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A STUDY OF PASTORAL BURNOUT
AMONG KOREAN-AMERICAN PASTORS

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ABSTRACT

A STUDY OF PASTORAL BURNOUT AMONG KOREAN-AMERICAN PASTORS

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The purpose of this dissertation is to provide a resource of prevention and overcoming from pastoral burnout to Korean-American pastors. This project is born out of the author’s five year journey in ministry as a senior pastor of Korean-American church. This study is performed from literature research, survey observation, and personal experience. Especially, the case study was based on research targeting the pastors who belong to the Capital Presbytery of KAPC, and conducted through analysis of the statistical data obtained from a questionnaire survey. In that view, this dissertation presents the definition, various factors and symptoms of burnout among the Korean-American pastors. It also proposes how pastors can overcome stress and burnout in their lives, as well be effective in ministry.

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CHAPTER ONE
INTRODUCTION

Today job stress and burnout is a “global phenomenon.”\(^1\) Especially, burnout is recognized as a modern disease among professionals who help other people, such as counselors, nurses, physicians and social workers who are apt to be burned out because they are frequently called to work with individuals in stressful situations.

Pastors are no exception. The problem itself is due to many complex factors, mainly stress, excessive and repetitive work. There are personal factors such as a lack of harmony between people, friction between church staff members or counseling conflicts. There are environmental factors such as adjusting to rapid cultural change, the stagnation of the church or lack of finance. It may involve the pastor’s personality or the loss of his visions and goals of life, causing him to drift away from the pastoral ministry like the satellite leaving its orbit.

Furthermore, he may find himself in an abnormal state, both physical and psychological, experiencing defeat, anger or negative attitudes toward his family and colleagues. Moreover, he cannot keep a right relationship with God in spiritual focus.

The author served a Korean church in Centreville, Northern Virginia as a senior

\(^1\) Beverly Potter, *Overcoming Job Burnout: How to Renew Enthusiasm for Work*
Pastor for 5 years. As a Korean-American pastor himself, the author knows first-hand how common it is for many fellow Korean-American pastors to function not only as spiritual leaders but also as social workers. As a result, the author has witnessed that many pastors are threatened with fatigue, stagnation, loss of passion and financial difficulty.

Therefore, this dissertation intended to help many Korean-American pastors, who may be affected by burnout or have already fallen into it, by researching the problems of burnout in Korean-American pastors and discovering methods of prevention and healing. Furthermore, this study will provide insights into how pastors can reduce stress and burnout in their lives and extend their effectiveness in their ministry and private lives.

Pastoral burnout is not failure. God can enable pastors to overcome burnout through many physical, spiritual and other preservative means such as retreat, fasting, prayer or counseling with other ministers.

The Statement of the Problem

Korean immigration in America can be divide into three periods: the early period (1903-1945) as workers in Hawaii; the middle period (1946-1967) as war brides and orphans; and the modern period (1968-present) for study purpose, political reasons, and family reunions. The majority of Koreans living in the United States today are those who have immigrated since 1968. Throughout the history of Korean-American

2 Kwan Jik Lee, “Stress and Burnout Among Korean-American Pastors in American Culture: Implications for Pastoral Care” (Ph.D. diss., Southern Baptist Theological Seminary, 2004), 60.

immigration, Korean-American churches have served as the most important social and cultural institutions for Koreans in America.⁴

Currently, continuing in this tradition, there are about 15,000 Korean-American pastors⁵ who have the huge task before them of ministering not only to the spiritual and psychological needs of their members, but also to the external needs both socially and economically.⁶ Accordingly, the most Korean-American pastors experience stress and burnout in their hectic circumstances.

Then, why should we concern ourselves with pastoral burnout? Burnout brings about not only the loss of passion for ministry or abandonment of ministry, but also physical and emotional sickness, and trouble and conflict between husband and wife. Nevertheless, it would be too simplistic to regard burnout of pastors as, say, falling into temptation, or a lack of prayer or unbalanced faith. Their viewpoints like this not only unsettle the problem, but make it worse. Under this cultural circumstance, the Korean-American pastors have hesitated to express their burnout.

Therefore, this dissertation will study the general understanding of burnout, and then it will examine the symptoms of burnout in various aspects (general symptoms, physical, emotional, and behavioral). It also will discuss the relationship between burnout and ministries of the Korean-American church pastors who have to perform many roles under current Korean culture and emotion. It is helpful to study the major theories of


⁶ Kwan Jik Lee, “Stress and Burnout”, 43-44.
burnout in order to apply current thought to Korean-American pastors under this stressful situation. Finally, the case study will make several suggestions to Korean-American pastors not only to realize their present condition but also to prevent and heal by diagnosing their burnout level through the measuring inventories of burnout. When the case study is presented in detail and the resources to overcome burnout are given, the purpose of this dissertation is complete.

The Statement of Limitations

This project will be limited in the following ways. First, this dissertation will not deal with burnout of all Korean-American pastors. It will be just selected Korean-American pastors in Washington D.C. area out of many geographic samples. It will not attempt to answer the follow questions. What is the unique burnout of the Korean-American pastors as compared with Korean pastors in Korea or American pastors in the United States? Are they more burned out than average American pastors or average Korean pastors? These questions are beyond the limit of this study.

Second, this study will not address the pastors of the all denominations. It will cover only the pastors who are included in the Capital Presbytery of Korean American Presbyterian Church. Therefore, theological perspective or pastoral styles and behaviors of the pastors may be different.

Third, this dissertation will not include those pastors who have other employment outside of the local church. This project will be focused on the pastors who are employed by a Korean-American church to provide preaching, teaching, counseling, visiting, and performing of communion, baptism, weddings and funerals.
Fourth, this study will be limited to the respondents’ willingness to express openly and honestly their attitudes on the survey instruments.

**Biblical/Theological Basis**

Several places in the Bible deal with the theme of burnout. Even great leaders of the Old and New Testament experienced the crisis of stress and burnout in their ministry. Moses, Elijah, Jonah and Paul’s cases are good examples.

**Moses**

When Moses advanced to Canaan leading the Israelites, he had the authority of three powers: the legislature, the executive and the judicature. He led the battle during war, he presented the regulations and he mediated disputes. However, many of the Israelites had to wait for their order, and Moses was very tired of excessive business. Moses is an example of one who was not good at work of delegating power to others. Jethro, who watched this procedure, advised him to select officials over thousand, hundreds, fifties and tens. So Moses made the new appointed officials to judge the people, and he judged only the difficult cases. After that, the Israelites didn’t have to wait long and Moses did not have to judge all the cases.

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10 Su Am Park, 50.
Also, Moses suffered from spiritual burnout because of grumbling and disobedience of the Israelites, which began in the early period of the Exodus. The Israelites grumbled against Moses and Aaron when Pharaoh pursued them (Exodus 14:11) and they grumbled when they wanted to eat meat and bread (Exodus 16:3). They grumbled against Moses because they had no water in Rephidim (Exodus 17:3), and they grumbled again because the great descendants of Anak lived in the promised land (Number 14:2). They grumbled because only Moses and Aaron ruled over them (Number 16:3) and they grumbled that the Israelites were destroyed because of Moses and Aaron (Number 16:41).

When they grumbled against Moses in Kadesh, Moses couldn’t endure it anymore. Therefore, Moses raised his arm and struck the rock twice with his staff in spite of God’s word to “speak to that rock”. Moses made this mistake because he expressed his anger. After all, because of Moses’ unholy behavior, God prohibited him from entering the land of Canaan.

Elijah

Elijah was a person who successfully achieved the goal of mission. First of all, he made a great victory over the prophets of Baal and Asherah on Mount Carmel by calling down fire from heaven to burn up the sacrifice. A long drought was finished by the prayer of Elijah. Furthermore, Elijah ran ahead of Ahab’s chariot by running 12 miles

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11 See Number 20:8.

12 Although the people have complained again and again throughout their sojourn from Egypt to Kadesh, and although God has been displeased with them for their constant grumbling, the present passage implies only Moses’ anger with them. Refer Timothy R. Ashley, *The book of Numbers*, The New International Commentary on the New Testament (Michigan: Wm B. Eerdmans Publishing Co., 1995), 384.
from Mount Carmel to Jezreel. In spite of these miraculous achievements, he ran for his life hearing the threat of Jezebel. So he went into the desert and wanted to die under broom tree, suffering from burnout.

Especially, 1 King 19 shows us the facts that made him burnout:

He went a day's journey into the desert. He came to a broom tree, sat down under it and prayed that he might die. "I have had enough, LORD," he said. "Take my life; I am no better than my ancestors" (1 King 19:4, NIV).

There he went into a cave and spent the night. And the word of the LORD came to him: "What are you doing here, Elijah?" He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too" (1 King 19:9-10, NIV).

Egotism

Ultimately, God reminded Elijah that he was not the only one left, that there were still seven thousand who had not worshipped Baal. However, at that stage, Elijah felt that he was the only one.

Feeling of Resentment and Bitterness

He resented the fact that the Israelites had abandoned God. This bitterness drained away important emotional energy.

Feeling of Anger toward God

Asking God to take his life with the complaint, “They are trying to kill me”, he demonstrated his dissatisfaction and lack of trust concerning God’s control over his life. All these feelings are likely to be experienced by individual who feels burned out.
Jonah

Jonah ran away to Tarshish by disobeying the order of the Lord to preach the Gospel to Nineveh, the capital city of Assyria. Jonah was finally thrown into the sea by casting of the lot, when a storm attacked the ship he used for his escape. He realized the importance of the Lord’s words that was given to him, and he experienced the love of the Lord toward him during the three days that he spent alive inside the big fish.

After coming out from the big fish, Jonah went to Nineveh and proclaimed the destruction of the city. However, God didn’t send punishment because the people of Nineveh, who heard the message of Jonah, fasted and repented. Then Jonah was greatly displeased and became angry. So he made a complaint toward God because he had hoped that Assyria would be destroyed as he had prophesied of himself, according to the will of God.

In Jonah 4 Jonah prayed to the Lord like the following:

O Lord, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, O LORD, take away my life, for it is better for me to die than to live (Jonah 4:1-3, NIV).

When the sun rose, God provided a scorching east wind, and the sun blazed on Jonah’s head so that he grew faint. He wanted to die, and Said, “It would be better for me to die than to live” (Jonah 4:8, NIV).

