesus decided to mentor leaders, He did not begin an institute or school. He concentrated primarily on training twelve followers.[4] They were students who developed as they heard, observed, and partnered with Jesus as He went about his work

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[3] Albert Bandura, *Social Foundations Of Thought And Action: A Social Cognitive Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1986), 22.

[4] Blackaby and Blackaby, *Spiritual Leadership,* 24.

and life. The Bible provides many good examples, but one of Jesus' miracles is especially

relevant. When Jesus fed five thousand people, the disciples did not just watch Him feed

the people. They were completely involved. Jesus actually instructed them to feed the

people (Matthew 14:16; Mark 6:37). Andrew found a boy with a few loaves and some

fish (John 6:5-9). After Jesus blessed the humble lunch, he broke the bread and fish. Then

he handed the food to the disciples for distribution (Matthew 14:19-20; Mark 6:41-43). It

appears that the bread and fish multiplied mostly in the hands of the disciples as they

distributed it. Only after Jesus had instructed the disciples to collect the leftovers, did

they realize what had occurred (John 6:12-13). The various accounts affirm the idea that

the disciples were participants and partners with Jesus in enacting the miracle rather than

mere observers.

<div align="center">Mentoring Happened In The Relationship</div>

The Bible also provides evidence of Jesus in a supervisory role. The story begins

with a young boy troubled by a destructive, evil spirit. After Christ's disciples failed to

heal the boy, the father appealed to Jesus (Matthew 17:14-16; Luke 9:37-40). Jesus both

reproved his followers and later explained what they needed to be more successful in the

future (Matthew 17:17-20; Mark 9:19, 28-29).

This pattern of interaction between the Master and His followers is also seen in

discussions they held on prayer (Luke 11:1-13), faith (Luke 17:5-6) and prophecy (Mark

13:1-4). It is further illustrated in the language they used to describe their relationship:

Lord, Master, Teacher, students, and disciple (Matthew 10:24-25, Luke 9:49, Mark 9:38,

Matt. 14:28, and John 15:8). The language between Jesus and his followers reflected their positions in the mentorship.

Discipleship primarily involves commitment to a person and living in submission to his or her authority in order to be taught. The person in discipleship is never completely a disciple, but always in the process of becoming a disciple. In this manner, the twelve disciples were selected and nurtured by Jesus. His aim was not merely to gain the devotion and adoration of his followers but also to cultivate their partnership in his work. In contemporary application, Jesus wants all His believers to be disciples. He wants everyone to live as He demonstrated (John 13:15-17, Matthew 28:19-20), and He sends his believers into the world just as He was sent (John 20:21).

The View Of The Apostle Paul On Mentoring Leaders

Following Christ's ascension, the next great Christian leader was Saul of Tarsus, otherwise known as Paul. Paul was immensely concerned with equipping people practically, morally, and spiritually to serve Christ. He was relentlessly involved in supporting, encouraging, and challenging those already involved with ministry. This dynamic of discipleship is shown in the teachings of the apostles who exhorted both leaders to model the faith and believers to imitate their leaders (1 Timothy 4:12, 1 Corinthian 4:15-17, 11:1, Hebrew 13:7). Unfortunately, such exhortation is not as easily adapted to today's society, unless there is a living arrangement where one can closely observe the manner in which another person lives.

What may seem implicit in the earlier passages of Jesus' time on earth becomes quite explicit in Apostle Paul's writings. His letters to Titus and Timothy expressly focus on mentoring. Especially telling are these words to Timothy:

> You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. (2 Timothy 2:1-2)

> "Son" is a key word in this letter. It speaks of an intimate, mentoring friendship.

Timothy commanded Paul's trust because they formed a relationship whereby they worked together, shared together, suffered together and succeeded together. Timothy rose to leadership through an apprenticeship with Paul. Timothy was not the product of seminars, schools, correspondence courses, or conferences. His leadership skills were developed through shared ministry and life experiences with Paul.

When the Apostle Paul wrote Timothy about establishing leaders, he did not tell Timothy to start a school. He told Timothy to entrust the ministry to reliable men able to teach others. Timothy could not do that without first establishing a relationship where he could assess both the ability and the reliability of future leaders. Accordingly, the individuals selected for leadership had to have a close association with Timothy in his ministry. They had to spend time together in the field where Timothy could both observe the ability and reliability of individuals and impart the expectations and skills necessary for leadership.

> Here is another example of how Paul instructed Timothy:

> Guide older women into lives of reverence so they end up as neither gossips nor drunks, but models of goodness. By looking at them, the younger women will know how to love their husbands and children, be virtuous and pure, keep a good house, and be good wives. We don't want anyone looking down on God's Message because of their behavior. (Titus 2:3, The Message)

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In this verse, God is saying it is the responsibility of mature women to model and equip younger women for their journey in life.

The Old Testament provides a good example of a woman who epitomized this model of goodness. The relationship is found in the book of Ruth. Ruth took the initiative to be mentored by her mother-in-law. She was attracted to Naomi's God. A study of these two women also supports many of the different aspects of mentoring covered in this project. In a later book in the Old Testament, Naomi trained her young, beautiful, and newly widowed daughter-in-law, Ruth, to become the mother to a great people, including the future Savior.

A second Old Testament example of mentoring is the relationship between Elijah and Elisha. When Elisha met Elijah for the first time, the younger man was willing to give up his job and his family to go with a man offering mentorship. Elisha killed his oxen and destroyed the yoke. He then distributed the proceeds to his neighborhood. Elisha's acts represented a very serious commitment to the mentoring relationship. The Bible says, "So Elisha returned to his oxen and slaughtered them. He used the wood from the plow to build a fire to roast their flesh. He passed around the meat to the townspeople, and they all ate. Then he went with Elijah as his assistant" (1 Kings 19:21 NLT).

Elisha served Elijah for several years before Elijah ascended to Heaven. On that final journey together, Elijah told Elisha to stay behind three times, but each time Elisha refused to leave his side. Others were content to watch from a distance, but Elisha wanted a close and personal view of what God was about to do in Elijah's life. That final moment between Elisha and Elijah indicates the complete trust and respect that existed.

As a mentee, Elisha wanted to learn as much as he could from his mentor, Elijah.

The Bible describes the story as follows: "Then Elijah said to Elisha, "Stay here, for the

LORD has told me to go to the Jordan River." But again Elisha replied, "As surely as the

LORD lives and you yourself live, I will never leave you." So they went on together.

Fifty men from the group of prophets also went and watched from a distance as Elijah

and Elisha stopped beside the Jordan River (2 Kings 2:6-7, NLT).

These two mentorships demonstrate the vast capacity for good works that comes

from following Paul's advice. One woman became the mother to a line of leaders,

including Jesus Christ, and the other mentee counseled the leaders of Israel. As a fellow

doctoral candidate concluded, "Mentoring has potential for enrichment beyond career

advancement. It has potential for extending and enriching development, career-long and

life-long learning, and improving instruction."[5]

Mentoring As The Primary Task Of The Pastor

In listing the spiritual gifts in Ephesians 4, the apostle Paul delineates one of those

gifts as being a pastor. In fact, in that chapter, Paul is primarily referring to the "people

gifts" that God has given the church. These gifts include apostles, prophets, evangelists,

pastors, and teachers. They are basically clergy gifts. These gifts are given for a specific

purpose. Note Paul's assessment of their role:

> And he gave some, apostles; and some prophets; and some, evangelists; and some,
> pastors and teachers; For the perfecting of the saints, for the work of the ministry,
> for the edifying of the body of Christ: Till we all come in the unity of the faith,

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[5] J. Michael Godfrey, "The Role of Mentoring in the Developmental Experiences of Baptist
Pastors in Texas: A Case Study" (PhD thesis, Baylor University, 2005), 15.

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Ephesians 4:11-13, KJV)

Here, then, are the people gifts that have been given to the church. Verse 13 indicates that these gifts are to endure until the world reaches a unity of the faith, which will be at the second coming of Christ. These clergy gifts are always going to be needed. Verse 12 indicates the purpose of these gifts. According to the King James Version, it appears that these gifts are for the perfecting of the saints, for the work of the ministry, and for the edification of the body of Christ.[6]

It makes clear that the biblical job description of the pastor is one who trains and mentors leaders for their ministries. The New Testament presents pastors, not as performers of ministry, but as trainers of people for their ministries. This is the primary function of the New Testament pastor. However, most pastors consider preaching to be their chief function, and they only focus on their local church leaders. Many ESKAA pastors would likewise concur. Most experienced pastors spend far more time nurturing their own church than mentoring and developing other young, promising pastors.

Mentoring is the best nutrient for growing God's people, but this kind of care for the sake of nurture only causes people to become even more apathetic, in the manner of the Laodiceans. Mentoring and equipping people for ministry are the best diet for every believer. It is precisely because people have not been mentored and involved in ministry that there is so much need for nurture in the church today.

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[6]Russell Burrill, *Revolution in the Church: Unleashing the Awesome Power of Lay Ministry* (Fallbrook, CA: Hart Research Center, 1993), 47.

Verse 13 requires closer examination in order to determine the result of

mentorship. After writing of the purpose of the clergy gifts, the apostle Paul describes

what the church is like when the clergy spiritual gifts are used as God intended:

> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Ephesians 4:13, KJV)

The verse defines one of the greatest benefits of mentoring and equipping leaders

in the church—unity. One of the crying needs of the church is unity. The biblical

prescription to bring about unity is the utilization of the clergy gifts as mentors and

equippers. In other words, the only way to achieve unity is by putting God's people to

work.

> Ephesians 4 goes on to say:

> That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ (Ephesians 4:14, 15, KJV).

These verses state that the object of mentoring leaders is not only unity, but also maturity.

The reason is that when people are actively involved in working for others they grow

spiritually, and it leads them to fulfill the mission God has given to them.

Examining The Process Of Mentorship Between Barnabas And Paul

The Apostle Paul had a clear understanding that he was to become an apostle

when he heard God's voice. The calling was not as a result of man's selection (1

Corinthians 1:1, Ephesians 1:1). Although God himself called Paul to be an apostle,

Paul's acceptance into the apostolic community only came about because Barnabas

agreed to sponsor him (Acts 9:26-30). Barnabas' mentorship of Paul played a significant

role in Paul's development into an influential leader in the early Christian church. Their

relationship began when Barnabas introduced Paul to the apostles in Acts 9, but their

mentoring relationship started in earnest when Barnabas helped Paul reach out to the new

followers of Christ in Antioch (Acts 11:25-26). Later, he and Paul traveled together to

spread the gospel, and Barnabas apparently promoted Paul in the eyes of the companions

(Acts 13:13). Later still, Barnabas challenged Paul over Paul's harsh treatment of young

John Mark (Acts 15:36-38). [7] While this disagreement led to a falling out between the

mentor and mentee, their relationship undoubtedly catapulted Paul into the early

Christian leader he is now recognized to be.

In all likelihood, the mentoring relationship was not new to Paul. As a Pharisee

(Acts 23:6) Paul was accustomed to learning from his elders during his training

(Galatians 1:14). Thus, their relationship seems to have progressed rather quickly.

Barnabas guided Paul by spending time with him and letting Paul observe him interact

with new believers (Acts 11), church leaders (Acts 13), and non-believers at Antioch in

their first missionary journey. During the course of their relationship, the following five

elements of mentoring are clearly visible. These five elements made a great impact on the

development of Paul's leadership within the church.

Sponsorship

Sponsors play a key role in preparing newer employees for success in an

organization.[8] Sponsorship is defined as "a relational process in which a mentor having

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[7] Biehl, *Mentoring*, 33.

[8] Scott Edgar, "A Strategy for Developing Elders at West Evangelical Free Church" (D. Min. Ministry Focus Paper, Fuller Theological Seminary, 1999).

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credibility and positional or spiritual authority within an organization or network relates to the mentee not having those resources so as to enable development of the mentee and the mentee's influence in the organization."[9] Barnabas, Paul's sponsor, had credibility as a leader in the church in Jerusalem (Acts 4:36). In contrast, Paul was a newcomer who had a reputation as a fierce persecutor of the church. The disciples had even feared him when he was Saul (Acts 9:1-2). Barnabas persuaded the disciples to accept Paul. And Paul won them over by preaching boldly in the name of Christ (Acts 9:28). Barnabas' sponsorship paved the way for Paul to serve in the church.

Initiations

Burgess describes initiation as the spring season of the mentorship process. Initiation is the time when people get to know each other and develop personal chemistry as they engage in a work assignment. In this phase mentees are exposed to various workplace challenges and are "assisted in learning the ropes of organizational life and in preparing for advancement opportunities."[10] In Paul, Barnabas found a worthy person to impart his ideals. In Barnabas, Paul most likely saw a man with an open heart, who willingly gave to others. Barnabas' example may serve as an explanation for Paul's later practice of regularly investing in younger leaders like Timothy and Titus.

The example of the relationship between Barnabas and Paul, also directly in parallel with Jesus and His twelve disciples, demonstrates that the mentor should take the initiative to seek out the mentee. The Bible does not say what Paul was doing in Tarsus,

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[8] Biehl, *Mentoring*, 33.