Narrow Minded Selfish Thought

He thought that Israel would not be destroyed because Assyria would be destroyed. However, Jonah didn’t understand the deep and profound providence of God
who prepares the basis for the faith life of the people of Israel.¹³

Anger and Plea

Jonah became stressful because his expectation about Nineveh was not achieved. Therefore, Jonah made a plea with anger about the work of the Lord who didn’t punish Nineveh.

Abandonment of His Life

Finally, Jonah sought to die because he was frustrated due to unrealized expectation. When the vine withered, Jonah said to God that he wanted to die rather than live.

Paul

The great evangelist Paul confessed that he experienced the condition of burnout to abandon his ministry, losing the hope to live:

We don’t want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life (2 Corinthians 1:8 NIV).

Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, and I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in

danger from false brothers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked (2 Corinthians 11:23-27 NIV).

The apostle Paul experienced many sufferings on different fronts. There were the Jewish officials who had conspired against him because of his conversion and preaching to the Gentiles. There were the Christians who couldn’t forget the memory of persecuting Jesus and his disciples. There were the Gentiles to deal with. All of these made him tired and burned out.

As stated above, many leaders in the Bible suffered from the crisis of burnout, and they did their best to overcome burnout. Accordingly, burnout is not a shameful experience because many of the spiritual leaders had experienced burnout to some degree.

**The Statement of Methodology**

First of all, this project will be based on the results of survey from pastors who belong to the Capital Presbytery of Korean American Presbyterian Church (the author’s denomination).

This dissertation will proceed to explain the points of argument as follows:

In chapter two general understanding of burnout will be described. What is the definition of burnout? What are factors of burnout? What are the phenomena and effects of burnout? These lingering questions will be asked and answered in the chapter.

Chapter three will first present burnout in pastoral ministry. After the discussion, it will describe a brief overview of the context of Korean-American churches and pastoral

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ministries, and then treats the characters, dynamics and tools of measurement about burnout of pastors.

Chapter four will describe ministries of local Korean-American pastors in Washington D.C. area. In this chapter, some factors which threaten their ministry will be discussed, and then it will treat the practical phenomena of burnout. Especially in order to evaluate their burnout, a survey will be sent to about 60 fellow pastors who belong to the Capital Presbytery of K.A.P.C. This survey will be analyzed and evaluated for measurement of pastor’s burnout and approached for overcoming burnout.

Chapter five will propose how to prevent and heal burnout for Korean-American church pastors. It will propose general and biblical principles of prevention and overcoming the burnout in the physical, mental and spiritual aspects. After that, it will be given practical approaches in the individual, church and denominational level.

Finally, chapter six will make conclusion with some ministry implications and several helpful suggestions for Korean-American pastors coping with pastoral burnout.

**The Review of the Literature**

There are a few sources for burnout among the Korean-American church pastors. However, when put in the context of “stress” or “burnout” the bibliographic field grows exponentially.

Concerning burnout, Herbert Freudenberger is a tremendously remarkable person and author. He is the first professional to publish an article about burnout in 1973. His two books, *Burnout: The High Cost of High Achievement* and *Job Stress and Burnout* described burnout as a depletion of inner resources, emptiness within, loss of meaning,
disillusionment, frustration, and a failure to function. Especially, he notes that burnout is more than stress; it is the exhaustion of resources. When a person is burned out, he or she is experiencing difficulties in the body, mind, and spirit and is incapable of functioning effectively in any of these areas.15

Frank Minirth’s book, *How to Beat Burnout* has become a classic on the pastoral burnout. In this book, the author introduces valuable opinions concerning burnout of pastors. He insists on the following as four factors which provoke pastoral burnout:

1. Unfulfilled expectations
2. Hostile emotions
3. Being a workaholic
4. Failure of sermons and an incompetent feeling toward God

Brooks R. Faulkner’s book, *Burnout in Ministry* is extremely knowledgeable and helpful in the area of understanding symptoms of burnout. It says pastoral burnout can cause family crisis, make pastors withdraw from normal pastoral ministry, and bring physical illness.

Christina Maslach and Michael P. Leiter’s book, *The Truth about Burnout* is particularly helpful. In this book, they argue that effective responses to burnout must involve prevention rather than mere treatment.

Su Am Park’s book, *Burnout and Recovery of Leaders in the Bible* is also highly recommended reading as it gives biblical figures who show examples of solutions from burnout.

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Gordon MacDonald’s famous book, *Ordering your Private World* is also a book that needs to be read carefully and deliberately. This book covers five "sectors" that need to be addressed to bring one's life into order: motivation, use of time, wisdom and knowledge, spiritual strength, and restoration. These sectors match well with this thesis.

In regard to the measurement of burnout, Christina Maslach, Susan E. Jackson, and Michael P. Leiter developed the Maslach Burnout Inventory (MBI), long the standard in survey on burnout among helping professionals. The original MBI was a 25 item questionnaire. The MBI has been revised twice (1986, 1996) and now contains 22 items. It is also available in versions for teachers and for general population.

Roy M. Oswald’s book, *Clergy Self-care: Finding a balance for effective ministry* is also noteworthy. This is a very practical book which contributes to the handling of burnout by developing tools to measure the state of burnout.

More than anything else, the foundational resource about burnout among Korean-American pastors is this dissertation, “Stress and burnout Among Korean-American Pastors in American Culture: Implications for Pastoral Care” (Ph.D. diss., Southern Baptist Theological Seminary, 2004) by Kwan Jik Lee. He was a professor of Chongshin Theological Seminary in Seoul, Korea for many years. Lee now serves as Dean of BaekSeok University’s Graduate School for Pastoral Counseling and the head of BaekSeok Counseling Center. His study provides reliable empirical data on stress and burnout among Korean-American pastors to Korean denominations in United States. He

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also develops some resourceful programs for Korean-American pastors to cope with stress or burnout in their ministries in American culture.

Another thesis written by Kwang Ja Park, “A Challenge for Cross-Cultural Mission Among Korean-American Churches” (D. Miss. diss., Fuller Theological Seminary, 2003), is a work that has valuable information not only about history, background, and culture of Korean Immigrants, but also about the role and activity of Korean-American churches and pastors.

Ill Soo Kim’s book, New Urban Immigrants: The Korean Community in New York is also particularly valuable. This book is very helpful to understand the dynamics and structures of Korean immigrants in the United States. In this book, the author offers an overview of specific theories which attempt to explain the functional phenomena of the Korean-American church.

Other valuable resources are the articles in Ministry and Theology magazine wrote as special projects. In the articles, “The Way to Cope with the Stress of Ministry” (November, 1993) and “Dealing with the Stress of Ministry” (December, 1993), Dong Sup Jung gave a significant contribution to the author’s understanding of the importance of recognizing self-limitations and finding self-sufficiency.

**Questionnaire and Survey Question**

For this dissertation a questionnaire and a burnout inventory will be used to analyze the factors of burnout, and the methods being used to solve burnout among Korean-American church pastors. The questionnaire can be found in Appendix A and B.
The questionnaire and burnout inventory will be given to pastors who belong to the Capital Presbytery of Korean American Presbyterian Church, and are residents in Northern Virginia and Maryland area. A letter of request and the survey results are in Appendix C and E.
CHAPTER TWO

GENERAL UNDERSTANDING OF BURNOUT

Definition of Burnout

Defining Burnout is not easy because it takes different forms in different people. Webster’s dictionary defines burnout as follows: “To cause to fail, wear out, or become exhausted by making excessive demands on energy, strength, or resources.”¹ Burnout is essentially a term borrowed from the world of mechanical systems. For example, in the field of electric science, it is used in the case of burning up electronic wire or a semiconductor by the oversupply of electricity.² In the field of aeronautics, it is used in the case where the operation of jet engine or rocket engine is stopped by the exhaustion of fuel.³

Psychologist Herbert Freudenberger, who insisted that he created the newly coined word “burnout”, stated that person can become burned out and become exhausted just as mechanical systems:

Whenever the expectation level is dramatically opposed to reality and the person

¹ *Webster’s Third New International Dictionary of the English Language Unabridged*, s.v. “Burnout”.


³ Ibid.
persists in trying to reach that expectation, trouble is on the way. Deep inside, friction is building up, the inevitable result of which will be a depletion of the individual’s resources, and an attrition of his vitality, energy, and ability to function.\textsuperscript{4}

He defined burnout as the state of weariness and frustration experienced when someone didn’t take the expected results in spite of his self-sacrifice in some thought, relation of life journey.\textsuperscript{5} Maslach, Jackson and Leiter, on the other hand, defined it as a syndrome of emotional exhaustion resulting from the stress of interpersonal contact, depersonalization, and reduced personal accomplishments that can occur among individuals who work with people. They identified three key aspects of burnout syndrome: (a) emotional exhaustion; (b) negative and cynical attitudes about one’s clients; and, (c) negative self-evaluation about one’s work with clients.\textsuperscript{6} Clinebell, an expert of pastoral counseling, defined burnout as the condition that flies for a moment, like a rocket that soars momentarily after it runs out of fuel.\textsuperscript{7} Gordon MacDonald, in \textit{Restoring Your Spiritual Passion}, parallels burnout with loss of passion. He equates this loss of passion with spiritual “dullness” which in turn has a striking resemblance to classic career burnout: loss of energy in spite of less “real time” spent in job performance.\textsuperscript{8}


\textsuperscript{5} Ibid., 73.


\textsuperscript{7} Howard Clinebell, \textit{Well Being}, Jong Heon Lee and Sung Choon Oh, trans. (Seoul: Growth Counseling Institute, 1995), 174.

According to the aforementioned definitions, burnout means the condition that causes the loss of passion, ideals and goals by tiredness physically, emotionally, mentally and spiritually because of the exhaustion of all energy.

In this chapter the author will briefly introduce general theories of stress and burnout which are relevant to the empirical research on the phenomena of burnout among Korean-American pastors. Basically, the author will depend on the following source for the factors and symptoms of burnout: Frank Minirth’s two books, *How to Beat Burnout* and *Burnout*. And some articles from *Ministry and Theology*.

**Factors of Burnout**

Burnout experts forecast that everybody has the potentiality to experience burnout and more people will experience it gradually. The factors of burnout that occur to pastors, as occupational workers, are not simple enough to tell in one word. They come, not only from the outside or from the inside of pastors themselves, but also from the complex operation of exterior and interior factors.

**Original Factor**

Burnout is concerned with stress. Also it is the resultant phenomenon produced by stress. In this aspect, stress becomes the cause of burnout. Therefore, chronic excessive stress becomes the causes of burnout and if there is not an appropriate countermeasure, it will lead to sickly melancholia.  

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Definition of Stress

In the Korean dictionary, stress is defined as the reaction which happens to the body when there is harmful physical and mental stimulation. Stress is originated from the Latin “stringer” which means “tighten closely”, and after it is used as “string”, “strest” and “straise”. In the 14th century, it is used as the term “stress”. At that time, it meant “anguish”, “oppression”, “suffering”, or “adversity”. In the 20th century, it began to be used as a medical term that means the bad health condition or mental diseases. However, in the modern society, stress does not mean tension and oppression themselves but a response to the tension and oppression.

The Role of Stress

As long as we live, we cannot avoid stress that comes from outside. Stress is not always used with a negative meaning. Han Selye, one of the most famous experts on stress, classified stress as two kinds: “distress” which brings about the psychological damage due to the repetition of excessive stress, and “eustress” which brings happiness, feeling of achievement or satisfaction.

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12 Frank Minirth, How to Beat Burnout, 16.
13 Ibid., 16-17.
Developmental Stage of Stress

Stress progresses by the three stages: alarm, resistance and exhaustion.

FIGURE 1. THREE STAGES OF STRESS

1) Alarm stage. Alarm reaction appears in the beginning of stress. It is the stage in which the hormone of internal secretion and the chemical element of the human body respond properly by surprising of the mind and body with outer stimulus, inner conflict or anxiety. The physical symptoms of this stage are headache, slight fever, fatigued condition, losing of appetite, feeling of helplessness, muscular pain and arthritis. The psychological symptoms are vague anxiety, irritation, the decline of resisting power of the mind and body, the decrease of concentration power, and insomnia. If stress is continued in the alarm stage without being dealt with, it develops to the stage of resistance.

2) Resistance stage. The secretion of adrenal cortical stimulus hormones and steroid hormones from the pituitary gland try to relieve the response of stress. At this time, the resisting power against the stress increases and the symptoms of the beginning stage of stress disappear. In the resisting period, it does not catch cold or get sick easily because of the active immunity system by secreting internal secretion. If the stress is accumulated chronically, the ingredient content of adrenaline and Nor-epinephrine in blood increases and brings to the heart acceleration, anxiety, nervousness and tension; or it leads to psychological chronic anxiety or neurosis. If the stress is continued in spite of resistance like this, it develops finally to the stage of exhaustion.

3) Exhaustion stage. This is called “the escape stage” or “the period of falling illness”. The physical resisting power against the stress decreases because the secretion of hormones from the pituitary gland and adrenal gland is not sufficient and the symptoms of early alarm reaction stage reappear in the stage. If resistance is not recovered, it brings disease or even death in severe cases. If it develops to the stage of exhaustion, it may bring disease in the body organs like the stomach, heart or skin or it may bring disease like schizophrenia.

Measure of Stress

The Hohmes-Rahe Stress Test\(^\text{15}\) makes it possible to measure the number and degree of stress that an individual experiences in a year (figure 2).

<table>
<thead>
<tr>
<th>Cause of Stress</th>
<th>Shock Level</th>
<th>Cause of Stress</th>
<th>Shock Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Death of spouse</td>
<td>100</td>
<td>Son/daughter leaving home</td>
<td>29</td>
</tr>
<tr>
<td>Divorce</td>
<td>73</td>
<td>Trouble with in law</td>
<td>29</td>
</tr>
<tr>
<td>Marital separation</td>
<td>65</td>
<td>Personal achievement</td>
<td>28</td>
</tr>
<tr>
<td>Jail term</td>
<td>63</td>
<td>Spouse starts work</td>
<td>26</td>
</tr>
<tr>
<td>Death of family member</td>
<td>63</td>
<td>Starting/finishing school</td>
<td>26</td>
</tr>
<tr>
<td>Personal injury/illness</td>
<td>53</td>
<td>Change in living conditions</td>
<td>25</td>
</tr>
<tr>
<td>Marriage</td>
<td>50</td>
<td>Revision of personal habit</td>
<td>24</td>
</tr>
<tr>
<td>Fired from work</td>
<td>47</td>
<td>Trouble with boss</td>
<td>23</td>
</tr>
<tr>
<td>Marital reconciliation</td>
<td>45</td>
<td>Change in work conditions</td>
<td>20</td>
</tr>
<tr>
<td>Retirement</td>
<td>45</td>
<td>Change in residence</td>
<td>20</td>
</tr>
<tr>
<td>Change in family’s health</td>
<td>44</td>
<td>Change in school</td>
<td>20</td>
</tr>
<tr>
<td>Pregnancy</td>
<td>40</td>
<td>Change in habits</td>
<td>19</td>
</tr>
<tr>
<td>Sex difficulties</td>
<td>39</td>
<td>Change in church activities</td>
<td>19</td>
</tr>
<tr>
<td>Addiction to family</td>
<td>39</td>
<td>Change in social activities</td>
<td>18</td>
</tr>
<tr>
<td>Business readjustment</td>
<td>39</td>
<td>Mortgage under $10,000</td>
<td>18</td>
</tr>
<tr>
<td>Change in financial status</td>
<td>38</td>
<td>Change in sleeping habits</td>
<td>16</td>
</tr>
<tr>
<td>Death of close friend</td>
<td>37</td>
<td>Change in eating habit</td>
<td>15</td>
</tr>
<tr>
<td>Change in number of marital arguments</td>
<td>35</td>
<td>Change in number of family</td>
<td>15</td>
</tr>
<tr>
<td>Mortgage over $10,000</td>
<td>31</td>
<td>Vacation</td>
<td>13</td>
</tr>
<tr>
<td>Foreclosure of mortgage</td>
<td>30</td>
<td>Christmas season</td>
<td>12</td>
</tr>
<tr>
<td>Change in work responsibility</td>
<td>29</td>
<td>Violation of the law</td>
<td>11</td>
</tr>
</tbody>
</table>

**Total**: 1431

**FIGURE 2. MAIN CAUSE OF STRESS AND SHOCK**
Add every mark (of course, if there is a same accidence, add by multiplying the number of accidence). If the total of marks is 150 and less, it means that the probability to get ill within two years is 37 percent. And if it is 150-300, it means 51 percent, and if it is 300 or more, it means that the probability to have some problem in health is 80 percent.

Character Flaws that Cause Burnout

*Perfectionism*

Perfectionists try to do all things completely. They think that there is a place for everything and everything should be in its place. They devote themselves to their work in order to finish all things completely. They work day and night in order to satisfy the expectations of others. After establishing high and strict standards, they try to do their best in order to achieve them. Because they achieve so much higher than their level, they experience an excessive fatigue by demanding so much to themselves as well as others.\(^{16}\)

*Low Self-Esteem*

The pastor who has high self-esteem copes with stress more actively than the one who has low self-esteem.\(^{17}\) People can keep peace with others when they can keep peace with themselves, because the personal relations can be good when they are good in relations with themselves. When a person has severe dissatisfaction and inferiority, he cannot acknowledge others properly and cannot accept other’s applause. If he continues


\(^{17}\) Dong Sup Jung, “The Way to Cope with the Stress of Ministry”, *Ministry and Theology* (November 1993), 256-257.
to have low self-esteem, he begins to have inferiority complex. If he begins to have severe inferiority, he comes to accept the other person’s words as an attack and if he is dried up in mental energy, he falls in the crisis of ministry.

Man Hong Lee, who is a professor of Yonse University, proposed the personal characteristics of a pastor who has a tendency to burnout. They are as follows:

1) The pastor who is idealistic and very devoted.
2) The pastor who is dispirited or who has to experience reverse transitions due to continual and immediate contact with the poor, the sick and the dying.
3) The pastor who has the feeling of urgency that he should satisfy everyone and who cannot endure the conflict that occurs in the church.
4) The pastor who tends to avoid conflict or discord.
5) The pastor who cannot say “no” although it is necessary or him to have time for rest, private business, or recreation in order to protect his own spirituality.
6) The pastor who falls into confusion of his duty.
7) The pastor who has the strong taboo that he must not express his strong anger although he has bottled it up in his mind.

Success Syndrome

Recently, the concept of pastoral success has been meant the increase of attending members, annual budget, volunteer aid and staff. These notions are not much different from secular success as well. In order to achieve these goals successfully, the quantity of

pastor’s business increases by geometrical progression. If the quantity of business increases, it makes the pastor tired due to the increase of stress. However, Kent and Barbara Hughes have pointed out that that concept of success in ministry is wrong. In their book, *Liberating Ministry from the Success Syndrome*, they defined “success is faithfulness, serving, loving, believing, prayer, holiness and attitude”.

The pastors should establish a biblical conception in their ministry. Confusion in the conception about successful ministry causes them to choose secular mindset.

*Workaholism / Martha-Complex*  

There are the people who have no time for a cup of coffee or for lunch because of immersion in business. There are people who bring work home with them or who work on vacation. The people who have the workaholic character establish the main standard, where they can feel the value and worth of themselves in work or productive activity.

Most of them have obsessive character that has a tendency to fall into workaholism and feeling of helplessness.

Minirth-Meier Clinic reported a shocking fact that 90 percent of doctors and 75 percent of the pastors who were examined there, were obsessed by an expansive

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20 ‘Martha Complex’ means that the passion to prove his value by serving God and others with all his energy (Luke 10:38-42).

21 Minirth, *Burnout*, 36.

22 Ibid., 67.
Most of the burnout pastors are overwhelmingly the perfectionists who fell into workaholism. They are ideal and obsessive. The degree of their devotion is great and they do not reject any requests. Most of these try to do their best in order to be recognized by others. Burnout seems to be the peculiar disease that occurs in the people who have the profession of helping others. When these people try to achieve something more than their ability, they often experience burnout as its result. 

*Heroism / Messiah-Complex*

Workaholism brings more stress by being connected with heroism. The reason that a pastor falls into heroism is the consciousness that he should do the work as the surrogate messiah until the coming of the genuine messiah. Finally, it makes the pastor fall into a messiah-complex. The pastor, who has this character, believe firmly, “I can do everything better than anybody else” or “I must be the one to do it”.

*Factors of Business*

*Excessive Business*

William H. Willimon says that the work of church is endless. Generally many people, who have a professional job, come home after have finished the day’s work.

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23 Ibid., 37.