[9] Kathy E. Kram, "Phases of the Mentor Relationship," *Academy of Management Journal* 26 (1983): 614.

but Barnabas recognized Paul's teaching ability and called him to serve. Barnabas took the initiative and helped Paul grow into a key leader in the early Christian church. Paul many have been lost or delayed as a contributor to the rapid expansion of Christianity if Barnabas had not taken the initiative to recruit him to teach in Antioch.

Cultivation

The cultivation phase is a time when initial impressions are tested against reality. Emerging leaders often feel strengthened and are later amazed by how much they have accomplished; senior leaders feel the satisfaction of knowing that they have positively influenced a younger colleague. It is during this time that mutual trust and respect develop between mentor and mentee. This pattern is easily visible in Paul's first missionary journey.

Barnabas was the senior leader on the first missionary journey. He was a leader in the early days of the church and is mentioned first in the list of leaders at the Antioch church (Acts 13: 1, 2, 7). As they traveled, Barnabas was willing to assume the risk of letting Paul speak in Cyprus. Paul justified Barnabas' faith in him by appropriately responding to the challenge of a false teacher, even calling a curse on the false teacher. The positive speech caused the proconsul of the region to believe the teachings of the Lord (Acts 13: 9-12).

The important lesson that should be learned at this stage is that the mentor should give the emerging leader opportunities to lead while keeping a watchful eye. Should Paul have faltered, Barnabas would have been there to pick up the pieces without jeopardizing the new Church's mission.

Separation

Separation in the mentoring relationship brings significant change to both the mentor and mentee. In most instances turmoil arises that upsets the balance of the relationship in the cultivation stage.[11] The mentor and mentee become aware that they are no longer benefiting each other.

Barnabas and Paul separated over the role John Mark should play when they decided to return to the missions where they had preached the gospel (Acts 15:36). Barnabas wanted to take Mark on the journey with them, but Paul was convinced this was not a good idea because Mark had abandoned them during their first journey. During the initiation or cultivation stage of the relationship, Paul as a mentee would have most likely deferred to his senior leader and mentor, Barnabas. At the separation stage Paul, as the now experienced mentee, no longer needed to look to his mentor for guidance. Instead, in this stage Paul viewed his mentor as a peer whose advice he could dispute (Acts 15:39). Burgess mentions that separation refers to a "psychological separation, not rumination of the relationship. The mentee may no longer feel helped; the mentor may no longer feel able to help."[12]

The conflict over Mark may have finally convinced Barnabas that he no longer had anything to offer Paul and that it was time to take on a new mentee. While the Scriptures do not provide details, a reader can infer some tension in their separation. They may have been able to avoid all conflict by parting ways sooner.

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[11] Leonard Burgess, "Mentoring without the Blindfolds," *Employment Relations Today* 21, no. 4 (1995): 440.

[12] Ibid., 442.

Although feelings of loss and anxiety may accompany the termination of a mentoring relationship, amicably parting before the relationship goes sour is advisable. Separation does not necessarily need to signal the end of a relationship but an opportunity to redefine the mentor and mentee relationship.

Redefinition

In the redefinition stage, the mentor and the mentee recognize a shift has occurred, and their previous mentoring relationship is neither needed nor desired. In Kram's research, most of the relationships studied reached friendship despite the individuals having infrequent contact or opportunities to support each other.[13] Burgess writes, "the partners decide on the course that their relationship should take."[14]

Even though Barnabas and Paul were no longer mission partners, they redefined their relationship as colleagues working in different locations. A sign of this redefinition in the relationship may be found in 1 Timothy 4:11 where Paul asks that Mark come to him because he is useful to Paul in the ministry. One can imagine that Paul saw the wisdom in Barnabas' decision to invest in Mark and gratefully remembered being the recipient of Barnabas' mentoring relationship.

Mentoring In The Community Of Pastors

The concept of mentoring in a community of pastors is not new. Jesus had a built-in support group with His twelve disciples. Jesus' relationship with Peter, James, and John made the mutual support even more demonstrable. He sought their support during

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[13] Kram, *Academy of Management Journal*, 608.

[14] Burgess, *Employment Relations Today*, 442.

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some of the more pronounced crises in his life. For example, He took them with Him onto the mountain to pray as he agonized over what lay ahead in Jerusalem (Matthew 17:1-13). He also wanted them near him as he agonized in prayer in the Garden of Gethsemane on the night just before his arrest (Matthew 26:36-46).

Utilizing that kind of support group also occurred in the early church during periods of severe persecution. The leaders encouraged one another as they faced the perils of life (Acts 4:32-37). Likewise, when ESKAA pastors learn to embody the spirit of God in their lives and their relationships, God can work wonders in their lives. In turn, the overflow benefits their congregations.[15] Additionally, the community of pastors provides a model for groups within a congregation. The continued propagation of mentoring groups enhances all the individuals and strengthens the church as a whole.

The Role Of The Community Of Pastors: Feeling Safe And Being Vulnerable

"My God, My God, why have you forsaken me?" (Matthew 27:46). This heart-wrenching utterance was the loneliest and most desolate statement in the history of the world. Jesus, the Son of God who only days before said, "I and my Father are one," (John 10:30) felt completely alone and rejected, not only by those he came to save, but also by God the Father. No matter how misunderstood or isolated pastors may feel as leaders, they will never be able to completely understand the isolation that Jesus experienced on the cross.

However, part of the glory of the gospel is Jesus understands a pastor's loneliness in a way far deeper than one can imagine because of His sufferings. Despite every

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[15] Charles H. Chandler, *Minister's Support Group: Alterative to Burnout* (Nashville, TN: Convention Press, 1997), 43.

pastor's persistent despair that no one else in the world can know or understand what he or she is going through, Jesus does. Whether or not physical ailments accompany the mental anguish, pastors often suffer emotionally and spiritually in their leadership responsibilities. They are likely to feel lonely despite, and even because of, all the people around them. They may call it positional distance or blame others for the isolation, but loneliness is often an element that accompanies leadership. It is a state they may invite upon themselves. [16]

In response to the stress, leaders have varying methods of defending themselves from the barrage of stressors. Some leaders become withdrawn and build a fortress that does not allow anyone inside their emotional struggles for fear of appearing weak. Others pursue sexual escapades or pornography to find solace for their inner discontent. And still others grasp at external perks of money and the status it can buy, while some continually pursue other jobs. Many of them become defensive and irritable if they feel unappreciated for all of their hard work.[17]

Pastors must decide how to deal with the feeling of loneliness while surrounded by people. If loneliness is inevitable in leadership, these pastors must decide how to cope with their feelings in ways that are not destructive. They must figure out how to cope with their own struggles in ways that are healthy for those they lead and not just as a way of meeting their own needs The global community of pastors is one of the best resources pastors can utilize, a safe haven where a pastor can share his or her struggles and be

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[16] Robert A. Fryling, *The Leadership Eclipse: Shaping How We Lead By Who We Are* (Downers Grove, IL: InterVarsity Press, 2010), 118.

[17] Ibid., 121.

understood. The spiritual life cannot and should not be lived in splendid isolation. It needs to be grounded in the reality of relationships with others. Robert Bellah says, "We never get to the bottom of ourselves on our own. We discover who we are face-to-face and side-by-side with others in work, love and learning."[18]

This type of learning is referred to as group mentoring. Group mentoring often happens when a small number of people seek out greater spiritual intimacy. In these situations an informal setting provides a place of relaxation that encourages open and honest sharing. Mentoring in small communities is perfectly suited to the needs of younger, postmodern generation pastors because they value relationships deeply and want to be connected with others in their unique struggles as pastors. They long to be accepted for who they are, to be authentic and real. They are comfortable with ambiguity and not afraid of mystery.

One spiritual mentor who has pioneered the use of small groups in this way is Sister Rose Mary Dougherty. She reins in both facilitators and potential participants in the process of spiritual direction, and then arranges monthly meetings of the group. She describes the process like this:

> Group spiritual direction is grounded in mystery. We use a very simple process which honors and supports this grounding; silence, the sharing of a participant, silence, response from the group, silence. We repeat the process until all individuals have had time for sharing and response from the group. We add a few minutes on at the end to reflect on our time together.[19]

A warm and accepting group with a focus on spiritual mentoring can provide healing and a sense of belonging during a stormy time in a troubled pastor's life. How

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[18] Robert Bellah et al., *Habits of the Heart* (Minneapolis, MN: Winston-Seabury Press, 1982), 79.

[19] Rose Mary Dougherty, *Group Spiritual Direction* (Mahwah, NJ: Paulist Press, 1995), 35.

might such a community come into being? Initially someone who feels the need for this type of gathering may start the group, and those pastors who share a similar desire for spiritual accompaniment and are willing to support others prayerfully on their journey may join and continue the project.[20] A group like this needs a high degree of trust and oneness of purpose, so agreeing to a group covenant from the very beginning must be a priority. Group members must fully commit themselves to an honest relationship with God, wholehearted participation to the group process though prayerful listening and response, and opening their spiritual journeys to the analysis of others.

<center>Being Shaped In A Community Of Support</center>

Leaders are not shaped in isolation. Leaders are shaped in and by their community. Leaders cannot be separated from the formative processes of the community. God deliberately and intentionally shapes the leader's heart through the community. The subplot of community played itself out in each biblical leader's life.

Nations and movements emerged and were nurtured as a result of the community dynamics at work in the following four biblical heroes. Moses sought to establish a nation where he could finally be at home. David overcame the early views of his family's origins and his advisors' pessimism about his limited potential to create a community between the clans of Israel, and he forged his people into a powerful nation. Paul used community building (planting churches) as a primary strategy for spreading the faith.

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[20] Horsfall, *Mentoring for Spiritual Growth*. 108.

Jesus revealed to the world that community lies at the heart of the universe and in the very nature of God Himself.[21]

Many young pastors face some entirely different sets of questions in ministry than those they had been trained to deal with in school. They eventually run out of answers and feel the necessity for direction. McNeal gives a good example of a young pastor named Tony who had the same issue, but was able to form a successful community of support.

> Tony dialed up a few of his school buddies that had wound up in similar ministry situations to his. He found that they were all struggling just like him… Once a month for several months thereafter, the group got together to think out loud, hammer out new ministry approaches, and run ideas by one another, before they released them to their congregations for consideration. Everyone was equal in the group. Biases and assumptions were challenged through this peer-mentoring process. Something else happened. As the learning cluster became a community, personal dimension began to develop between the group's members. Eventually the support system included the wives. Some of the couples even vacationed together. [22]

A critical intellectual capacity for twenty-first century leadership success is the ability to build knowledge together with other colleagues. Academic, conferential, and self-guided learning must be supplemented through a peer mentoring process for debriefing life and ministry experiences.

This process of an intentional learning community is exactly what Jesus established with the first apostles. The leaders of the movement were trained to share and discuss what they had encountered together. Jesus performed the role of learning coach

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[21] Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass, 2000), 115.

[22] Ibid., 130.

during the early days. The Spirit took up the role when Jesus ascended in the book of
Acts. [23]

Peter, for instance, participated in all three Pentecosts. After the Samaritan and
Gentile Pentecosts, he returned to Jerusalem to confer with the other apostles. This was
not so he could stand trial and defend his activities. Peter had to get back to his learning
community to make sense of what he had experienced. Was there anything he had missed?
What could he have done differently? What were the implications for the movement? The
critical conference, mentioned in Acts 15, was informed by these earlier discussions.

Four Areas Of Mentoring For Pastors

Gregory of Nazianzus theorized four main elements are necessary for the proper
formation and preparation of leaders. He believed he had to explore these principles
himself before he could commit himself honestly to the pastoral care of others.[24]
Although he wrote more than 1600 years ago, Gregory's four-fold emphasis is still a
useful guide for pastors—no matter their age or time in ministry, their unique struggles or
particular situations. Since mentoring is a great tool for the spiritual and practical growth
of pastors, the four areas are also great subjects for describing the mentoring process of
pastors. The following sections discuss those four areas.

Spiritual Formation: Growing As A Follower Of Jesus

Pastors can hardly call others to the path of holiness and sanctification without
first having walked that way themselves. Having been called to set an example for others

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[23] McNeal, *A Work of Heart*, 131.

[24] Williams, *The Potter's Rib*, 28.

in life, faith, speech, and purity, Gregory counsels that pastors "should be of such virtue, so simple and modest, and in a word so heavenly, that the gospel should make its way, no less by their character than by their preaching."[25] In order for pastors to be the spiritual leaders in their churches, they must experience spiritual growth through spiritual formation.

Since mentoring promotes full surrender to God so He may work miracles in the life of another, all pastors can greatly benefit from spiritual mentoring. Spiritual mentors will challenge their mentees to develop a balance in their lives between work and rest, activity and intimacy. Spiritual mentors will remind pastors that their true identity does not lie in their performance or their productivity, but in the fact that they are God's beloved children and that they do not need to earn or maintain His favor by what they do. Spiritual formation through mentoring will show pastors how to let their being become the ground of their doing. Mentoring would also teach them how to work from a place of spiritual rest, where they know their acceptance with God is secure and not dependent on what they do or what they do not do, and where they minister out of true awareness of who they are, not from an image they project.[26]

The objective of spiritual formation is to encourage pastors to hear God for themselves. Spiritual mentors help pastors train their hearts to recognize the whisper of divine love, and they should continually challenge their mentees with the question, "What is God saying to you?" to assess the mentee's progress in spiritual formation.