However, pastors have neither peculiar office-going hours nor closing hours. They take care of their believers whenever the believers need them. There is no end to the work of the pastor. There are continuous services, weddings, funerals, various visitations (absentees, seasonal visitation programs, hospital patients and counseling), trainings, administrations, and various meetings. This excessive business causes the pastor to overwork and exhaust all energy. Pastors can escape from the heavy burden of business by managing their time well. Excellent time management helps success but inadequate time management brings failure (check Figure 3)
<table>
<thead>
<tr>
<th>Number</th>
<th>Content</th>
<th>O</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I regularly write a list of something to do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>My goals are clearly spelled out in writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I keep a desk appointment book</td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>I maintain a pocket data book</td>
<td></td>
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<tr>
<td>5</td>
<td>I always do one task at a time</td>
<td></td>
<td></td>
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<tr>
<td>6</td>
<td>I avoid “blind alleys”</td>
<td></td>
<td></td>
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<tr>
<td>7</td>
<td>I provide enough time in my schedule for emergencies</td>
<td></td>
<td></td>
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<tr>
<td>8</td>
<td>I know at what time of the day I do my best work</td>
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<tr>
<td>9</td>
<td>I try to schedule my most important tasks at that time</td>
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<td></td>
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<tr>
<td>10</td>
<td>I can quickly find needed items in my files</td>
<td></td>
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<tr>
<td>11</td>
<td>My desk is cleared off at the end of work</td>
<td></td>
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<tr>
<td>12</td>
<td>I try to get to the office before my secretary</td>
<td></td>
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<tr>
<td>13</td>
<td>I am able to warm up to my work quickly</td>
<td></td>
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<tr>
<td>14</td>
<td>I have a regular exercise program</td>
<td></td>
<td></td>
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<tr>
<td>15</td>
<td>Certain problem solving can be delayed</td>
<td></td>
<td></td>
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<tr>
<td>16</td>
<td>There are some folk in the church better equipped to do certain tasks rather than I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>I set deadlines</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>I delegate whenever possible</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>I have a screening system for telephone calls</td>
<td></td>
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<tr>
<td>20</td>
<td>I can dispose of certain reading materials that come across my desk</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>I am on time for 9 out of 10 engagements</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>I try to leave my work at the office</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>My office is neat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>I have the ability to facilitate people who just “drop in”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>I do advance planning on my personal schedule</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

FIGURE 3. TRUE-FALSE TEST OF MARK SHORT

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Total Number of True (O)

| 20-25 items | Excellent time-manager |
| 15-20        | Good time-manager: however, the improvement of time management would be helpful. |
| 10-15        | The improvement of personal time management is a high priority |
| Under 10     | Get Help! |

Repetitive Business

The work of pastor is not only an endless task but is also repetitive.\(^{28}\) The daily work which is begun by early morning prayer meeting is repeated every day, the various services in every week are repeated, and the various feast services and annual events are repeated in every year as well. Nevertheless, the pastor cannot deliver the same sermons and the same events. Pastors should inspire vitality in the church and believers by designing new sermons and new events. The pastor cannot give up his work even though they become bored due to the repetition of the same work in every day, every week and every year.

Human Relational Factors

Continuing Expectation of Congregations

Congregations ask that the pastor should fill their endless expectations. Some want him to be sincere, to be an excellent preacher, to have a wonderful talent in managing the financial affairs of church and be a capable counselor. Some want him to

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\(^{28}\) Short, 32-34.
take care of the sick, the poor, and to have interest in the question of personal rights. The expectations of the congregations are endless. Some members have impractical expectations. There is not a pastor who has talent that can satisfy so many expectations of members and who has enough energy to do so. Congregations expect that not only their pastor would satisfy their needs but also he would be a respectable leader in every aspect. So the pastors, who know very well this actuality, invest a great deal of time in order to have “persona” that shows the good aspects of himself to others. Persona has two functions. One function is to project our feature effectively and another function is not to reveal our hidden feature to others.

_Criticism of Congregations_ 31

1) Criticism concerned with personality

   Congregations see the pastor as the clergy and they think of him as a different being from themselves. Therefore, they demand culture and personality of the highest level. If the pastor cannot satisfy this demand, they criticize him.

2) Criticism concerned with professionalism

   Pastor Sun Joo Kil, who was respected as a great Korean pastor, left the following records:

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30 As the psychological term of Carl Jung, it usually denotes the ‘role’, ‘face’, ‘features’ in Korean.

If the pastor teaches only the Bible, members say that he is stubborn. If he speaks a lot of illustrations, they say that the preaching is like a comic chat. If he delivers the preaching theologically, they say that he is not spiritual. If he introduces a theory, they say that he is so pedantic. If he preaches sermons at random, they say that he is ignorant. If he is merciful, they say that he is an excessively good natured person. If he is strict, they say that he is an oppressor. If he manages his work well, they say that he is a tactician. If he is dull in fellowship, they say that he is a blockhead. If he speaks of ancient history, they say that he is out-of-date. If he speaks of modern history, they say that he is vulgarized. If he delivers a sermon with a loud voice, they say that he is not respectable. If he delivers the preaching with a low voice, they say that he is singing a lullaby. If he does not discuss, they say that he is a dictator. If the church becomes noisy by discussing, they say that he is incompetent. If he is cool-headed, they say that he has no love. If he manages the matter perfectly, they say that he has no backbone. If he is young, they say that he is so rash. If he is too old, they say that he becomes useless.  

3) Criticism concerned with spirituality

The pastor should be a spiritual person, because he stands at the front line in the spiritual battle. Congregations want the pastor who spends much time in prayer as well as the pastor who preaches well. In order to have the above mentioned qualities, pastors should have daily life of prayer, should study the Bible devoutly every day, and should always check themselves with the Word of God.

Environmental Factors

Change of Values

George Barna pointed out that the one organization, which accepts new trend, new information, new technology last of all, is the church. This means that pastors and

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churches are out-of-date in the changing age. He warns that if pastors do not adapt to the sudden changing age, they would die like the frog in the slowly warming kettle.  

<table>
<thead>
<tr>
<th>Old Values</th>
<th>New Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantity of possessions</td>
<td>Quality of possessions</td>
</tr>
<tr>
<td>Money</td>
<td>Time</td>
</tr>
<tr>
<td>Old traditions</td>
<td>New traditions</td>
</tr>
<tr>
<td>Commitment</td>
<td>Flexibility</td>
</tr>
<tr>
<td>Group identity</td>
<td>Individualism</td>
</tr>
<tr>
<td>Trusting people</td>
<td>Proven integrity</td>
</tr>
<tr>
<td>Satisfaction through work</td>
<td>Satisfaction through leisure</td>
</tr>
</tbody>
</table>

FIGURE 4. CHANGE OF VALUES

*Planting of a New Church*

Most Korean-American churches have made it a policy to plant churches as the goal of continuing church growth. Since there are some cases that a pastor cannot be a senior pastor if he has no career in planting new churches, many assistant pastors or pastor candidates have a heavy burden of opening a new church. Furthermore, until the church grows to some degree after planting the new church, the pastor experiences much stress with his family.

*Threat to Survival*

It is the threat that is connected with the most basic elements of survival, namely, food, clothes and housing. The economic principle of capitalistic society is that one’s

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34 Ibid., 23-24.
labor should produce an adequate income. More labor should produce more income. If the pastor cannot earn an adequate income from his hard work, the desire for work and productivity decreases. The average annual income of Korean-American pastors who work in small or new church is lower as compared with the average American church pastors. Surviving financially then becomes a serious matter.

Intellectual Factors
Most Korean-American pastors, generally deliver about ten or more sermons in a week (Sunday morning service, Sunday evening service, Wednesday evening service, Friday night service, early morning prayer meetings six times, cell service, etc.). The burden of continuous preaching makes the pastor have the feeling of oppression and becomes a cause of burnout.³⁵ As the water behind a dam will be exhausted if it continues to discharge, pastors can be burned out as preachers if they cannot achieve self development and spiritual renewal. They should always fill up for fresh and live preaching.

Psychological Factors
C. Peter Wagner said that the pastor who wants to give devoted service to God in a biblical way would fall into two classical dilemmas with exception.³⁶ The two

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³⁵ Hae Ryong Ha, “Coping with Intellectual Exhaustion”, Ministry and Theology (November 1993), 77-78.

dilemmas are the fact that he should be might as well as modest, and that he should be a leader as well as a servant.

When the pastor examines himself in front of God, he can discover the bitter root in himself. Wrong motives, jealousy, quick temper, conditional love, wrong responses to suffering, unjust disputes and unforgivable problems become stress, and it makes the pastor tired. Because the negative feeling continues due to his own imperfect self or personal defect, and the feeling that he does not contribute to the church or to the lives of believers, the thought that is only a decoration rather than an asset, serves to hinder his creative ministry.

**Phenomena of Burnout**

Generally, the Phenomena of burnout can be different according to the inclination and environment of each individual. However, the psychologists can recognize the symptoms of burnout phenomenon as the meteorologists can find out the approach of a hurricane through some symptoms.

*Symptoms Proposed by Freudenberger*\(^ {38} \)

1) Extreme Fatigue

If someone feels helpless and he is weary enough not to do the ordinary daily work, it is the first warning of the burnout phenomenon.

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\(^ {38} \) Minirth, *Burnout*, 24-28.
2) Isolation

The next phenomenon is to live in isolation from others. He tries to be cut off from the people with whom he had a close relationship. The people who enter the border line of burnout phenomenon have no time and mental composure to associate with others, because they need that time to endeavor to maintain themselves.

3) Boredom and Sneer

Freudenberger pointed out that boredom and sneer are coupled like the predestined relations which are always seen together. One causes the other and isolation brings about these two elements. The patients of the burnout phenomenon doubt the value of friendship or fellowship and even take a skeptical view of life itself.

4) Increasing Fidget and Impatience

The patients of burnout phenomenon are people who can achieve something faster than other before. However, according to the severity of burnout, the ability to achieve something decreases when the fidget increases. They, therefore, take offense at others without reason. They lay blame upon family and friends for their own mistakes.

5) Vanity

Some patients of burnout phenomenon think that “there is no one who can do the work well as I do” or “no one can do the work without me.” Even they think subconsciously (although they deny it subconsciously) that “In regard to this work, I can grip the situation precisely and manage it better than anyone else, even better than God.” The subconscious thought of this style is very often among the patients of burnout, and it is nearly a sort of vagrant fancy.
6) Begrudging the loss of recognition by others

The patients who have the phenomenon of burnout experience complex emotions like animosity, anger, and hostility because they think that they are not recognized satisfactorily for their efforts. Why are they not recognized satisfactorily? They may actually bring worse results instead of better results.