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[25] Gregory of Nazianzus, *In Defense of His Flight to Pontus, and His Return, After His Ordination to the Priesthood, with an Exposition of the Character of the Priestly Office* (Grand Rapids, MI: Eerdmans, 1974).

[26] Horsfall, *Mentoring for Spiritual Growth*. 25.

Pastoral Calling: Becoming A Confident Leader In The Ministry

God shapes the heart of the leader through the call to ministry. This call, divinely orchestrated, sets apart the leader for a special task. God's part of the call dynamic is to initiate, guide, position, and intervene. The leader's part of the call scenario is to hear, respond, search, and order or reorder life. This call is a mystery. The event begins and ends with God, but loops through a very human individual. It is personal, but bigger than the person. The call both comes out of the individual person as well as shaping the called individual. The call pairs "being" and "doing" components. The call involves a relationship at its core, not just a function or task, though it carries clear "task" components.[27]

Call recipients understand that God has a very special claim on their lives for exceptional purposes. This awareness goes beyond a general sense of feeling purposeful or significant. Clearly God wants all people to experience a purpose-filled life. Those who believe they have been called understand that they have committed their lives to God's service, to be in His employ for the efforts of accomplishing His agenda.

The call experiences of the following four biblical heroes afford some glimpses of the God whose call they heeded.[28] Moses revealed God as deliverer and redeemer. David depicted God as shepherd and king. Paul's life experience captured God as an entity on a mission to provide global grace. Jesus supremely demonstrated a personal God intent on establishing a relationship with His people, taking the initiative to restore intimacy with

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[27] McNeal, *A Work of Heart*, 95.

[28] Ibid., 97.

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His children, and overpowering the enemies that threaten to keep His people estranged from Him and from one another. These examples teach that leaders whose hearts are shaped by a call reveal something about God through their life message.

These biblical leaders were recruited by God and set aside for His special purposes. God's assignment involved these leaders' serving His people and expanding His influence on the earth. God Himself placed these leaders where He could best leverage His efforts through them. He drew others into the leaders' life works, and these people supported their leaders in a variety of ways. In each case, the leader's personal goals and ambitions became inextricably linked to the realization of his call. Yet the call involved far more than their personal stories. They lived for more than themselves.[29]

It is tough enough to serve as a Christian leader with a call. Without such impetus, the choice constitutes cruel and unusual self-punishment. Every pastor needs to nail down his or her call. Mentors would undoubtedly help newer pastors in finding their calling and becoming confident leaders in the ministry.

Theological Reflection: Laboring To Construct The Ministry Around A Biblical And Theological Core

The pastor has no other role than to lead people back to God and to "give wings to the soul." To fulfill that role, and in order not to lead people somewhere other than to God, the pastor's words and actions must be biblically and theologically determined at their very core.[30] Theological sloppiness or laziness only too easily confirms people in their dogmatic error and leaves them bound by erroneous and unexamined notions of God

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[29] McNeal, *A Work of Heart*, 99.

[30] Williams, *The Potter's Rib*, 35.

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and by the false dogma of others. Therefore the pastor must be a theologian, one who reads and thinks from Scripture and to Scripture in a disciplined and habitual way.

Ministerial theology is reflective faith as practiced by trained pastors and teachers in Christian churches. At its best, it uses tools ordinarily available through some kind of formal course work—a working knowledge of biblical languages or at least an ability to use concordances, commentaries and other printed helps; a historical perspective on the developments in theology through the ages; and keen systematic thinking that involves recognizing inconsistencies among beliefs and bringing beliefs into coherence with one another. Through the mentoring relationship with more experienced and knowledgeable pastors, those tools can be sharpened and enhanced.[31]

Knowing that people very often live from their ideas and images, both inchoate and articulate, the careful pastor will endeavor to assist each person according to his or her needs and abilities. Living and pastoring theologically, therefore, is an act of love on behalf of the pastor for his or her congregation.

Practical Pastoral Skills: Dealing With A Pastor's Daily Responsibilities

Many often wonder what it is that pastors do, whether there is a job description, and whether there is a biblical job description. The answers can be found in the ministry of Jesus. The New Testament account reveals that Jesus did five things: (1) Jesus built His relationship with His Father, (2) He preached the gospel of the kingdom of God, (3) He met the needs of people, (4) He made disciples through the power of the Spirit, and (5)

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[31] Stanley J. Grenz and Roger E. Olson, *Who Needs Theology: An Invitation to the Study of God* (Downers Grove, IL: Intervarsity Press, 1996), 31.

He gave His life as a sacrifice. These are the elements of a true biblical ministry.[32] Those five requirements demand that pastors perform some practical tasks, including developing the pastor's skills in both public and private ministry: preaching, teaching, counseling, encouraging, equipping, and the like.[33]

Pastors face complex circumstances in their daily ministry. They usually seek out some special kind of encouragement and wisdom that comes from those who understand their ministries context and identity. Mentoring is as old as society itself. Through this natural relational process, know-how and standards pass from one generation to another. Transfer of knowledge and skill would be effective when the situation in which it is to be applied is similar to the one in which it was learned.[34]

Mentoring for pastors not only shows how to start or reignite their ministries, but also shows how to live as a Christian leader. For inexperienced pastors, mentoring demonstrates how to live a life. A spiritual mentor is someone who has experienced what the pastor is currently experiencing, and who is willing, by example, to help the pastor be what he or she wants to be. The main purpose should be to encourage one another to depend upon God.

Mentors provide many meaningful aspects of friendship: a warm smile and a hug upon meeting, a listening ear, prayers over problems, invitations into their churches, a card in the mail, an unexpected phone call, the feeling of acceptance, love, and feeling valued. A pastor's experiences with godly mentors who come alongside to love and teach

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[32] S. Joseph Kidder, "The biblical role of the pastor,*" Ministry Magazine* (April 2009): 19.

[33] Williams, *The Potter's Rib*, 38.

[34] Greeno and Moore, *Cognitive Science*, 49-59.

by example are absolutely critical for his or her growth. Spiritual mentors encourage, teach, counsel, and guide their mentees into an incredible relationship with the Lord. The spiritual mentor's expertise will offer many great blessings to many inexperienced pastors.

PART THREE

PLAN, IMPLEMENTATION, AND EVALUATION

CHAPTER 4

GOALS AND PLAN

This chapter demonstrates how a mentoring relationship benefits pastors who

desire to experience personal and spiritual growth. The first two sections lay out biblical

teachings and the goals of mentoring. Next, various arenas are suggested to provide

pastors with ideas on where to find their mentors. The last two sections facilitate finding

mentors for the previously discussed population of ESKAA pastors by identifying the

step-by-step process. These sections also offer information about how to mature a

mentoring relationship and how to thoroughly evaluate the mentoring relationship

through follow up and closure.

Theological Implications Of Mentoring Pastors

The idea of mentoring pastors appears several times in the Bible. There are many

stories in the Bible that demonstrate the importance of mentoring leaders for the kingdom

of God. The previous chapter examined the mentoring relationship between Jesus and His

disciples. The relationship between Barnabas and Paul was also mentioned. The story of

Elijah and Elisha is a good example of a mentoring relationship, too. Since the examples

from the Bible have been presented, the following sections will discuss how mentoring

relationships between pastors can help ESKAA pastors grow and enhance their ministries.

Biblical Study On Mentoring As A Pastoral Formation

Mentors nurture mentees' souls. Mentors shape mentees' characters. Mentors call

their mentees to become complete men, whole men, and, by the grace of God, holy men.[1]

The Bible puts it this way: "As iron sharpens iron, so one man sharpens another"

(Proverbs 27:17). Jesus demonstrated the extraordinary power of mentoring relationships.

He chose His disciples because He knew that His greatest impact would come from daily

living side-by-side with handpicked men. Jesus' disciples had the privilege of being

known and understood by the Son of God as they were spending time with Him. The

following statement from Hendricks tells how important it is to be known by others:[2]

> There is no substitute for knowing and being known by another human being.
> There is no other way to experience what deep down we really want as people –
> to be heard, to be understood, to be affirmed, to be valued. God has put into each
> one of us a longing to be significant, to feel that our life counts. Yet countless
> men feel inadequate and insecure, no matter how much talent they may possess.

The reason why many people feel insecure about themselves is because they hear

negative things about themselves from different sources. Nouwen states there is a war of

two voices in the world. One voice says, "You are my beloved. On you my favor rests."

It is certainly not easy to hear that voice in a world filled with voices that shout: "You are

no good, you are ugly; you are worthless; you are despicable, you are nobody"—unless

you can demonstrate the opposite. These negative voices are so loud and so persistent

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[1]Howard G. Hendricks and William D. Hendricks, *As Iron Sharpens Iron: Building Character In a Mentoring Relationship* (Chicago, IL: Moody Publishers, 1995), 19.

[2] Ibid., 24.

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that it is easy to believe them.[3] One of the roles of a mentor is to help the mentee to hear

the voice that says, "You can do it," "You are beloved by God," and "I believe in you."

Every pastor needs another person—someone he or she respects—to cheer him or

her on through difficult times. Pastors need that because of the ceaseless onslaught of

negative messages telling them that they are nobody. That is why God gave His voice to

Jesus in Matthew 3:17, "This is my son, whom I love, with him I am well pleased." The

biblical idea of mentoring is to help mentees hear the loving voice of God. That is the

biblical foundation of mentoring for pastors.

The Importance Of Mentoring In The Personal Growth Of Pastors

Every pastor needs a mentor. No matter what stage of his ministry he is in, he

needs someone to guide him. Various organizations use the mentoring process to make

people better at what they do. Human beings learn best when there are other people who

can help focus their lives and ministry. The Bible says, "Get all the advice you can and be

wise the rest of your life" (Proverbs 19:20).

God always uses a matrix of influences to carry out the process of conversion.

Likewise, he always uses matrices of influences to help believers mature in Christ. A

mentor can play a vital role in this maturity matrix.[4] God intends that His followers

develop under the helpful influence of seasoned believers. Hebrews 13:7 says,

"Remember your leaders, who spoke the word of God to you. Consider the outcome of

their way of life and imitate their faith." That is a mandate for modeling and mentoring.

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[3] Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: The Crossroad Publishing Company, 1989), 26.

[4] Hendricks and Hendricks, *As Iron Sharpens Iron*, 29.

In pastoral ministry, mentoring is one of the greatest tools for the spiritual growth of pastors because the benefits of having a mentor go far beyond their personal needs. In order for pastors to grow spiritually, they also need the growth of their spouse, their family, and their church. It is impossible to imagine a pastor's spiritual growth without the growth of his family and church. They are all interrelated. As a pastor is blessed, the pastor becomes a channel through whom God blesses others. This is the reason why Paul instructed Timothy not only to emulate him, but to pass on the things he had learned "to reliable men who will also be qualified to teach others" (2 Timothy 2:2). The apostle described the process of spiritual reproduction. The reproduction system not only helps the growth of a pastor's family and church, but also helps his or her family and church become a great support system for the pastor.

Too many pastors try to go it alone in terms of their marriage and family life, their personal life, their work, or their spiritual commitments. That method does not work. Pastors need mentors, seasoned guides to help them along the way. Bob Biehl points out that mentoring is like a group of men scaling a mountain. If the lowest climber is linked to another climber above him, and in turn, that climber is linked to a chain of other climbers farther up the cliff, then together they have safety, stability, and strength. If any one climber slips and begins to fall, fifteen or twenty climbers will absorb the impact and pull him back from disaster.[5] Biehl's illustration sums up the importance of mentoring for pastors' personal growth. Pastors with mentors are stronger in their spiritual journey, and their strength greatly impacts their family and church.

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[5]Hendricks and Hendricks, *As Iron Sharpens Iron*, 31

Benefits Of Mentoring For The Mentor

As a result of mentoring, mentors may experience greater internal satisfaction and fulfillment; they may benefit from the creativity and energy of the mentee, and they may experience a sense of rejuvenation. Other benefits the mentor may accrue are the loyal support of their mentee and recognition from their organization, the church. A mentor has many opportunities to make productive use of their knowledge and expertise and to learn in new ways. Zey identified four primary categories of benefit: 1) career enhancement; 2) intelligence/information; 3) advisory role; and 4) psychic rewards.[6]

Hendricks also suggests five positive gains of being a mentor: 1) a close relationship with a fellow man; 2) personal renewal; 3) a sense of self-fulfillment; 4) enhanced self-esteem, and 5) witnessing the social impact brought about by the mentor's life.[7] Hendricks indicates that mentoring gives mentors the extraordinary opportunity to facilitate a mentee's personal and professional growth by sharing knowledge a mentor gained through years of experience. At the same time, it is also a very rewarding experience. Mentoring is like parenting, in that there are some built-in rewards to the process. To an outsider, child rearing may appear to be nothing but sacrifice. All the giving would seem to be one-way, from parent to child. However, those who have raised children know otherwise. God has built some definite rewards into the process that can make it extremely satisfying.

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[6] Michael G. Zey, *The Mentor Connection* (Homewood, IL: Dow Jones-Irwin, 1984), 33.