7) Change of working style

After all, worse results or conflicts concerned with work bring one of the following results: He will give up exemplary leadership or behavioral style, or he will try to countervail his conflict by becoming more tyrannical and inflexible, or by acting excessively. In these cases, the burnout will become more severe.

8) Loss of Identity

According to the continuity of burnout, the patients have increasing difficulty with memory. They stammer and their concentration power decreases. Therefore, their ability to memorize their name, date, or even their statements decreases. Then they think that they become weak with age as a joke, but they feel psychological conflicts and stress because of it.

9) Psychological and physical diseases

If someone suffers from physical disease very often, he suffers easily from mental diseases as well. The physical diseases of burnout patients are as follows: headache, continual cold, lumbago and other diseases. Physical causes may cause these diseases, but mental stress causes most of them. Of course, the patients of burnout do not want to accept the latter thought. They are concerned about the physical diseases most of the time.
10) Stagnation

There are some differences between stagnation as a daily phenomenon and stagnation as a symptom of burnout. Stagnation as a burnout phenomenon is chiefly temporary, clear and partial, and it is concerned with one part of life. Most of stagnant patients of burnout tend to be angry with others if they have some problem.

11) Phenomena of severe stagnation

Some stagnant patients of burnout suffer from severe stagnation symptoms, which are continuous and affect evenly every aspect of a person’s life. Then they attribute the negative surrounding environment to themselves. They feel guilty about everything that goes wrong instead of being angry with others.

_Symptoms according to the stage proposed by Man Hong Lee_  

1) Early Stage

- a) His humor disappear. He loses the smile in his daily ministry situation.
- b) He goes without rest and meals.
- c) He has no vacation if he has overtime work.

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2) Middle Stage

- a) Physical symptoms: fatigue, restlessness, decrease of weight, headache, insomnia, muscle tension, indigestion.
- b) Decrease of productivity and efficiency.
- c) Mental symptoms: change of feeling, blues, anger, frustration, decrease of control ability, increase of doubt.
- d) Social contraction: isolated from colleagues, friends and family.

3) Late Stage

- a) The need to change or abandon the ministry, increase of absence or lateness from office. decrease of efficiency in work and ingenuity.
- b) Mental symptoms: emotional burnout, decrease of thinking faculty, decrease of self-esteem, frustration, feeling caught in a trap.
- c) Increase of usage in drinks, stabilization tablet, sleeping pills and medicine for health.

4) After Effect

- a) Abandonment of ministry.
- b) Spiritual corruption and suicide.
- c) Appearance of occupational disease (success syndrome, desire for fame, narcissim, despotic disease, sicail frigidity, sexual tentation, money tentation, excessive fasting, people elated with spirit, abuse of gifts and alienation between word and life.
- d) Affects deeply the relation of husband and wife, battle for the initiative, loss of love or extramarital experience.

FIGURE 5. BURNOUT PHENOMENON ACCORDING TO THE STAGE
Domains of Burnout

Burnout can be divides into three domains as follows: physical, mental and spiritual domains.\(^{40}\)

Physical Domain

Continuing stress or burnout phenomenon can bring the following physical symptoms: backache, sore throat, migraine headache, insomnia, loss of appetite, gastric ulcer, hypertension, frequent cough, indigestion and allergy. When stress and weariness continue more severely, they may cause heart attack. Many people, who are suffering from continuing severe stress or tension, use narcotic drugs as a temporary prescription by the order of a doctor or their own will. Though the narcotic drug may remove the fatigues for a short time, it may cause the adverse reaction that deepens the nervousness.

Mental Domain

The phenomenon of burnout, mentally, appears as the form of disillusion or defeat in a person or a worker. At this period, the symptoms of anger, cynical way of thought, negative attitude or impatience may occur. The people who are suffering from burnout may feel the feeling of frustration because of helplessness, hopelessness and self-doubt. Then they can suffer from the blues. Another common symptom includes feeling guilty. This is the feeling of guilt that occurs because of too much responsibility or too strong of a self-sacrificing mind. Another mental symptom of burnout is as follows: the feeling that one cannot achieve some work completely, indifference, shortage of concentration power,

\(^{40}\) Minirth, Burnout, 18-22.
low self-esteem, feeling to be awakened from fantasy, loss of self-identity, and mental disorder.

**Spiritual Domain**

Some people experience spiritual exhaustion with burnout. They seem to lose the ability to grip the situation or not to recognize their limit. They have the strong feeling that God is incompetent and believe firmly that it is they who can manage their situation well. Without recognizing what they are doing, they try to reject relying on the power of God and they try to do His role, consciously or unconsciously. Without having a quiet time or Bible reading, they feel as if they are in a spiritual vacuum situation that out of which no one can help them. As time goes by, they recognize that their ability is not enough. They feel disillusion and they think of abandoning life. They believe that others, including God, have abandoned them.
CHAPTER THREE

BURNOUT IN THE PASTORAL MINISTRY

Understanding about the Pastoral Ministry and the Pastor

Henri Nouwen describes an image of the Christian pastor as the “wounded healer”. Not surprisingly, many studies about pastoral burnout are born from the researchers’ own personal struggles or problems.

This chapter will be continued with an overview of theories of pastoral ministry and the pastor. After the discussion on the function and role of the pastor, the author will provide a brief overview of the context of Korean-American churches in which Korean-American pastors are involved. Then the chapter will continue with the intent of analyzing certain dynamics of pastoral burnout including its stages and the entire cycle. In addition, several helpful tools of pastoral burnout measurement will be presented.

Understanding about Pastoral Ministry

Most pastors take care of the church members who expect the pastor to solve their trivial matters by visiting or counseling. The types of the people who visit the pastor are various and their demands are different from one another. Because the duties of a pastor

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are not prescribed clearly, nobody knows when his work will be over.

*An Understanding about the Ministry by Willimon*

The following 15 factors, which Willimon proposed, make us understand the pastoral ministry.

1) The work of the church is never done
2) The church doesn’t give us a clear picture of the expectations and tasks we are supposed to fulfill.
3) Ministry tends to be repetitive.
4) Pastors must work with the same people year after year.
5) The church is a haven and refuge for people in great need and it can be a place of great difficulty for those who attempt to minister to those needs.
6) Some people join the church, not out of any deep commitment of the true purpose of the church, but rather out of a desire to receive attention and affirmation from the church.
7) Persons in ministry must function a great deal of the time in what psychologist Karl Jung called the “persona”.²
8) Church people may be exhausted by failure.
9) The church and its ministry are not valued by the surrounding culture. We live in a culture that values the money and measures the worth of people by their salaries. Even the most altruistic pastors are valued less according to social culture.

² See the footnote in chapter Two, 30.
10) Pastors must not give up in the situation of institutional decline, and they should do their best in the ministry.

11) Much of the church and pastoral ministry can become a “head trip”. The church deals with spiritual and intellectual matters, not with fleshly, carnal matters.

12) Poor time management wears down many in the church.

13) Ministry is often a mess.

14) The pastoral ministry requires the commitment, or at least the sympathetic support, of the pastor’s spouse.

15) Pastors and laity must be in general harmony with the denominational value system, theological stance, and priorities.³

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An Understanding about the Ministry by Sanford

The following nine factors, which Sanford proposed as the characteristics of ministry, also make us understand about the pastoral ministry.

1) The job of the pastor is never finished.

2) The pastor cannot always tell if his work is having any results.

3) The work of the ministering person is repetitive.

4) The pastor is dealing constantly with people’s expectations.

5) The pastor must work with the same people year in and year out.

6) Because he works with people in need, there is a great drain on the energy of the pastor.

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³ Willimon, 31-51.
7) The pastor deals with many people who come to him or the church, not for solid spiritual food, but for “strokes”.
8) The pastor must spend a lot of the time for his “persona”.
9) The pastor may become exhausted by failure.\(^4\)

Understanding about the Pastor

*Function and Role of the Pastor*

The work of a pastor is varied in its kind and scope. This means that the function and role of the pastor is diverse. According to Roy Oswald, senior consultant at the Alban Institute, the three highest contributors to stress for pastor are role ambiguity, role conflict, and role overload. The following is a brief summary of his insights regarding the role of the pastor and how it relates to stress and burnout:

- **Role ambiguity** occurs when a pastor does not have within himself a road map guiding him as to what it means to be a resident religious authority. This situation results in pastor’s overextension in the role. The more ambiguous the role the higher the stress level that is involved. Role conflict occurs when two or more people or groups have conflicting expectations for the pastor. Role overload has its source in role conflict, because after hearing each person’s expectations, the pastor discovers how impossible it is to fulfill everyone’s expectations. Overload is the pressure to do more work, not completing the day’s work, and the amount of work that interferes with what has to be done. If the work’s nature is more “intangible” and qualitative, overload is especially burdensome.\(^5\)

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Seong Hee Lee addressed the functions and roles of the pastor as follows:

1) Counselor: the task of consoling people who face adversity and to encourage them to persevere in personal and family life.

2) Administrator: the work to design, supervise and achieve the general programs of the church.

3) Teacher: the work to teach and supervise the educational program of church

4) Scholar: the work to teach in the university or theological seminary, seminars, Bible studies or Sunday school, and to study and write.

5) Evangelist: achieving the various works of evangelism.

6) Spiritual guide: the work to help members possess a deeper and more mature faith.

7) Preacher: the work to develop the oratory, to prepare sermons, to acquire the skill to dialogue and to address issues.

8) Reformer: the work of addressing the unrighteousness and vice of society; to eliminate the absurdity of society and church.

9) Priesthood: the work of performing the service and to serve the general ceremonies of the church.

10) Musician: the work of managing the general programs of church music.⁶

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⁶ Seong Hee Lee, “The Self-Control of the Pastor”, Ministry and Theology (November 1993), 221-223.
Peculiarity of job as a pastor

1) Crisis of authority

In the past, the pastor was respected than had authority as a pastor. However, the pastors of today are respected less and their authority continues to decrease. One of the phenomena, which appears in ministry situations these days, is the increase of pastors who are forced to resign from their church.