[7] Hendricks and Hendricks, *As Iron Sharpens Iron*, 146.

Preferred Future: ESKAA Pastors Find Mentors For Their Personal And Spiritual Growth

When the importance and benefits of having a mentor are considered, it is easy to conclude that having a mentor will greatly enhance the ministry of ESKAA pastors. However, not many ESKAA pastors realize how important having a mentor is. So the first thing to be done is to bring awareness to ESKAA pastors. If they understand how much a mentoring relationship will positively affect them, then they will be more intentional and serious about finding a mentor.

Bringing awareness to the ESKAA pastors' senior pastors is also important. Although there are obvious cultural and language differences, the senior pastors can still help their associate pastors grow as they are praying for them and encouraging them.

The second preferred future is to establish a mentoring system among ESKAA pastors. This will be an intentional and systematic plan to help each new pastor find a suitable mentor. Mentoring, in many cases, happens naturally in a relationship. However, mentoring for ESKAA pastors requires experience and knowledge of the Korean immigrant church ministry. It is different from life coaching or any other personal counseling. The goal is to help ESKAA pastors find mentors who know and understand their particular situations.

The last preferred future is to reproduce the system so that mentoring can happen for many years to come. In order to expect the long-term growth of the ESKAA ministry, it is necessary to have a structured mentoring system among ESKAA pastors.

Goals

The following goals will help ESKAA pastors define what needs to be done to create successful mentoring relationships among ESKAA pastors. While there are many

paths to reach the same goals, these are the methods most applicable to this particular group of pastors.

To Understand The Biblical Principles Of Mentoring Leaders

Pastors try to derive the reasons and meanings behind what they do in their ministries from the Bible. Likewise, when they grasp the solid theology and philosophy behind the theory of mentoring, then ESKAA pastors will find great motivation to find a mentor for their life and ministry. As previously mentioned there are many good examples in the Bible such as Jesus and His disciples, Elijah and Elisha, Moses and Joshua, Paul and Barnabas, and Paul and Timothy. They are all inspirational and practical mentoring relationships that ESKAA pastors can seek to emulate.

To Know The Benefits Of Having Mentors For The Personal Growth Of Pastors

In order for these ESKAA pastors to understand and know exactly how mentoring benefits them in their personal growth and ministry, the pastors will need to put forth some effort. Through seminars and training sessions, they will come to understand the benefits of having mentors. As a result, they should be sufficiently inspired to intentionally seek out the advantages that come from a mentoring relationship.

Considering their specific circumstances, such as being a part of an immigrant ministry with cultural and language barriers, as well as financial and economical limitations, should serve as motivation for them to seek out mentors. As such, helping ESKAA pastors understand the benefits of having mentors is one of the goals of this project.

To Encourage Pastors To Have Mentoring Relationship With Other Pastors

The nature of ministry makes it a highly stressful and challenging career. Ministry involves the entire family, even instituting designations like "pastors' kids". Ministry encompasses one's whole existence where a pastor's work life, family life, and personal life often intertwine. In that sense, getting an outside perspective is a major benefit to having a non-pastor mentor for general guidance and directions. However, having another pastor as a mentor is recommended for ESKAA pastors because other pastors can be more empathetic and understanding to their particular situation because they have, or are currently, experiencing similar issues.

Pastors need encouragement, as they are prone to get discouraged. Pastors often have great expectations from the congregation, expectations from themselves, and even projected expectations from God to do a mighty work. It is often noted that pastoring is a lonely profession. Pastors need a mentor to view the situation from the larger picture, to note what good things are happening, and to offer perspective and prayer support. Pastor mentors are the best people to help other pastors deal with the challenges listed above. ESKAA pastors are subject to very unique situations while serving their immigrant churches. If their mentors are also ESKAA pastors, then they have an advantage because ESKAA mentors have a lot of combined experience and knowledge about Korean immigrant churches. Thus, one of the goals of this project is to define the process for ESKAA pastors seeking out ESKAA mentor pastors.

To Help Pastors In Knowing How To Find Mentors In Their Life

Pastor often have great fear in their hearts when it comes to approaching a mentor about exploring a mentoring relationship because they do not want to be rejected, controlled, or appear awkward. One way to get rid of the apprehension is to get a clear idea of exactly what to look for in a mentor.[8] This project aims to help ESKAA pastors know how to find mentors, what they can expect from their mentors, and what they should not expect from the mentoring relationship. The qualities of good mentors and how to approach a mentor will also be discussed in the process. Learning what to do and how to mature in a mentoring relationship are equally crucial to understanding the importance of having a mentor. ESKAA pastors will learn all the practical aspects of mentoring through this project.

To Structure The Content Of A Mentoring Relationship

Building a successful mentoring program is challenging. However, a well-structured mentoring program will be a lot more beneficial to ESKAA pastors as a whole group than continuing with the present system of unorganized mentoring relationships. The goal of this project is to provide a structured and trustworthy forum that brings pastors together with other caring pastors who can offer guidance, support, and encouragement aimed at developing the competence and character of the mentee.

Since there has not previously been any mentoring program within the ESKAA pastors' community, structuring and providing the content for a mentoring relationship is very important, especially to the mentors, so that they know what topics they should be

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[8]Biehl, *Mentoring*, 99.

covering with their mentees. As previously discussed in earlier chapters spiritual

formation, pastoral calling, theological reflection, and practical pastoral skills should be

the main content of the mentoring.

The Content Of The Strategy

The following strategy is designed for ESKAA pastors who are to undergo six

months of mentoring training. During the appointed time, they will learn how to start the

mentoring relationship with their mentors. As they go through this process, they will also

learn how to be a good mentor to others. The ultimate goal of this project is to create a

perpetuating cycle of mentoring among ESKAA pastors whereby mentees eventually

become mentors.

Utilizing And Revitalizing The Existing Mentoring System In The Denomination.

As previously discussed in the beginning of this study, ESKAA pastors need to

find mentors in their cultural & ethnic context. However, that does not mean that they

cannot utilize the existing mentoring system in their denomination. Each local conference

of Adventist churches has the pre-ordained pastors' training and mentoring program. The

ministerial director of the conference hosts the meeting and invites young pastors who do

not have much experience in ministry. The program not only provides good continuing

education, but also offers many opportunities to connect with available mentors in their

ministries. They invite established local senior pastors, experts in specialized ministries,

and theologians from the denominational seminary.

ESKAA pastors may find the mentoring experience with their local conference's

organized program to be a cross-racial and cross-cultural mentoring workshop. While

pastors should seize all opportunities for learning, ESKAA pastors, in particular, should also seek out mentors who understand their unique racial and cultural issues very well. Young pastors should take advantage of mentors within their culture and denomination. Some conferences offer the regional pastors' meeting where Asian Pacific pastors gather together. Asian Pacific pastors could discuss cultural issues in their local churches that are similar to the issues ESKAA pastors face.

Most of the local Adventist Conferences set aside some funds to support their pastors in continuing education. So a pastor can utilize the funds to continually improve and maintain their mentoring experience with other pastors by attending seminars and training programs that are offered both inside and outside of the conference.

Building A Support Group Outside Of The Denomination

As Nouwen states, leaders require a place where they can share their "deep pain and struggles with people"[9] who do not need them. ESKAA pastors need a small group where they do not have the burden of the role of leadership, but instead are encouraged to be themselves. Many of the young pastors have been working alone and working hard without getting nurtured. Such neglect of their own spiritual growth will eventually cause them to burn out. What they really need to do in this community of support is to harbor "confession and forgiveness"[10] as Nouwen suggests. McNeal says, "Leaders are not

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[9] Nouwen, *In the Name of Jesus*, 69.

[10] Ibid., 68.

shaped in isolation. Leaders are shaped in community. And they are shaped by community."[11]

Under many circumstances, ESKAA pastors may have a hard time finding that kind of community, even within the denomination. Their difficulty comes from being surrounded by very select number of pastors, most of whom they are already familiar with from their social circles. ESKAA pastors may reasonably fear becoming the subject of rumors when they open up their hearts to people they already know.

In that sense, finding a support group outside of the denomination may be a good idea, and perhaps even necessary, so ESKAA pastors do not need to worry when sharing the contents of their hearts. Pastors of other denominations will undoubtedly have differing theologies or philosophies, but they are also pastors who have probably experienced many similar struggles and events in their ministries. Thus, they can be great mentors for young ESKAA pastors, too.

The support group experience will help ESKAA pastors know that they are not alone, and it will help them experience personal growth with the support of other leaders. These varying elements of Christian discipline will allow them to mature greatly and to become better leaders at their churches.

Bringing Awareness Of The Importance Of Mentoring To The Community

The first step is to bring awareness to the community about the necessity of mentoring for pastors. While the issues are still persisting, many young ESKAA pastors do not see mentoring as a solution to their challenges. They tend to want to figure things

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[11]McNeal, *A Work of Heart*, 115.

out on their own. As a result, they experience failures by themselves and accept the results as an unavoidable destiny. Only a few pastors are interested in providing mentoring to others or finding mentors for their ministries. If even a few ESKAA brought awareness of the necessity of mentoring to the community, then the whole community would become more successful in helping and retaining young ESKAA pastors.

The Annual Korean American Adventist Pastors Convention is the best place to introduce this topic. The convention gathers together all the Korean American pastors in North America in order to seek out improvements in their ministries. Both Korean-speaking senior pastors and ESKAA pastors will be there. Thus, awareness of the usefulness of mentoring should be brought to those two groups.

Bringing awareness to Korean-speaking senior pastors

Senior pastors have the greatest impact on the ESKAA pastors' ministry. Whether they understand American culture or not, whether they can speak English or not, senior pastors can be great resources when they understand the necessity of mentoring to their young associate pastors. Since many ESKAA pastors have grown up in the care of their first-generation Korean immigrant parents, they have usually learned how to communicate with their parents in Korean. Thus in many cases, language is a minor barrier in comparison to the cultural issue when it comes to the development of a mentoring relationship. As long as senior pastors are interested in mentoring their associate pastors, some sort of mentoring will happen no matter what.

Of all the issues in the Korean American Adventist pastors' community, "indifference" is the biggest problem in the relationship between senior pastors and

ESKAA pastors. Most ESKAA pastors excitedly began their ministries only to find there are a lot of expectations and very little in terms of pastoral support. Some senior pastors even believe that the best thing they can do is to leave the ESKAA pastors alone. These senior pastors do not ask about anything. They do not offer help. They just leave their protégés alone so that the ESKAA pastors can figure out their own ministry. Perhaps it is because these senior pastors realize they do not know what they need to do for the second- or third-generation church members in general. However, that kind of approach does not contribute to any healthy ministry for church members or ESKAA pastors.

On the other hand, there are some senior pastors who believe they know a lot about ESKAA pastors and their second- and third-generation church members. They even enforce aspects of the Korean culture that are not well accepted in America into their relationship with their English-speaking associate pastors. Many ESKAA pastors are uncomfortable with such an intrusion. Sometimes those senior pastors present their vision and ideas to both Korean and English congregations without having any discussions with their associate pastors. Eventually the ESKAA pastors feel neglected and left out.

The senior pastor position comes with some amount of power inherent to the relationship. Power can be used to dominate rather than grant autonomy to the mentee, and may promote a system of hierarchical dominance and control.[12] Power issues raise questions about whether "bosses" or immediate supervisors can effectively mentor their employees. The advantages to this type of relationship are better interpersonal knowledge, more confortable relationships, better communication, greater access, more career

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[12] Ronald Burke and Carol McKeen, "Benefits of mentoring relationships among business and professional women: A cautionary tale," *Journal of Vocational Behavior 51* (1997): 43-47.

development, and psychosocial mentoring functions. However, the issue of power and the possible misuse of power by the senior pastor as mentor, may outweigh any advantages of such a relationship.

The Korean culture is a very power-oriented culture, even in the church setting. Although most ESKAA pastors have grown up in America, they have been taught to be submissive to older people in accordance with their Korean heritage.[13] The unequal distribution of power tends to exist in all aspects of these pastors' lives. Thus, healthy mentoring usually cannot happen in situations like that, unless the senior pastor makes a conscious effort to build a more equitable relationship with his or her associate pastor.

For the reasons presented above, informing and helping senior pastors understand how to effectively mentor their ESKAA associate pastors is very important. To facilitate this process, the annual pastors' conference must feature seminars on the following subjects:

1) Understanding the next generation and their needs

2) Understanding the cross-cultural issues in the church

3) Current issues in the Korean American ministry

4) Learning about team ministry

5) The importance of mentoring young pastors

6) How to find a mentor and how to mentor other people

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[13] Kim, *New Urban Immigrants*, 206.

Bringing awareness to ESKAA pastors

Pastors are, naturally, the leaders of the church. People come to them and ask for their wisdom and guidance. However, in order to be a leader, pastors must be followers first. In other words, they must be humble enough to seek guidance regarding their ministries from those who are more experienced. However, a lot of pastors do not do that. When troubles and issues come up, they usually try to deal with them alone.