2) Crisis of identity

Sometimes pastors have a hard time stepping out of their “persona” as pastors and just being normal. By keeping their masks on all the time and not revealing their weaknesses, they think of themselves as a cut above everyone else. This creates a distance between themselves and those they serve. Although the minister can enjoy the secure condition which external holiness can bring, he begins to fall into confusion and isolation about his being. He experiences a crisis of identity. He does not really know who he is apart from his pastoral persona.

3) Crisis of model

Believers are obsessed by the idea that the pastor should be a good model for them. So, they require a perfect life of the pastor. If the pastor deviates from standards, they criticize him at once. Therefore, the pastor cannot escape from the stress because of the demands of these believers.

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7 Man Hong Lee, 388-389.

8 The author served a Korean-American church in Washington D.C. area, as a senior pastor from December 2003 to June 2008. While he was serving there, actually over ten senior pastors were forced to resign from their churches. Many fellow pastors were anxious about it.

9 Many Korean pastors are called by their wife, friends, family and relatives as “pastor”, even while they are at home.
4) Crisis of dependence

One can solve his problems with the help of others when he falls into adversity. However, pastors find it difficult to ask for the help of others when they fall into adversity, because they are always in the position of solving the problems of other people.

The life of Jesus Christ is the perfect example for today’s pastor in the exact undertaking of the function and role that God has assigned him. He submitted his time to the will of the Father never losing sight of the overall mission, even while he was surrounded by multitudes of people waiting for him to meet their needs.\(^\text{10}\)

**Understanding about Korean-American Church and the Pastor**

Pastoral burnout is not only “individual” issues, but also more “systemic” issues with diverse systems. Therefore, to understand more accurately the dynamics of stress and burnout among Korean-American pastors, one must consider the system in which they live, such as family, church, community, and American culture. Furthermore, he must have some basic knowledge of the context of Korean-American churches.

**The Immigration History of Koreans**

As mentioned in the chapter one, the immigration history of Koreans to the United States can be divided into three periods: the early period (1903-1945); the middle period (1946-1967); and the modern period (1968-present).\(^\text{11}\) According to the

\(^{10}\) See John 6:1-15, see also Mark 1:35-39.

\(^{11}\) See chapter one of this dissertation. For more details, see Kwan Jik Lee, “Stress and Burnout”, 19-25.
Handbook for Teaching Korean-American Students, approximately 90 percent of Korean-Americans are either “new immigrants” who came to America after 1968 or their children who were born in the United States.\(^\text{12}\)

After all, the number of Korean immigrants has increased rapidly since 1968, with a total number of 69,510 reported in the 1970 U.S. Census. The 1990 U.S. Census identified 684,529 Korean-Americans.\(^\text{13}\) In 2007, U.S. Citizenship and Immigration Services (USCIS) announced that the number of Korean-Americans reached roughly 2,500,000.\(^\text{14}\)

Reasons for the Immigration of Koreans

Three main motivations for Koreans’ immigration to the United States are identified in the Handbook for Teaching Korean-American Students: a better education, a better economic life, and a chance to reunite with family.\(^\text{15}\)

1) A better education. Many Korean-Americans came to the United States for a

\(^{12}\) Handbook for Teaching Korean-American Students (Sacramento: California Department of Education, 1992), 12. The author depends on this book as a primary source to trace the immigration history of Koreans. This book considers the year 1968 as the beginning year of new immigrants. Because the recent increase in the number of Korean-Americans is due to the passage of the Immigration and Naturalization Act of 1965, which became effective in 1968. This amendment abolished the quota system based on nationality and gave Koreans an equal opportunity with other groups for immigration to the United States.

\(^{13}\) Handbook for Teaching Korean-American Students, 15.

\(^{14}\) http://www.uhak-usa.com/upload/pdf/uhak_catalog.pdf; Internet; accessed October 7 2008. There is a big difference between the actual number of Korean immigrants and the number of them according to the report of the USCIS because some Korean immigrants are not cooperative with the Census and some Korean-Americans reside in the United States illegally.

high quality of education. Generally speaking, Korean parents highly value education for the future success of their children. Many Korean-American parents say that they came to the United States mainly for a better education of their children. Another group of Korean-Americans also came to the United States for a better education are graduate students who intend to study in advanced degree programs at American universities or colleges. The Embassy of The Republic of Korea in the USA states that the largest group of foreign students attending universities in the United States are Korean graduate students.\textsuperscript{16} The 2007 report identified a total number of 103,394 Korean students (see Figure 6, 7).

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure6.png}
\caption{STATE OF KOREAN STUDENTS FOR THE LAST 4 YEARS}
\end{figure}

\textsuperscript{16} http://www.koreaembassyusa.org/bilateral/political/kor_index_view.asp bizid=312; Internet; accessed October 7, 2008.
Many of these Korean students remain in the United States after receiving their degrees, while some of them return to Korea.

2) A better economic life. The second reason for immigration of Koreans is economic improvement. Many Koreans have immigrated to the United States to achieve the American dream, i.e., a better economic life. However, Korean-Americans frequently consider their difficulties with English as a major obstacle in obtaining high-paying jobs. Many of them develop their own small businesses in urban areas, working hard for a better economic life in the United States.¹⁷ Whereas, there are also some professional Korean-Americans, including such as medical doctors, nurses, professors, lawyers, government officials, and high-tech engineers.

¹⁷ Typical businesses include groceries, fruit markets, dry cleaners, beauty salons, nail shops, and gas stations.
3) A chance to reunite with family. Family reunion is another reason for the immigration of Koreans to the United States. Many Koreans immigrate to the United States at the invitation of their relatives who have already settled down in this country.\textsuperscript{18} Not surprisingly, some Korean-American churches consist mainly of extended family members.\textsuperscript{19}

Functions and Roles of Korean-American Churches

The most conservative estimate suggests that the population of Korean-Americans has increased roughly 35 times since 1970.\textsuperscript{20} However, the number of Korean-American churches has multiplied even faster than the population of Korean-Americans, from around 80 churches in 1970 to about 3,000 as of December, 2000 (see Figure 8). The most recent information, provided by the \textit{Christian Today 2008 Korean Churches Directory}, says that 4,148 Korean-American churches were reported in the United States as of December, 2007. Then the number of Korean-American churches has increased over 50 times compared to the number in 1970.\textsuperscript{21}

\textsuperscript{18} The biblical narrative of Joseph and his family parallels this dynamic. Joseph invited his parents, his brothers, and their families to the land of Egypt. Many years later, the Israelites emigrated from Egypt to Canaan, the land of promise. The Korean family system is generally hierarchical and extended-family-oriented. There is a strong sense of unity in the family system.

\textsuperscript{19} The Korean-American pastor who serves in such a church is often caught in a triangle relationship between the extended family group and the non-extended family group. Avoiding this triangle relationship in one’s pastoral ministry is an important strategy to manage stress and burnout. For details about triangle relationship concept, see Roberta M. Gilbert, \textit{The Eight Concepts of Bowen Family Systems Theory} (Virginia: Leading Systems Press, 2006), 49-51.

\textsuperscript{20} See p.48 of this dissertation.

\textsuperscript{21} http://www.kidok.com/news/articleview.html idxno=51405; Internet; accessed October 9, 2008.
FIGURE 8. STATE OF KOREAN CHURCHES IN NORTH AMERICA

Huh and Kim attempt to explain the explosive growth of Korean-American churches with three functions. These functions are the function as a religious center, as a social organization, and as an emotional string.\(^{22}\) They assert,

Among the majority of Korean immigrants, the religious need, the social need, and the emotional need for attending the Korean-American church are inseparable from each other; they are functionally intertwined under the complex conditions of uprooting, existential marginality, and socio-cultural adaptation for rerooting. In this sense, the pervasive participation of Korean immigrants in their ethnic churches cannot be fully understood unless the “life-chance” of Korean-Americans as an ethnic or racial minority in the American social structure is taken into consideration.\(^{23}\)

Based on the Huh and Kim’s theory, the major functions of the Korean-American churches can be divided into three roles, i.e., as a religious community, a social community, and a psychological community.

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\(^{23}\) Ibid., 31.
A Religious Community

In the adaptation process of Korean-Americans to a new socio-cultural world, spiritual and existential questions inevitable arise. In a lonely and sometimes insecure place, many Korean immigrants seek a transcendental presence and guidance in their lives. With the legacy of the early immigrants, the Korean-Americans church has functioned primarily as a religious community among Korean-Americans.

The Sunday morning worship service is a time and place in which Korean-Americans are sustained, encouraged, and empowered through worship experience. Even though some people come to the Sunday morning worship with motivations other than worshipping God, the worship service has been the most important part of life for Korean-Americans. Virtually all Korean-American churches use their mother language, Korean, in worship services. Korean-American members pray in Korean, sing in Korean, and listen to a sermon in Korean. They do not have feel stressed with language barriers, but only feel at home in worship.

The structure and patterns of worship in Korean-American churches parallel those of Korean churches in their mother country, even though there are some variations. Korean-Americans have immigrated to the United States with their own culture and life history, including their own worship experiences. For example, the early morning prayer

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24 Huh and Kim, 30, quoted in “Stress and burnout” by Kwan Jik Lee, 35.

25 Most churches which own their church buildings have 11:00 a.m. Sunday worship service. But many churches without their own church buildings rent American church buildings and have afternoon services.

26 Some Korean-American churches utilize the facilities for simultaneous translation into English for second generations and/or American members. Some churches have separate English services or bilingual services. The author thinks that the Korean language will continue to be used in most Korean-American worships as long as there are new Korean immigrants.
meeting is one of those unique worship experiences. Many Korean-American churches, especially churches in metropolitan areas, provide their members with an early morning prayer meeting every day or every weekend. Undeniably, many Korean-American Christians and pastors recharge their spirituality and get energy in their American lives through this hour of prayer experiences.

A Social Community

Ill Soo Kim describes the social function of Korean-American churches in the following way:

Most routine community activities are centered in churches. This is because they are the only place where Korean immigrants can meet regularly. In the absence of effective community organizations that might meet the secular needs of all segments of the Korean population, Christian churches have emerged as a basic grass-roots community organization.28

Many Korean-Americans share their information about business, social activities, children’s education, etc., through the church community.

1) Roles of an extended family

Ill Soo Kim correlates the role of the Korean-American church as an extended family with the phenomenon of an increasing number of small churches. He says,

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27 In Korea, most churches, possibly 99 percent of the churches, have an early morning prayer meeting every day. Usually they meet at 4:30 a.m. or 5:00 a.m. Typically about one-tenth of the whole congregation attend this service regularly. They sing hymns and listen to a short message from the pastor and have their personal time for prayer.

One of the main functions of Korean churches is to provide church members with a “family atmosphere”, which presupposes a small congregation in which everyone knows everyone else and everyone else’s business.²⁹

The role of the Korean-American church as an extended family is also related to the need of Korean-Americans, i.e., a sense of belonging.³⁰

A characteristic of the Korean-American church as an extended family is found at the lunch table, where all church members participate after the Sunday morning worship service.³¹ Moreover, the atmosphere of an extended family is also seen in small group meetings for the members in residential areas. Every week or every month, a group of families meets at a member’s home and worships together informally on a rotational basis, usually Friday evening or Saturday evening.³² They often share food and informal social exchange with one another after the service or Bible study.

2) A social compensation

Ill Soo Kim tries to explain from the sociological point of view the high involvement of many successful professionals in church activities. He sees that many Korean-American professionals, for example, medical doctors, nurses, professors, etc.,

²⁹ Ill Soo Kim, 199. Dr. Elmer Towns defines this family church(single-cell church) as follows: 1)Everyone knows everyone, 2)Everyone is involve in decision making process, 3)Lay owned and operated, 4)pastor is not the catalyst after first generation, 5)Not Great Commission oriented, and 6)One third related by blood. Elmer L.Towns, 21st Century Tools and Techniques, D.Min calss worktext (Lynchburg: Liberty Theological Seminary, June 2006), 57.

³⁰ Kwan Jik Lee, 45.

³¹ Some Korean-American church members who belong to a large church, with a membership of 200 or more, frequently complain about feeling crowded. They sometimes recall the good old days when the church had a small membership, which is a precondition for the creation of a “family atmosphere”.

³² This meeting is usually called “Kuyeok”, “Mokjang”, or “Darakbang”.
return to their own cultural society in the process of assimilation. Some Korean-Americans who serve as elder or deacons in the church identify their positions as compensating their social status, which they cannot obtain in the host society. Their involvement in church activities provides them with a sense of belonging, a sense of meaning, and further a sense of self-actualization.

3) Preserving cultural heritage

A significant article about this dynamic is written by Bon Youn Choi. In his work, *Koreans in America*, he specifies three social and cultural functions of Korean-American church.

First, the Korean-American church has functioned as a home place of keeping the cultural identities of Korean-Americans in the foreign land. Their churches are places where they affirm for themselves “who they are” in the United States. They are not ashamed of speaking in Korean in the church, they are encouraged by sermons delivered in Korean by Korean pastor, and they speak freely in Korean in fellowship with other Korean-American members.

Second, most Korean-American churches have taken initiatives in teaching second-generations the Korean language. Whether or not they plan to return to Korea some day, most Korean-American parents want their children to learn the Korean language. By learning the Korean language, they can adjust well into the Sunday morning

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33 Ill Soo Kim, 204. Abraham Maslow’s hierarchical structure of human need is helpful to understand this phenomenon. According to him, the highest human need is “self-actualization”.


35 Korean-American churches which have some cross-cultural families or which mainly consist of cross-cultural families are a little different from this dynamic.
worship done mainly in Korean. It also assists second generation children to communicate better with their parents. Not surprisingly, small churches have a Korean school program as a resource to increase their numbers.\textsuperscript{36}

Finally, most Korean-American churches protect and reinforce Korean nationalism and culture.\textsuperscript{37} The church calendar includes the National Independence Day (August 15), Sam-Il-Jeol (March 1)\textsuperscript{38}, and the Children’s Day (May 5). Some churches have special programs for the elderly, such as the college of the elderly or special tours for them, in order to reinforce the traditional value system toward the elderly.

\textit{A Psychological Community}

Most first generation of Korean-Americans are generally struggling with language barriers, culture shock, racial prejudice, underemployment, role and status reversal, transgenerational family conflicts, and the lack of community support system. One thing unique for Korean-Americans in contrast to other Asian-American groups is that many Korean-Americans have an emotional support system of church community in their lives of hardship in the United States.\textsuperscript{39} In this sense, Korean-American churches have played a role of a mental health center for them. They provide a place for Korean-Americans to express themselves freely in Korean and to experience themselves as valued persons.

\textsuperscript{36} The Korean school usually meets on Saturday for about three hours.

\textsuperscript{37} II Soo Kim, 206-207.

\textsuperscript{38} The National Independence Day is the anniversary of August 15, 1945, when Korea was liberated from the oppression of Japan. Sam-Il-Jeol is kept in memory of the spirit of peaceful demonstration of Koreans against Japan’s rule over Korea which took place on March 1, 1919.

\textsuperscript{39} Kwan Jik Lee, 52.
through their involvement in church activities. Usually, Korean-American pastors are the first persons from whom most of their church members seek help in times of emotional breakdowns.\textsuperscript{40} In summary, the psychological role of Korean-American churches is very important for most immigrants.

**Understanding about the Burnout of Pastoral Ministry**

Symptoms of Ministry Burnout

As dealt with before in chapter two, many of general definitions of burnout fully apply to pastors suffering from burnout, yet there are unique symptoms applicable to pastors.

*Psychological and Emotional Symptoms*

1) Apt to be irritated.
2) Apt to be easily excited or angry.
3) Decrease of concentration ability and patience.
4) Suffers from severe amnesia.
5) Apt to be gloomy and depressed.
6) Doing something is troublesome.
7) Apt to be dubious and hesitant in all matters.
8) Apt to give up easily and have no confidence.
9) Cannot be calm without doing something.

\textsuperscript{40} Not surprisingly, non-mental health professionals, mostly Korean-American pastors are more popular than mental health professionals.
10) Apt to be decision too lightly.\textsuperscript{41}

*Physical Symptoms*

1) Choking
2) Thirsty or dry throat
3) Insomnia
4) Migraines
5) Eyes become fatigued easily.
6) Often feel a stitch in shoulder or neck.
7) Feel the need to vomit due to the heart-stricken.
8) Decrease of appetite.
9) Suffer from constipation or diarrhea.\textsuperscript{42}

Dr. Louis McBurney has professionally counseled over six hundred pastors and missionaries for twenty years. According to the results, he warns that pent-up anger and stress bring symptoms such as muscular pain, stiff neck, headache, lumbago and fatigue. Other symptoms include illness in digestive organs such as stomach ache, constipation and sugar diabetes. It could appear in such symptoms of illness in the mind and body like frigidity, heart disease and menstrual irregularity.\textsuperscript{43}

\textsuperscript{41} Dong Sup Jung, “The Way to Cope with the Stress of Ministry”, 254.
\textsuperscript{42} Ibid.
\textsuperscript{43} Oswald, *Clergy Self-Care*, 59.
Behavioral Symptoms

1) Increase of an argumentative spirit, dissatisfaction or back talk.

2) Increase of mistakes in work

3) Excessive immersion in work

4) Become reticent and think deeply

5) Become talkative and persist unduly

6) Apt to be angry at trifle matters

7) Difficulty in concentrating on work

8) Has difficulty with prayer or meditation

9) Attribute mistakes to himself or others

10) No interest in sexual life

Measurement of Ministry Burnout

The ways to measure ministry burnout are various. You may measure indirectly the degree of burnout by checking its symptoms. However, you are able to measure precisely the degree of burnout by using the measurement instrument.

A Tool of Burnout Measurement by Collins

For each statement, circle whether this is rarely true (R) in your life, sometimes true (S), or usually true (U).

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<th>S</th>
<th>U</th>
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<td>1</td>
<td>I feel exhausted and run down</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>I am irritable</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>I get frustrated easily</td>
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<td>4</td>
<td>I feel helpless</td>
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<td>5</td>
<td>I have trouble sleeping</td>
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<td>2</td>
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<td>I feel spiritually dull</td>
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<td>I think that my job is stressful</td>
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<td>2</td>
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<td>13</td>
<td>I feel under constant pressure</td>
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<td>I have difficulty being with troubled people</td>
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<td>2</td>
</tr>
<tr>
<td>15</td>
<td>I am impatient</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>16</td>
<td>I lack enthusiasm</td>
<td>0</td>
<td>1</td>
<td>2</td>
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</tbody>
</table>

**Total**

FIGURE 9. BURNOUT MEASUREMENT BY COLLINS

Add every marked number. If you scored in the range of 16-32 points, you may be a victim of burnout.

*A Tool of Burnout Measurement by Rediger*\(^{46}\)

For each item, circle whether this never happens in your life, occasionally happens, happens a lot, or constantly happens in your life. Then add the numbers you have circled in items one through twenty.

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\(^{46}\) Lloyd Rediger, *Coping with Clergy Burnout* (Valley Forge: Judson Press, 1982), 49-50.
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<th>Constantly</th>
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</tr>
<tr>
<td>2</td>
<td>Cry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td>3</td>
<td>Have low energy</td>
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<td>Feel trapped</td>
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<td>Worry</td>
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<td>Have no interest or pleasure</td>
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</tr>
<tr>
<td>7</td>
<td>Feel little excitement in anything</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Feel hopeless about the future</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Feel fumbling or accident</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Have considered suicide</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Feel worthless</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Worry that your mind is falling</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Feel lonely or ignored</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Have temper outbursts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Cannot concentrate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Feel others are watching you</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Feel sloppy and careless</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Blame yourself or others for awry</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Cannot pray or meditate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Feel God has abandon you</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**FIGURE 10. BURNOUT MEASUREMENT BY REDIGER**

If your cumulative score for the 20 scoring items above is 50 or more, burnout is a possibility.
A Tool of Burnout Measurement by Oswald

For each question, circle the number from 1 to 6 that best describes you. Then add all your answers for your total score.