Most people who experience burnout or depression do not have even one friend to whom they are close enough to share their personal feelings and still feel loved and accepted. Pastors are not an exception. Too many pastors have few friends beyond their congregation, and as a result, their friendships have certain limitations. An important step for maintaining emotional balance is to develop close friendships. When a pastor is suffering from burnout because of conflicts from human relationships, excessive crises of faith, or difficult problems, sharing his or her burdens with friends would be most helpful in emotional recovery.[14]

As a result, it is necessary to create awareness about mentoring for the ESKAA pastors. Annual pastors' meetings would be a great place to talk about that. The following issues must be discussed:

1) What is mentoring?

2) The benefits of having mentors in their life

3) How to understand the cross-cultural issues in the Korean American community

4) Learning about team ministry

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[14] Kwang Deok Bang, "Burnout and its Remedy Due to the Conflict in Human Relationships," *Ministry and Theology* (November 1993): 75.

5) How to find a mentor

6) How to be a good mentee

<center>Facilitating The Process Of Finding A Mentor</center>

The process of finding a mentor is not necessarily intuitive. Those pastors who are not familiar with the mentoring process may find an outline helpful. The following are the requisite steps for finding an appropriate mentor:

Defining what they need first

The purpose of this process is to help ESKAA pastors succeed in their ministries. Considering that this process is being discussed at the annual Korean American pastors' conference, it would be ideal for the pastors to seek out a mentor at the conference who is an English-speaking Korean American. However, ESKAA pastors should not feel the need to be limited in language, ethnicity, or culture. In a study of the effects of structural attributes on mentee satisfaction in mentoring programs, Lyons and Oppler found that mentees who received a mentor they requested were significantly more satisfied with factors related to job characteristics, mentor satisfaction, and organizational support than mentees who did not receive a mentor they requested.[15]

It must also be pointed out that there has always been a very limited number of ESKAA pastors who have enough experience to mentor other pastors. That is one of the biggest problems within the Korean American Adventist community in terms of

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[15] Brian D. Lyons and Edward S. Oppler, "The effects of structural attributes and demographic characteristics on protégé satisfaction in mentoring programs," *Journal of Career Development* 30, no. 3 (2004): 215-229.

<center>105</center>

mentoring. One cyclical consequence is that many ESKAA pastors feel unsupported and choose to abandon their ministries. They have either changed their careers entirely or transferred out to mainstream American ministry. In consequence, the pool of mentors is even more limited; there are simply not enough to go around. That is the reason why young ESKAA pastors cannot be forced to find another ESKAA pastor, even though that would likely produce optimal mentoring results.

As ESKAA pastors try to define what they need, they must not focus solely on their ministries. They should also consider all aspects of their lives: family, marriage, financial, personal growth, physical, professional, social, and spiritual. They should seek out a mentor who is going to help them reach their full potential in life, recognizing, speaking to, and helping correct any serious imbalance in any one of those areas. The following questions can help ESKAA pastors define their needs.

1) What are your priorities?

2) If you could only accomplish three measurable priorities in the next ten years that would make a 50 percent difference by the end of your life, what would they be?

3) What three things stress you out the most?

Review the characteristics of a good mentor

The following checklist is a rather detailed, point-by-point academic exercise to assist people with finding their ideal mentor. The checklist is a modest attempt to define and clarify the kind of person they should seek out. A good mentor is a person who the mentee would enjoy being with, who has more experience than they have, and who

would be happy to help them win in life. If the mentee already has a person in mind, this checklist will only serve to confirm their intuitive guess that the desired candidate would make a great mentor.[16]

The checklist is also helpful if a mentee has two or three candidates to consider, but cannot determine who to ask. The mentoring checklist can bring out a few fine points that may help arrive at a final decision.

The following checklist asks the question: Is this potential mentor…

1) Honest with you?

2) A role model to you?

3) A person with whom you have/can have a meaningful relationship?

4) Transparent?

5) A person who can teach you?

6) A person who believes in your potential?

7) A person who understands your vision and can help you plan for the future?

8) Successful?

9) A person who can also learn from you?

10) A person who can put you in his/her priorities?

Write three names of people to consider as candidates for a mentorship

After reviewing the checklist for a good mentor, pastors should narrow their list down to three names. Asking each mentee the following question would be helpful. "Of

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[16] Biehl, *Mentoring,* 100.

all the people you know and respect, which three would you most like to have as life mentors? Write their names."[17]

An ESKAA pastor may eventually have several mentors, each mentor helping the pastor improve a different area of his or her life. They are not limited to looking for one mentor for all aspects of life. Often, it makes more sense to look for people who are experts in specific areas. However, since this project is focused on encouraging ESKAA pastors to look specifically for a mentor for their ministries, it would be ideal for ESKAA pastors to think of at least one person they would choose to have as a mentor.

Review the definition of "mentoring" to choose a mentor

After each pastor has finished composing a candidate list, it is important to revisit the definition of mentoring to see which of the three candidates best fits. While there are many different definitions of mentoring, the list of definitions of mentoring provided by the Denver Seminary at the National Conference on Mentoring would be most appropriate for this step.[18]

Pray to God for guidance in finding the right person

Psalm 1:1 says, "Blessed is the man who walks not in the counsel of the ungodly" (NKJV). ESKAA pastors must look for someone who will guide them in their lives and ministries. It is of utmost importance that they ask God to make clear who He wants to be their mentors. A special prayer meeting to find a good mentor during the annual pastors'

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[17] Biehl, *Mentoring,* 107.

[18] Tom Schwanda and Gary Sattler, "Spiritual Leadership Through Mentoring," Lecture from Fuller Theological Seminary, 26 June 2012.

meeting would be very meaningful to both the ESKAA pastors and the Korean-speaking senior pastors.

Once they have selected a potential mentor, ESKAA pastors might say something like this: "I would like you to consider being one of my ministry mentors. What I mean by that is this:

1) I would like to be on your lifelong prayer list.

2) Every time we meet, I will come prepared with specific priorities and tell you what kind of advice I need.

3) Bottom line: I need help from a mature person like you to realize my full God-given potential over this lifetime."

Reviewing any assumptions with the mentor

All miscommunication is the result of differing assumptions. Miscommunication leads to pressure, frustration, and tension. If ESKAA pastors want to pro-actively reduce the amount of frustration, pressure, and tension they experience in a mentoring relationship, it is very important to spell out their assumptions as clearly as possible at the outset. Here are some discussions they can have with their mentors to eliminate miscommunication:[19]

1) How much time do we plan to be together?

2) Will money be loaned?

3) What are the specific needs I would like addressed at the moment?

4) Ideally, how many years do we expect the relationship to last?

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[19] Biehl, *Mentoring,* 68-69.

5) Are there any limits we want to establish up front?

6) Are there any assumptions about what the relationship is that we want to discuss?

7) Are there any issues that may have caused previous mentoring relationships to be disappointing that we would be wise to discuss before we start?

8) Do we expect each other to be perfect? If so, we need to discuss this issue now.

9) What anxieties, uncertainties, uneasiness, and inadequacies do we feel about this relationship?

Be a good mentee

There are four things ESKAA pastors can do to make a difference in their mentor's eagerness to get together with them.[20]

1) Admire – When mentees expresses how helpful their mentor has been, or how genuinely amazed they are at their mentor, he or she will want to share more and more with the mentee.

2) Appreciate – A mentee may not be able to shower his or her mentor with money or glory, but a grateful word from the mentee will mean just as much as any riches or fame.

3) Consider – It is only fair that a mentee be considerate of his or her mentor. Make it as convenient as possible for the mentor to help.

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[20] Biehl, *Mentoring,* 109-110.

4) Love – A mentor cares for the mentee and should never be viewed as simply a boost to the next rung on the corporate ladder. It is natural to develop love for the mentor and very wise to express it from time to time.

Maturation And Follow Up

After facilitating the process of finding mentors, ESKAA pastors should be left to enjoy their newly formed mentoring relationship with their mentors. However, keeping both parties motivated is also necessary in the beginning. This is even more essential as the ESKAA pastors' mentoring program is something new. This section describes a few helpful follow-up suggestions that would be a great way to solidify this program for the pastors:

Mentor-mentee retreat

Create a retreat setting so mentors and mentees can simply spend time together, talk together, plan together, pray together, and generally get to know each other in a much deeper way. Ideally, mentors would convene their mentees at this retreat and invite speakers who understand the participating pastors. Since ESKAA pastors are so spread out across the United States, a regional retreat may be more effective.

Training and supporting mentors through the Internet

Lack of confidence is one of the greatest concerns for mentors. That is why mentors need to be trained and supported as well. In these days, E-mentoring can be an alternative approach to mentoring. E-mentoring is defined as "a computer mediated, mutually beneficial relationship between a mentor and a mentee which provides learning,

advising, encouraging, promoting, and modeling, that is often boundaryless, egalitarian, and qualitatively different than traditional face-to-face mentoring."[21] It saves time and energy for mentors. Research also indicates that more mentors are willing to be trained if internet video conferencing is available. Simply getting together, comparing notes, and encouraging one another will help keep mentors inspired. Another option is to have a support group for mentors where mentors meet once a month on the internet to discuss the mentoring process, to ask questions, and to get answers.

Arriving At Closure

The closure phase of the mentoring relationship presents the greatest challenge to individuals involved in the partnership. The reasons are many. Often, closure is fraught with anxiety and/or surprise. Even though closure may have been planned, relationships can end earlier than anticipated.

Although much energy, training, and preparation go into the building and maintaining stages, relatively little preparation is provided for the crucial end phase of the mentoring process. It is this short phase that offers the most opportunity for growth and reflection regardless of whether a relationship has been positive or not. If closure is to be a mutually satisfying learning experience, both partners must be prepared for it.

There are number of things that mentoring partners can do to ensure a satisfying and meaningful closure.[22]

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[21] Laura L. Bierema and Sharan B. Merriam, "E-mentoring: Using computer mediated communication to enhance the mentoring process," *Innovative Higher Education* 26, no. 3 (2002): 219.

[22] Lois Zachary, "Mentoring Relationships: 7 tips for coming to closure," *Mentor & Protégé* 9, no. 4 (1999).

Be proactive.

Don't wait until the end to begin! Come to an agreement on how to end the relationship when first negotiating the mentoring partnership. Discuss and plan how each person would like to arrive at closure—if it is planned or unplanned. Set ground rules for having the discussion. Make one of those ground rules an agreement to end on good terms. Many mentoring partners adopt the no-fault rule, meaning that no blame is passed around if the partnership is not working or if one person is uncomfortable.

Evaluate the relationship.

Periodically check on the health of the relationship. Make sure the mentee's needs and those of the mentor are both being met. Do not wait for derailment. Make ongoing evaluation a commitment along the road to continuous improvement.

Review goals.

Regularly review the goals and objectives between mentoring partners. Take stock and process learning. Gauge where the relationship is in the accomplishment of goals and objectives to determine if it is time to celebrate and move on. If the decision is to move on, then each should review what has worked for the mentorship and what had gotten in the way. Make it a point to rearticulate goals and renegotiate the terms if continuing the relationship.

Respect each other.

If one wants to end the relationship but the other does not, the opposing party must honor the wishes of the person who would like to dissolve the mentorship. Both

sides may want to leave the door open in case circumstances change in the future. Time is the most frequent cause of mentoring partnership derailment. Being flexible but focused is helpful. Always get a date on the calendar. If a meeting must be canceled, make sure to schedule the next one when you do. Used wisely, a calendar reminder is a contact point for communication.

Target Populations And Leadership

According to Yoon, a total of forty-five pastors were serving the English-speaking, second-generation SDA members and their children at the end of 2005.[23] The majority of Korean churches try to provide English services for their youth in one form or another. Some are full-fledged congregations, and others are small informal groups. Depending on the church's financial ability, they also have different types of pastors. Some English-speaking pastors are full-time pastors, and some are part-time pastors. Some majored in theology, and some are lay ministers. Most of them are Korean-American, but a few of them are non-Korean pastors. The total number includes everyone who was working as a full-time or a part-time pastor. Based on the most recent report, the total number of pastors has grown from forty-five to sixty-two over the past ten years.[24] This project is targeting all of these pastors since they have such a great impact on Korean-American churches.

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[23]Yoon, *Context and Continuity*, 43.

[24] Peter J. Ahn, *Korean American Adventist Ministry Directory* (Los Angeles: Korean Adventist Press, February 2015), 8-9.

ESKAA Full-Time Pastors

In 2000, only five (11 percent) of the forty-five pastors in English ministry were employed full-time by their local conferences.[25] With full-time status comes full-time salaries and benefits. According to Ahn, there are eighteen pastors (29 percent) who are conference-hired, full-time pastors in 2015.[26] This group of pastors has a built-in support system from the local conference. They have regular pastors' meetings and training sessions operated by the conference. They also get some continuing education funds to buy books or participate in seminars that are sponsored by non-Adventist organizations.

There is another group of pastors in this category. They are local church-hired, full-time pastors. There are twelve such pastors (19 percent) who were hired by local churches.[27] Although, they may not have all the benefits of conference-hired pastors, they work full-time as pastors and are not allowed to have a second job. They are typically paid less and receive fewer benefits than their conference-hired peers. Dissatisfaction with lower compensation is likely heightened by the fact that many non-conference-hired pastors have the same educational credentials as their conference-hired counterparts. They do not have the support system that the conferences offer because they are not recognized as pastors by the conferences. They do not have either ministry credentials or a license. The difference in employment status is often a matter of timing of available positions, not necessarily the qualifications of the applicants.

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[25] Yoon, *Context and Continuity*, 44.

[25] Ahn, *Korean American Adventist Ministry Directory*, 4.

[26] Ibid.

Most of the churches with either conference-hired or local church-hired full-time pastors are bigger churches, and they are financially more resourceful than other smaller churches. Usually these larger churches have more than one or two pastors so that they can have a team ministry. Generally speaking, the work environment of the full-time pastors is better than the other pastors. However, they are still faced with the same problems that are discussed in the previous chapters. Since these pastors are hired as full-time pastors, the expectations from the local churches are higher. At many times, these pastors are under a lot of stress and pressure to meet the needs and expectations of the congregation. The need for mentoring by the pastors in this group stays the same as the need of other pastors.

ESKAA Part-Time Pastors

The majority of ESKAA pastors (89% in 2000 and 80% in 2006) were hired by local churches. Furthermore, almost half of the ESKAA pastors (42% in 2000 and 50% in 2006) served part-time.[28] According to Ahn, 50% of ESKAA pastors are working part-time in 2015.[29] The high percentage of part-time youth pastors is likely due to two reasons.

First, the local congregations are often too small to afford a full-time youth pastor. These churches may not meet their conference's criteria for a second pastor in terms of membership size and financial contribution.

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[28]Yoon, *Context and Continuity*, 44

[29]Ahn, *Korean American Adventist Ministry Directory*, 5.

The second reason could be the lack of qualified candidates. Most second-generation members pursue professions other than ministry. This results in a tiny pool of pastoral candidates. In addition, some former theology or ministry majors change to other careers after a few years in ministry at Korean churches.

Part-time youth pastors may typically only engage in substantial interaction with the youth on weekends, perhaps just Friday evenings and Saturdays. As it is a part-time job for them, most of them work other jobs during the week. It is difficult for them to focus on ministry, and many of them are tired during the weekend. Additionally, the part-time pastors' job security is usually very unstable. So it is hard to expect a long-term and fruitful ministry. The need of mentoring for these pastors is even stronger. They need a lot of encouragement and guidance so that they can keep up with their ministries.

ESKAA Lay Ministers

Out of 130 Korean Adventist churches in North America, about 78 churches (60 percent) have lay ministers who are helping with the ESKAA ministry in 2015.[30] Most of the lay ministers do not have a theological education. A few of them might have been chosen by their small congregations simply because they speak English and show some leadership qualities in spiritual and interpersonal relations. In most Korean Adventist churches, high priorities tend to be set for the needs of adult members first, and the English-speaking groups do not receive as much attention as they deserve. Such a pattern needs to be changed for the long-term wellbeing of the second-generation congregations.

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[30]Ahn, *Korean American Adventist Ministry Directory*, 5.

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Since lay ministers are lacking ministry training in general compared to pastors, having a mentor in their ministries would greatly improve their chances of being successful. It might be difficult to motivate them to engage in the mentoring process because lay ministers are not usually involved with any pastoral network. However, the benefit of mentoring is greater in this group.

ESKAA Non-Korean Pastors

Non-Korean pastors also have a great impact on the ESKAA ministry. There are nine non-Korean pastors (14.5 percent) working for the ESKAA ministry in 2015. Although the first-generation leaders want to hire Korean-American pastors for their English ministries, the lack of pastoral leadership has forced them to turn to non-Korean pastors. If the church is financially stable enough, they would rather hire a non-Korean pastor than have a lay minister who has no theology background.

In many ways, these non-Korean pastors face tougher challenges than Korean-American pastors because of the cultural differences. Having a mentor in the Korean-American ministry would greatly enhance these non-Korean pastors' ministries at their local churches. They would not only be informed about the Korean culture, but also learn how to communicate with Korean church members.

ESKAA pastors and lay ministers are facing different challenges and difficulties. However, the need for mentoring is all the same. If they are able to find ministry mentors, they will experience great benefits wherever they are.

CHAPTER 5

IMPLEMENTATION

This chapter outlines the scope of the project. The chapter begins with the

logistics of the project. The chapter concludes with the assessment methods and tools.

Project Summary

At a project's inception and in the early stages of laying down its foundation,

numerous factors must be considered. The foundation is the single most important factor

to ensure the stability and longevity of a project. Without a strong foundation, any project

will have a difficult time succeeding. For this project, a lot of factors were brought to the

drawing board. Those factors included determining the length of the program, recruiting

participants (both mentees and mentors), and figuring out the timeline for getting this

project launched, as well as naming the project.

This initial pilot program is slated for a length of six months. With all factors

considered, six months is a sufficient amount of time to devote to this pilot program.

Several seminars related to the project will be included in the six-month duration. The

seminars will include sessions that require physical attendance by the participants and

others that will be conducted via the internet. Individual online meetings between the mentors and mentees will also be mandatory during this time as well.

Over the course of the allotted six months, the mentors and mentees are expected to begin and establish their mentoring relationships. The relationships formed over this time period are anticipated to be beneficial for both groups of participants. At the end of all the seminars, online conferences, and mentor/mentee relationship building, the project's finale will be a retreat.

The retreat at the end of the project will include all the mentors and mentees. During the retreat, the project participants will be given the opportunity to share their testimonials from their experiences over the previous six months. The project will be considered effective when the participants are able to reflect and recognize their developmental achievements over the past months. Reflection time is also expected to highlight areas for improvement of the program as well as identify areas for the participants to work on in the future.

<center>Timeline</center>

When initially brainstorming for a pilot program it should quickly become apparent that the key factor for ensuring the successful launch of the project is creating a realistic timeline. Setting a time frame for when things should take place will not only help keep things on track, but may also prevent the project from hitting a permanent slump. One of the biggest obstacles any project is likely to face is the possibility that an unexpected bump keeps the project from progressing forward. If a project reaches this point without some semblance of a plan, more likely than not, it will stall indefinitely or

the project may be completely abandoned. Enforcing a timeline is one way to reduce the chances of getting stopped by the slump. The timeline may either inspire an alternate route or provide the necessary motivation to endure through the slump.

<div align="center">Theological Research Completed – Spring 2016</div>

Before this pilot program can even launch, one absolutely vital component is thorough theological research into the whole concept of mentorship. It is important to possess the knowledge and understanding of all the who's, what's, when's, where's, why's and how's of the base concept. This goes back to establishing the foundation of the project. Without the foundation, there is no purpose. Both the participants and the project's creator are likely to lose their focus, passion, and faith to see the program's completion. Only those that thoroughly understand the relationship between theology and mentorship will be more likely to actualize the project.

One crucial aspect of this program that requires close examination is the relationship between the mentor and the mentee. For this pilot program to have any glimmer of hope, both sets of participants must have passion and faith. These two ingredients are the hallmark of successful relationships. A failed relationship occurs when passion and faith disappear. Even the slightest hint or question of whether one actually wants this relationship to work is a sign that the hesitant person is slowly sliding away from the program. Participants must be wholly accepting of the relationship journey upon which they have agreed to embark. Theological research is vital in order for this kind of commitment to occur.

As of this writing, the theological research part of the timeline is expected to be complete by the spring of 2016. Once the full theological research is complete, then the project will be presented to the leaders of the Korean Council Association.

The Korean Council Association (KCA) is comprised of Korean and Korean-American Adventist pastors in the North American region. The KCA meets annually for the purpose of developing a better ministry for the Korean/Korean-American Adventist community. These conferences provide the opportunity for any new ideas for a better ministry in this community to be presented. Pastors may seek out both counsel and financial support for various projects.

It will be important to receive endorsement from the KCA before the launch of this pilot program. KCA's support will likely cover some of the financial burden, as well as ensure the participation by both Korean and Korean-American pastors. The merits of this project likely to appeal to the association are the potentially increased strengthening and re-energizing of the ESKAA ministry. This project may also provide motivation for future pastors who will not only be entering the Korean but the Korean-American community as well. As God calls each pastoral prospect, he or she should be prepared to be called to the Korean community although they may be Korean-American or vice versa.

Name Of Ministry, Mission Statement, And Project Team Building – Spring 2016

There are several key components that may seem minor in detail, but are crucial for the progression of this project. Those key components are comprised of the naming of this project, the mission statement, and the building of the pilot program team. Organizations need a good launch in order for the rest of the project to succeed.

There is a right name, mission statement, and team for every project. In order to find the perfect name, mission statement, and team for this project, brainstorming must take place. The best brainstorming session comes from a diverse group. A diverse group would be able to bring all different perspectives into the picture. For this pilot program, the KCA will serve as that diverse group. The KCA members represent a wide range in age, and there are pastors ministering in a variety of environments. Both Korean and Korean-American pastors are represented in the KCA. With such diversity, this brainstorming group is likely to come up with a suitable name, mission statement, and team. The deadline for this part of the project is scheduled for Spring 2016.

Scheduling And Promotion Through The Korean Church Association – Summer 2016

Once this project has been presented to the KCA and has an established name, mission statement, and team, then the next phase will begin. This next phase must be carefully thought out because it has a high possibility of stopping the whole project before it even has a chance to begin. The primary reason is this phase may very well be overlooked or even underestimated by the project team. This second phase in the process is known as promotions.

Being able to properly promote the pilot program will ensure the road being built is worth everyone's time and investment. Promotions are necessary to purely inform all people who would or could be potential participants of the pilot program. One of the biggest mistakes people do not even realize they make with promotions is they do not know how to properly market their product or service to their desired consumer base. There is no such thing as too much or too little when it comes to promoting. More

promotions equates to more people having knowledge of this pilot program. Ideally, with more people aware of the project, the more participants there will be. With proper promotions, "more" is the critical word that will come up over and over again.

Again, the key to promotions is recognizing the target audience. For this particular project, the target audience is ESKAA pastors. To reach ESKAA pastors, this project must ask for assistance from the Korean-American Pastors' Association; their broad database within that community is likely to provide various useful resources.

The Korean-American Pastors' Association (KAPA) is under the jurisdiction of the Korean Council Association. The primary focus of KAPA is for all ministry-related items in the Korean-American community. The KAPA community consists of those that are second- and third-generation Koreans. Under KAPA there is also a sub-group known as the English Ministry Pastors Advisory Council (EMPAC).

EMPAC is the organization for pastors whose ministries are directly involved with the Korean-American community and churches. The purpose of EMPAC is to provide a community for Korean-American pastors. EMPAC strives to provide spiritual and physical support not only to Korean-American pastors, but to their ministries as well. Under EMPAC, several ministry ideas were proposed and developed that are currently used to better serve the Korean-American community.

One of those ministry ideas evolved into a group called S.A.L.T. (Socal Adventist Leadership Training). The purpose of S.A.L.T. is to train high school students to become lay leaders for God. Another ministry idea that EMPAC supports is K.A.Y.A.M.M. (Korean American Youth Adventist Missionary Movement). KAYAMM provides Korean-American youth (college-age and older young adults) with the opportunity to

serve on short-term mission trips around the world. KAYAMM also provides junior high and high school students with the opportunity to start and strengthen their relationship with God during a weeklong program during the summer. These are just a few of the ministry projects that EMPAC supports to better serve the Korean-American community. Through EMPAC, promotions for this project would target Korean-American theology students in Adventist universities across North America. Theology students outside of the Adventist university system would be contacted through the network of Korean-American churches led by EMPAC pastors.

<center>Project Launch – September 2016</center>

After thorough promoting, participants who wish to be a part of this project will be given a time frame during which they can apply. Then the committee will select the pilot program's candidates from among the eligible applicants. All participants will be finalized by the summer of 2016. Once all the participants have been notified, the next event on the timeline is to launch the program by September 2016.

<center>Evaluation, Analysis, and Future Ministry Projections – March 2017</center>

Once the pilot program has launched, periodic evaluations will take place. Evaluations are important tools for ensuring a healthy lifespan for any given project. In addition to the evaluations, the project's supervisory team of pastors will conduct an analysis of the pilot program. Closely analyzing the project allows the committee members a chance to make sure the pilot program is on track with the project's mission statement and vision.

Every pilot program must undergo constant evaluation and analysis in order to demonstrate success. This allows the committee a chance to smooth out any rough patches in the program before the project is instituted on a larger scale. Proper handling and resolution of any issues that may arise are crucial steps for the continuation of the project.

Performing evaluations and analyses of the pilot program will also help the committee make future ministry projections. Being able to notice trends in ministry is beneficial because any negative trends can be dealt with before they spiral out of control and positive trends can be emphasized and replicated. With any trend, one wants to be in front of it before the trend becomes a huge hit.

The success of many businesses comes about when a business owner recognizes and is able to get ahead of the up-and-coming "it" trend. These savvy business owners are the ones who are able to see the potential of the next trendy item and reel the audience in before anyone else even suspects the last trend has died down. The excitement and mystery of trying something new is when momentum builds. Propagating that momentum from the very beginning is a step that should not be missed. Like savvy business owners, pastors must also ensure they are ahead of the next crisis or boon in their ministries.

Of course, for momentum to build in favor of a project, one key factor must not be overlooked. That key factor is the ability to foresee the upcoming trend and to strategize a way to apply the trend to the project. Undoubtedly, there are many similar projects to this particular project. In order to make this one stand out from amongst the others, the committee must evaluate, analyze, and be able to predict the direction of any future ministry projects that may generate or regenerate interest towards this project.

Every project needs a jumpstart attitude from the beginning to build the necessary

momentum. Starting off with a lukewarm feeling will only delay and possibly reduce the

chances of success for the project. One way to achieve the necessary passion is to build

off of a successful project. The opportunity to discuss and devise future applications for

this current project is slated for March of 2017, six months after the pilot program launch.

Leadership Development for The Process of Mentoring

Leadership Identification

With any project, regardless of whether it is a pilot project or not, leadership is

crucial. Leadership is the pillar and foundation of the overall project. Being able to

identify the right leaders from the beginning is the first step to building a strong team.

Everyone on the leadership team must believe in the mission and vision for this project.

They need to buy into the concept for this project. The leadership team must also be on

the same page in order for the project to be properly launched and executed. Team

members who do not agree on the setup will only stall the project's progress. The leaders

needed for this pilot program will be ordained, experienced pastors who are willing to

volunteer their time to mentor the ESKAA pastors.

There are a various qualifications to set apart good leadership. Those

qualifications depend on the specific type of leader being sought. Many people confuse

willingness and volunteerism with good leadership. However, good leadership is more

than simply agreeing to fill a position. A good leader is someone who can motivate

everyone on their team to deliver their best efforts.

Likewise, a leadership team requires that each member contributes to make the team as a whole an excellent one. Each person's strengths and weaknesses must be looked at and then the project coordinator must play a game of mix and match to see which leaders' strengths and weaknesses will convert an average team into an excellent team. Each individual may be an excellent leader, but just because he or she is excellent on his or her own, does not mean that individual will necessarily work well with others in a group setting. Just as one shoe might fit a person well, does not mean that it will be the same for another.

To reiterate, the success of a program depends on identifying the whats, whos, and whys. Here are the relevant questions that must be asked: What kind of program is this? Who is the program targeting? And, why is this program important? Once these questions have been answered, the leadership team will become clearly visible.

Leader Responsibilities

Each leader selected for this project must make themself available and approachable to mentees. The leaders are charged with facilitating the mentoring process. The leaders should know how to recognize a good and effective mentoring relationship. Being well matched and well suited is very important to many aspects of this project, starting with the leadership team to the pairing between a mentor and their mentee. The relationship between the two people must at least endure through the six-month program, but the hope is that the relationship between these pairs of pastors will continue long after the completion of the program. Throughout the course of the program, both parties

should come to realize how crucial this type of relationship is for the continued success of their ministries.

Leaders, just like the mentees, must undergo proper training in order to become effective mentors. Just as one who wants to become a doctor must go through many years of studying, clinical training, and research, mentors must be taught step-by-step how to become effective mentors. As such, the training will require a lot of reading, research, and studying of what it means to be a mentor and a mentee. To be a mentor one must fully understand the workings behind the base of mentorship.

Leadership Tasks

In order to answer many of the questions these new mentors and mentees will have, a required reading will be a book by Bobb Biehl. It is called "Mentoring: Confidence in Finding a Mentor and Becoming One". This will be required for both mentors and mentees. This text is recognized as one of the best authorities on the topic of mentoring. To understand the true workings of any concept or idea, one should learn and research from the best. Doing so can only make the project better, on the whole. One should always strive and expect excellence. Ascribing to that philosophy will increase the chances of formulating a great project. Utilizing Bob Biehl's treatise on mentorship will greatly benefit everyone involved in the pilot program.

Another helpful tool besides reading about mentorship is to attend seminars that are devoted to discussing the topic. Everyone has his or her own learning style, whether it is auditory, visual, or kinesthetic. Seminars are likely to use at least two of those methods, if not all three. With different learning styles, people tend to obtain information in a

various number of ways. To be objective and to truly know the workings of this project, the participants must be able to view mentorship with a wide-eyed lens. Only then will they be able to take full advantage of the mentoring relationship.

Leadership Guidance

Reading "Mentoring" by Bob Biehl will be a task that participants of the pilot program are required to accomplish. Attending seminars will be also be mandatory. Ministry initiative leaders whose sources are attributed to Bobb Biehl and Brian Williams will conduct these required seminars. As good of a read as the book may be, actually being able to interact and hear directly from experienced experts will help strengthen the leadership skills needed to be a good mentor and allow a meaningful relationship to develop with the mentee. Reading about the theories may make logical sense to the participants, but they must also be able to see the lessons applied to their lives in order for the message to stick.

Resources

With any business, particularly with startups, resources are invaluable. These resources include all the fine details that are not visible to the untrained eye. A lot of projects make the mistake of believing that if they do not have the resources that are needed right from the start, then there is no way the project can even begin. On the other hand, another frequent mistake that occurs on projects is for the leadership team to believe that they can pursue their goals without any or highly limited resources. These are included in the myriad of reasons projects get themselves stuck even before they get the chance to start.

Locations: Korean-American Pastors' Workshop And Online Conference

One most obvious time to gain resources is during the Korean-American Pastors' workshop. These workshops are held annually in various locations throughout the United States. Being able to exchange information during such workshops is often a veritable gold mine when it comes to resources. One of the main reasons is because during the workshop, there is a time called "ministry sharing". This is a time where ESKAA pastors are given an opportunity to share ministry ideas that they feel would be beneficial to other pastors and their churches. Ideas are meant to be shared and reused. This also gives other pastors an opportunity to question the initiator about the idea presented.

Ministry sharing also allows those pastors that are sharing the opportunity to receive feedback on their ministries ideas. Having another person's eyes view an idea often helps a pastor see details he or she may have missed. These details are usually comprehensive, giving both the positives and negatives. Being able to utilize such a resource would give this project's committee an open and objective viewpoint of the project. Since the target participants and mentors will be from the Korean-American community, this workshop would be the best resource since tailored to ESKAA pastors.

Budget

Another required resource for this project is a budget. All projects require funding in order for operations to happen. The budget should include the books, materials, online conferencing fees, and any other miscellaneous expenses that may be needed for daily operations. A lot of the budget will come from fundraisers in order to supply the participants with these materials.

One source of funding would most likely come from the Korean-American

Pastors' Association as well as from the Korean Church Council. Both groups would be a

great resource for figuring out how this project should fundraise the money needed. A lot

of networking would need to take place. The project committee will be the main group to

handle any matters regarding budget.

Written Materials: Guidelines And Handbooks

There will be many aspects of this project that require financial attention. Funding

will be needed to provide the materials that will be used in this pilot program. Just as

professors provide syllabuses on the first day of class, this pilot program will also have

written materials that will be handed out to the participants. These written materials

include guidelines for mentoring as well as a mentoring handbook. The mentoring

guidelines will be an instructional manual for the mentor and mentee. This will let both

parties know what is expected of them over the course of the program.

The mentoring handbooks will be a little different that the mentoring guidelines.

This handbook will offer guidelines for various situations that may occur throughout their

ministries via this pilot program. These guidelines are to serve more as an outline of what

to do to in certain situations that the participant may otherwise not know how to deal with.

There will likely be several experiences and/or situations the mentor and mentee will

encounter that they have never encountered before. For each situation, there will always

be a way to navigate through it, some alternatives being better than others depending on

the scenario. It is very important to know how to deal with these situations. How one

deals with a situation will or can directly affect not only their experience, but also those

that are involved. This handbook will offer possible solutions for those situations and be accessible as a reference guide when needed. It would be encouraged to refer to the handbook first before turning to the leadership team for assistance. The leadership team should only be consulted if the handbook is not able to offer a reasonable solution for the situation and/or when the scenario requires immediate attention.

<div align="center">Internet Accessibility Requirements</div>

In a generation where technology is used for everything, this project cannot ignore the need for the internet. The world is leaning away from the mounds of hard copy items that just end up taking up space. So should this project follow the general public's example. Internet accessibility has made and can make this project much easier. Research time would be reduced significantly. Mentors and mentees might find it very convenient to contact each other online.

Using the internet would not only save money for the project, but it would also save time for the participants. As one of the requirements in the program, the mentor and mentee are to attend online meetings with each other. If they can physically meet in person, then that would be ideal. But for those who are unable to meet in person, then at least they have the alternative of meeting online. It is more important to develop a consistent routine of meeting regularly than focusing on where they are meeting. Resources are continually being developed that will help maintain this consistency. It is a matter of how resourceful the mentors and mentees are, and how they utilize what is available to them.

For this project, some specific equipment is required. The participants will need computers with microphones and webcams. These tools will enable the participants to meet regularly throughout the duration of the program. Funding assistance for the participants to cover internet access and computer equipment should be considered in the project's overall budget. Donated items may be gathered to minimize the total budget cost.

Additional Support Personnel

Although this pilot program will have a leadership team that will fundamentally support it, assistance outside of the core leadership team will also be necessary. This assistance will be considered the additional support personnel. For example, the seminars that the participants will be required to attend will not be led out by the leadership team itself, but experts in the field of mentoring will be invited to address the participants.

Experts On Mentoring

There is a very good reason to bring in outside assistance. While there may be an expert on mentoring among the leadership team, this project must be careful not to overload a team member with too many responsibilities. Once there is too much on one person's plate, it will result in that person being spread out too thin, directly affecting the overall health of the project in general. Having a few experts on mentoring come in to just focus on presenting a couple of seminars during the workshops would be more effective and beneficial.

Having resources outside of the leadership team is also beneficial because of the new perspective these experts will bring. It is always nice to have a fresh set of eyes and

opinions. Even if the information presented has already been given, the presenter will have their own way of relaying that information, which may in turn be more easily digested by the participants.

These experts on mentoring would need to be researched and prayed about in the pre-planning stages of this project. Most people who are considered experts on any specific topic are high in demand. Being able to find these experts and scheduling in their commitment to this pilot program will be a very important step. To be able to get their commitment, timing will play a huge role. The experts will also not be limited to just those within in the Korean-American community. A good mindset to have is that one can always learn something new from a variety of people.

Mentoring Program Assistant

Another vital, and sometimes forgotten, support person is a program assistant. This person will keep logs on each mentoring relationship that partakes in the project. Recorded logs are needed for the evaluations and analyses. A recorded log will also help clear up any misunderstandings or matters relating to any particular mistake. Keeping a recorded log would also hold the participants accountable to maintaining their mentoring relationships.

The program assistant should also be someone outside of the core leadership team. They would have to be someone who values the mission and vision of this project. They would need to be detail-oriented and care about the accuracy of the facts. Such a support person would need to work closely with the core leadership team throughout the course of the project. Depending on how many mentor/mentee pairings there are, more than one

assistant may be required. The core leadership team will determine the exact number of personnel, once all the participants have been established.

The program assistant would also need to be someone who can be trusted and understands that what happens between a mentor and mentee is private and can be respectful of that privacy. Although the confidential information will not be recorded on the log, it is important for the assistant to understand about the sensitivity of their privacy.

Pastors With Mentoring Experiences For Testimonials

Many ESKAA pastors will most likely be involved with this project. In addition to the ones that are fully involved in the project, there will need to be additional support personnel among the pastors as well. Those mentors who are volunteering their time to develop these relationships must be thanked for their willingness to assist another pastor. They are humans just like the mentees and need the support as well. The support staff for the pastors should be people who have mentoring experiences, preferably those who have a good outlook on the concept, to help the pastors stay emotionally invested. One of the best ways to relate and connect to a certain type of relationship is through testimonials. People may have a generalized "textbook" idea of what mentoring is, or what it means to have a mentoring relationship, but it is beneficial for the participants and the program if they are also emotionally involved.

When a person goes on a mission trip, they go through an experience that simply needs to be shared. Any experience with Jesus should be openly shared and not kept locked away in one's memories. Sharing and hearing each other's experience through testimonials is a very intimate time for all parties. However, once someone shares their

testimony of their genuine experience with God, those that are listening can not help but want that experience for themselves. They want that because no one can actually acknowledge that kind of experience if they have not experienced it for themselves. The excitement from such an experience also will ignite and give hope for those that are listening and wanting to go on missions themselves.

The same goes for a mentoring relationship. Having all the textbook knowledge of the concept about a mentoring relationship may be somewhat fulfilling. However, to fully get behind the idea of it, a person must believe that it is something that is feasible. That feasibility comes from listening to the experiences of others. It is more effective for these participants if the experiences come from a pastor that they know. It will be even better if it is someone they respect and look up to. These pastors' testimonials of their mentoring relationship experiences will make the seminars at the workshops more interesting as well as motivational.

Assessment Plan

Throughout the course of this project, evaluations and analyses will take place periodically to keep the program in check along the way. Towards the end of the first pilot program duration, an assessment will need to be made that provides a look at the whole duration of the project. An assessment is necessary in order for the project to continue onto another duration. One of the best ways to learn is to look back at everything that has to do with the project and see what can be done differently.

Assessment Tools

There is always something new to learn. To have that concept in mind is always a good asset for the future of any project. To help open one's eyes to the new things to learn, there are assessment tools that can be utilized. These assessment tools include the mentor's and mentees' evaluation questionnaires, personal testimonies, and mentoring logs.

The mentors' and mentees' evaluation questionnaires are items that will be created and provided by the core leadership team. The leadership team will need to research and come up with the questionnaires for the pilot program. This evaluation questionnaire is to help the leadership team view the pilot program through the eyes of the participants. One's view from the outside in is completely different than from direct involvement. Through the evaluation questionnaire, the leadership team will also be made aware of the intricate details and issues that may not be plainly visible at first glance. Any additional feedback will be welcomed.

Feedback is needed to see how the participants truly feel about the project. If the participants feel the project is not beneficial to them, then the leadership team will need to reevaluate the purpose and execution of the project. When it comes to evaluations, all input, positive and negative, are invaluable in determining the future of the project.

Personal testimonies are also a great way to notice the unnoticeable. Personal feedback from the participants' perspectives makes the project more relatable. When it comes to mentoring, having a good relationship is the glue that makes mentorship what it is. Affirmation from participants through their testimonies is one positive way for the leadership team to know that there is a need for this project.

Mentoring logs are a combination of the evaluation questionnaires and the personal testimonies in the assessment process. It is always a good plan to have hard copy records of what is being done when it comes to a project. As much as the hope is that the core leadership will carry the project on for a few years, there are always factors that will result in a change in the leadership team. With change, there will always be a transition phase that can either be smooth or abrupt. With mentoring logs, the transition between changes in the leadership team can be smoother than if there were no mentoring logs. These logs will help those that are new to the team and project on catching them up on its history.

<center>Online Feedback Sessions And Evaluative E-Mails
Throughout The Program To Make Any Necessary Adjustments</center>

As it can be overwhelming to assess a project as large as this, it is good and maybe even necessary to have all viewpoints in the evaluation process throughout the various stages of the project. To accurately document the information, online feedback sessions as well as evaluative emails will be given during the course of the program. The online feedback sessions and the evaluative emails will be pinpoint specific areas based on where along the timeline the project is. These will be given in that manner so that any necessary adjustments can be made while the project is ongoing. This is to address any time-sensitive issues that are better off being changed in the moment instead of months after the incident has occurred.

<center>Testimonials During The Closing Retreat</center>

As mentioned earlier, testimonials will be a part of the assessment plan. Testimonials are usually the best at the end of any retreat, ceremony, or program. Having testimonials at the end provides another opportunity for the participants to reflect back on the whole duration of the project. Seeing things in retrospect often allows a person to put their feelings and thoughts into perspective. For this pilot program, testimonials will be a very important part of the closing retreat. The closing retreat will be the final portion of the pilot program's timeline. This retreat will consist of the whole leadership staff as well as all the mentors and mentees.

During this retreat, everyone will be able to spend time reflecting on all that has occurred over the course of the project. As important as it is to make a good first impression, it is also important to finish strong. Testimonials will also help the leadership team assess the project as a whole. Personal experiences from the mentoring relationships are what the participants will remember the most. It is also what they will use as their tools for their ministries back in their local churches.

Analysis, Presentation, And Integration Of Results

After all the evaluation questionnaires, personal testimonies, and mentoring logs are reviewed, the core leadership team will analyze the information, then present the integrated results of all the assessments to the Korean Church Association. This assessment presentation is vital if the project is to continue in the future. It would be presented at the next annual Korean Church Association workshop.

SUMMARY AND CONCLUSION

The purpose of this project was to address the lack of supported leadership within the Korean-American Seventh-day Adventist churches. The proposal, backed by the Scriptures and a literature review, was to institute a mentoring program for ESKAA pastors. Before tackling the issue, however, this project sought to provide a comprehensive picture of the dynamics within this small community of pastors.

As is the case with many immigrant communities, the Korean-American Adventist community struggles with both a generational gap and a cultural gap. The generational gap serves to alienate the youth from their parents in terms of age-related values and beliefs, while the cultural gap severs any understanding of Korean customs and behaviors for the youth and American customs and behaviors for their parents. A difference in language can also further enlarge the cultural gap. Misunderstandings and disagreements abound. A direct result of this tension has been a decrease in membership among the younger generation.

Oftentimes ESKAA pastors must navigate these contentious waters with caution and a wisdom they may not possess. The main reason is that these pastors are usually the products of the very same generational and cultural gaps that plague their congregations. These pastors may not be able to overcome these differences on their own because they have not had any examples to follow.

Then it follows that the logical method for ESKAA pastors to successfully conquer these obstacles is to search for examples in the people around them. ESKAA pastors may consider asking their senior pastors for advice regarding their ministries. Or they may even turn to each other to discuss important issues.

Such a relationship would be called a mentorship or mentoring relationship. Generally speaking, a mentor is a person who has skills and experience that a mentee might find useful. In this particular instance, a more experienced pastor can assist a less experienced pastor with growing their faith and understanding of what is needed to reach out to their Korean-American congregants. The basic elements of such a relationship are trust, respect, encouragement, and openness.

An ESKAA pastor attempting to research possible examples of a mentoring relationship might look to the Early Church for examples. They may come across anecdotes from Athanasius, born in 299 AD, to Pope Gregory I, born in 540. Additionally they may reference Gregory Nazianzen, Augustine of Hippo, and John Cassian, all of whom were born between Athanasius and Pope Gregory I. These five leaders of the Early Church were recognized for their leadership skills. While the earlier two demonstrated a master-student leadership style, Augustine of Hippo truly stood out by modeling himself after Jesus in his mentoring style. Instead of accepting any disciple Augustine of Hippo, like Jesus, handpicked his disciples. ESKAA pastors would be wise to emulate Augustine of Hippo[31].

Following the general background of early Christianity, ESKAA pastors should consider their own denomination's history in regards to mentorship. One of the founders of the church, Ellen G. White, insisted that the youth in the church should be a priority.[32] Therefore, ESKAA pastors do not have to look too far for exemplary mentors.

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[31] Smither, *Augustine as Mentor*, 100-111.

[32] Tutsch, *Ellen White on Leadership*, 16.

If there is any doubt as to the necessity for mentoring, an ESKAA pastor must first understand that he or she is the spiritual mentor for their congregation. But before a pastor can effectively lead their congregation, they must learn how to be an effective leader. Mentoring provides the opportunity for a pastor to learn the necessary skills from another pastor. Just as the best teachers learn their technique from more senior teachers during their student teaching, so should a young pastor learn how to become a great pastor from an already successful pastor.

Pastors cannot be expected to know how to enter into a spiritual mentoring relationship. The purpose of this project is to particularly assist ESKAA pastors in commencing a mentoring relationship. While the specific technique may vary, the focus should be on nurturing a healthy, vibrant relationship where an exchange of information occurs to the benefit of both parties.

Of course, the best example of such a mutually beneficial relationship comes from Jesus, himself. When Jesus called His twelve disciples, he did so with a mentoring relationship in mind. He called each one specifically by name, He made His intent known to them, and He set forth a task. Before He released them to accomplish their task, He taught them all they needed to know. He showed them how to pray, how to serve, how to love, and how to be active leaders.

If Jesus' example is not enough, ESKAA pastors can also look to the example of Paul. His story is very applicable because a pastor can examine Paul's growth from mentee to mentor. Paul started out his journey as a mentee to Barnabas, and then went on to grow flourishing communities with his own mentees, Titus and Timothy. Paul's whole life and ministry serves as a great testimony to the powers of a mentoring relationship.

Another aspect of spiritual mentorship is developing a community of like-minded pastors. Mentoring does not have to be limited to a relationship between two people. There can be a group of mentees under one mentor, just as Jesus had His twelve disciples. The group of pastors can create a powerful support group that would help withstand any individual's spiritual challenges.

Armed with all this information, a process to implement mentorships among ESKAA pastors was developed. The author determined the most appropriate forum to explore the process as The Annual Korean American Adventist Pastors Convention. Pastors would learn of the necessity for mentoring relationships and determine how to enter into such a relationship. These pastors would also learn how to properly end a mentoring relationship.

ESKAA pastors are in the very unique situation of having to work with immigrant first-generation congregations and second-generation English-speaking members who grew up in America. They also mostly work as associate pastors who have to follow the leadership of their senior pastors. The generation gap, cultural gap, and language differences are making their job more difficult. In other words, ESKAA pastors are in a position where they have very little control. Given the situation, pastors can easily get frustrated and disappointed.

There is no one particular group that is to blame for the problem. In order to make their situation better, many different groups of people have to work together. Senior pastors need to be more caring for their associate pastors. The first-generation congregation must be more understanding of the second-generation Korean-American pastors. English-speaking members also need to take more ownership of church and be

supportive of their pastors. However, such changes do not happen over a night. Just as

individual spiritual growth happens throughout a whole lifetime, the changes at the

immigrant churches will have to occur over the course of many years. ESKAA pastors

cannot expect a quick turn around for their ministries environment.

What do they need to do then? For the spiritual growth and health of ESKAA

pastors, they need to work with their hearts. McNeal made a very significant comment on

this subject:

> Spiritual leadership is a work of heart. Spiritual issues are ultimately heart issues.
> Values, attitudes, convictions, motivations, beliefs, vision, hopes, dreams
> ambitions. These are the things people live and die for. There are the things that
> give meaning to life. These are the building blocks of legacy. They are far more
> enduring than wealth or fame. Heart decisions affect generations because they
> change lives.[33]

Shaping their own hearts is one of the most important things that pastors can do to

enhance their life and ministry. This project suggests that mentoring is the collaborative

effort of God's heart-shaping project as both mentor and mentee build a dynamic,

intentional relationship of trust in which mentor enables mentee to maximize the grace of

God in their life and service.[34] It is the critical link in developing, protecting, and

optimizing pastors for their ministries.

When ESKAA pastors find a mentor or become a mentor through this

project, it will truly benefit both the pastors and the churches that they are serving.

Pastors will experience spiritual growth and be more confident in their ministries

regardless of their actual ministry environment because, through mentorship, they will be

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[33] McNeal, *A Work of Heart*, 187.

[34] Horsfall, *Mentoring for Spiritual Growth*. 15.

working from the inside out. Pastors may liken their experience to gaining the heart of Jesus when He faced the storm in the Sea of Galilee. Although the wind was blowing strongly and rocking the boat intensely, Jesus was able to peacefully sleep in the middle of the storm. While ESKAA pastors may not control the stormy environment of ministry, they can feel secure and confident with the guidance of the Holy Spirit who works through the mentoring process.

There are several things I learned as I was preparing this project. First, ESKAA pastors have a great deal of interest in mentoring. Although, there has not been any organized mentoring process in the past, the general consensus is that a mentoring program would greatly help their ministries. They simply do not know where to begin or what to do. I am convinced that a good mentoring program for ESKAA pastors would beneficially impact the pastors and their churches.

Second, I learned that there is no correct method or style of mentoring. Mentoring can happen in many different ways. Although the primary goal of this project is to establish an organized mentoring process for ESKAA pastors, the intention is not to formalize the method of mentoring. Rather, the objective is to provide an opportunity for the pastors to explore and experience various mentoring methods in order to determine the type of mentoring that best suits them. My hope is that this program is not a one-time event. In order to help all ESKAA pastors find their suitable mentoring method, the project should be continued for a long time.

While developing this project, I came across a future consideration for the project. The previously mentioned Korean Adventist church statistics indicate that the average church cannot afford to support an ESKAA pastor. Thus, the majority of the churches

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must rely on lay leaders to minister to the youth. Undoubtedly, ESKAA lay leaders share many similar issues with ESKAA pastors. If we can create complementary mentoring projects for the lay leadership, then Korean Adventist churches are likely to experience very powerful growth in terms of both pastors and local churches. If the lay leaders are nurtured and mentored, they will be the greatest allies for ESKAA pastors. Local churches will be healthier and stronger through the lay leadership mentoring process.

One of the limitations of this project is the fact that many ESKAA pastors will not be able to find a local Korean-American Adventist pastor as their mentor. With the exception of the high concentration of Korean Adventist churches in Los Angeles, most of the other North American Korean Adventist churches are the only churches in their ministries territory. As a result, many ESKAA pastors will not be able to experience a face-to-face mentoring relationship with another ESKAA pastor. Although using the internet is an accepted form of communication between mentors and mentees, it is very hard to dispute that meeting in person is much more effective than meeting online. This limitation highlights the fact that mentoring is not just an exchange of information. I believe this inability to conduct in-person interpersonal communication is the most difficult limitation for this project.

My greatest hope is that this project motivates all Korean-American Adventist churches to be more understanding and supportive of their young pastors. In fact, it does not need to be limited to the Korean-American community. My desire is for this project to be a good resource to all immigrant churches and non-ethnic churches. I hope this helps churches understand how they can help their young pastors to become engaged in a mentoring relationship so that no pastor feels left alone in their ministries.

All in all, this project is a call for 21st century churches to go back to the example set by the 1st century churches where Jesus and His disciples invested most of their energy and time to mentoring and disciple-making. Jesus did not change any social structures or political systems to get His message to the people. He mentored His disciples to change the world. ESKAA pastors need to learn the lesson from Jesus' example. We need to invest more to build His people up. Mentoring for pastors is one of the most effective ways to build our pastors up.

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