1. I have a negative or cynical feeling about the people with whom I work.
   1  2  3  4  5  6
   Optimistic about congregations  Pessimistic about congregations

2. I have enthusiasm for my work (I enjoy my work).
   1  2  3  4  5  6
   High internal energy for my work  Lose of enthusiasm for my job work

3. I invest myself in my work.
   1  2  3  4  5  6
   High invest emotionally  Try to recede and resign

4. I experience fatigue and irritation daily.
   1  2  3  4  5  6
   Cheerfulness, high energy much of the time  Tired and irritated much of the time

5. My humor has a cynical, biting tone.
   1  2  3  4  5  6
   My humor which is positive and joyful  My humor which is cynical and sarcastic

6. I decrease gradually the time with my congregation.
   1  2  3  4  5  6
   Eager to be with congregations  Try to avoid from congregations

7. I am becoming less flexible in my dealings with congregation
   1  2  3  4  5  6
   Always open about the need of my congregation  Becoming more rigid in dealing with congregations

8. I think that someone supports my work.
   1  2  3  4  5  6
   Thinking fully supported  Thinking alone and isolated

9. I try to achieve an important task but always fail.
   1  2  3  4  5  6
   Always successful in accomplishing task  Always frustrated in accomplishing task

---

Oswald, Clergy Self-Care, 61-64.
10. I am invaded by sadness I cannot explain.
   1 2 3 4 5 6
   Almost optimistic Almost melancholy

11. I am suffering from physical diseases (headaches, Lingering colds, etc.).
   1 2 3 4 5 6
   Feeling healthy most of the time Constantly irritated by physical diseases

12. Sexual activity seems more trouble than it is worth.
   1 2 3 4 5 6
   Having no problem in sexual activity Sexual activity is just another responsibility

13. I blame others because of my facing problems.
   1 2 3 4 5 6
   Almost no blaming or sacrifice Always blaming others

14. I feel guilty about what is not changed in my parish or with parishioners.
   1 2 3 4 5 6
   Feel from guilt time Feeling guilt much of the time

15. I am waiting my time until retirement or a change of job.
   1 2 3 4 5 6
   Highly engaged in my work Doing passively what I have to get

16. I feel I have no more useful resource.
   1 2 3 4 5 6
   High source of energy for my work Feeling empty and depleted

---

**FIGURE 11. BURNOUT MEASUREMENT BY OSWALD**

Total of numbers circled ________________

0-32 - Burnout not an issue
33-48 - Bordering on burnout
49-64 - Burnout a factor in my life
65-80 - You are a victim of extreme burnout. Your life needs a radical change so that you can regain your health and vitality.
A Cycle of Pastoral Ministry Burnout

Stages of Burnout\textsuperscript{48}

1) Enthusiasm

This is when ministers are absorbed in a new work with great enthusiasm. Typically, they will overinvest in new jobs, relationship and challenges.

2) Stagnation

The thrill is over. Dullness and stagnation set in.

3) Frustration

Powerlessness, red tape and little leverage for change cause us to feel fatigued, irritable, and pessimistic.

4) Apathy

We feel trapped in every task.

\textbf{FIGURE 12. RELATIONSHIP BETWEEN ENERGY AND TIME IN BURNOUT}

\textsuperscript{48} Powers, 304.
Roy Oswald insisted that there is a cycle in essence in the burnout of ministers (see Figure 13). The pastors, who have ministered over ten years, have double the possibility to suffer from burnout than other pastors. Because they are apt to lose their passion and vitality and they become dull, empty and indifferent. The cases of the pastors who are included in the Capital Presbytery of KAPC will be revealed in next chapter.

FIGURE 13. CYCLE OF PASTORAL BURNOUT

49 Oswald, *Clergy Self-Care*, 68.

50 Ibid.
Pastors do their ministry with great hope and energy. Unrealistic expectation and excessive self-identification may be included in this passion. It may immediately lead to stagnation. It begins from the time that there is a demand to develop in the personal or financial aspect of the ministry. He may be frustrated from the time when the question about the value of the endeavor itself is raised. Of course, frustration is the crossroads that leads to the passionate work. If the energy can be recharged positively, the pastor will do his ministry of serving in creative and effective ways. In the long journey of ministry, the pastor may experience the cycle from the active life to frustration.\footnote{Oswald, Clergy Self-Care, 59.}

Frustration can teach how to overcome the limits. However, frustration also may fall into the undesirable condition of insensibility. Then the pastor becomes the victim of burnout if he falls into the abyss of indifference and apathy.
CHAPTER FOUR
UNDERSTANDING BURNOUT OF THE PASTORS IN THE CAPITAL
PRESBYTERY OF KAPC

In the previous two chapters, some theories of stress and burnout, pastoral ministry, and especially the context of Korean-American churches and pastors were described. With this background of the research literature, this chapter is going to deal with empirical research used in this study with selected Korean-American pastors. It will also diagnose burnout of pastors in the Capital Presbytery of Korean American Presbyterian Church (KAPC) by analyzing the results of the survey and burnout inventory.

Description of Sample and Procedure

Sample

Participants in the survey were KAPC clergy who work in church districts in the Capital Presbytery. The KAPC denomination was founded in February 1978. In thirty years, the denomination has grown to approximately 1,100 members and 528 churches across the United States and South America.¹

¹ Yearbook for Korea American Presbyterian Church, 2008, 7-8.
Procedures

The sample was obtained by asking permission of the president of the Capital Presbytery of KAPC to conduct this research. After obtaining his approval, the survey packets that included a cover letter, demographic questionnaire and burnout inventory were distributed to the participants who attended the annual meeting in October 2008. Although approximately 50 pastors and elders of KAPC were in attendance, only 28 participants (56.0%) completed the survey with usable data for the research. Because the members of KAPC have a conservative character, some refused to answer the questionnaire by saying that the subject does not apply to them. Moreover, five were not in a paid pastoral position, six were not pastors, and two were incomplete.

The other participants were sent by mail the same survey packet. A total of 18 survey packets were sent to the pastors who were absent from the annual meeting, and they were requested to return the completed survey sheets within two weeks of receipt. Of these, only seven packets (38%) were returned with usable survey sheets within the period. Finally, these two survey methods resulted in a total number of participant pool of 68, of which 35 responses were received, yielding a 51.5% response rate. In addition, it is the assumption of this research that the participants completed the questionnaire and burnout inventory honestly to the best of their knowledge of their situations.

---

2 It was a struggle for the author to decide whether he had to include some responses which looked passive. But the author intended to include some suspected responses into the subjects (N=35) unless he clearly perceived their passive behaviors. Passive behaviors included incomplete responses and returning materials after answering only a few minutes.
Results of the Survey

Demographic Variables

Twenty-one demographic variables of the survey are considered in this data. The significant numbers of the data were based on the results of each category in a questionnaire intended for the pastors in the Capital Presbytery of KAPC and the results in the Burnout Inventory by Collins. Frequency distribution and contingency tables were utilized for the statistical data.

Age

In the survey, the first question concerns age of participants. Figure 14 shows frequency and percentage of each category for age of respondents. The findings indicate that, of the 35 total respondents, ten pastors or 28.6% were between the ages of 51-55, and six or 17.1% were between the ages of 56-60. The sample also contained a total of 13 or 37.2% between the ages of 41-50. Noticeably, five or 14.3% of the respondents were over 61 years old, while there was only one pastor (2.9%) under the age of 40. According to this result, a majority of the pastors in the Capital Presbytery of KAPC (68.6%) are late forties or over the fifties.
<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency ($f$)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 35</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>36-40</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>41-45</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>46-50</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>51-55</td>
<td>10</td>
<td>28.6</td>
</tr>
<tr>
<td>56-60</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>61-65</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>Over 66</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 14. AGE

*Education Level*

Figure 15 presents a description of the sample in terms of highest level of education attained. The findings indicate the highest level of education completed by the participants with only one pastor or 1.5% completing some Bible school, 12 or 18.5% completing four years of general college, 43 or 66.2% completing theological seminary, and 9 or 13.8% completing some other graduate school. Among them 22.9% earned a Bachelor’s Degree, 20% earned a Master’s Degree, and 42.9% earned a M. Div. Degree as their final academic degree. Meanwhile, 8.6% of respondents had a D. Min. Degree, and 2.9% reported having obtained a Ph. D. Degree.
Table 1: School Career

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible School</td>
<td>1</td>
<td>1.5</td>
</tr>
<tr>
<td>General College</td>
<td>12</td>
<td>18.5</td>
</tr>
<tr>
<td>Theological Seminary</td>
<td>43</td>
<td>66.2</td>
</tr>
<tr>
<td>General Graduate School</td>
<td>9</td>
<td>13.8</td>
</tr>
<tr>
<td>Total</td>
<td>65</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 15. SCHOOL CAREER

**Period of Ministry in the United States**

Figure 16 shows length for time of ministry. The pastors who have ministered in the United States from six to ten years show the highest frequency value among the participants (45.7%). On the other hand, 22.9% of the respondents reported that they have ministered at Korean-American church less than five years. It also indicated that a total of 31.4% have been in ministry between 11-20 years. Interestingly, not one of the respondents has had ministry experiences over 21 years among the pastors in the Capital Presbytery of KAPC.

Table 2: Period of Ministry

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 5 years</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>6-10</td>
<td>16</td>
<td>45.7</td>
</tr>
<tr>
<td>11-15</td>
<td>7</td>
<td>20.0</td>
</tr>
<tr>
<td>16-20</td>
<td>4</td>
<td>11.4</td>
</tr>
<tr>
<td>21-25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Over 25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 16. PERIOD OF MINISTRY
*Attendance at Sunday morning worship service*

Figure 17 presents a description of the sample in terms of the attendance at Sunday morning worship service. The findings indicate that 2.9% of the participants’ churches have fewer than 30 members, 25.7% have between 31-50 members, and 60% have between 51-100 members. While, two churches (5.7%) have between 101-200 believers, and there are only two (5.7%) large churches of over 300 believers among the respondents. These findings show that a majority of churches in the Capital Presbytery of KAPC (88.6%) have small congregations of under 100. Approximately one-tenth of the respondents (11.4%) are only working at churches with an attendance over 100.

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 30</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>31-50</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>51-100</td>
<td>21</td>
<td>60</td>
</tr>
<tr>
<td>101-200</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>201-300</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>301-500</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>501-1000</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>Over 1000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

FIGURE 17. NUMBER OF ATTENDANCE

---

3 Children and adolescents were not included.
Weekly Hours on Ministry

Figure 18 shows frequencies for the hours spent per week on ministry. A total of 17.2% of the respondents reported working between 20-40 hours a week, seven pastors or 20% indicated working between 41-50 hours a week, 11 or 31.5% reported working between 51-60 hours a week, and nine or 25.7% of the respondents answered working between 61-70 hours a week. Noticeably, the frequency value for the respondents who have working 70 or more hours a week was 5.7%. Conversely, none of the participants had worked under 20 hours in a week. According to this result, a majority of the pastors belong to the Capital Presbytery of KAPC (82.9%) are working over forty hours in a week. This excessive work causes the pastors to overwork and exhaust their energies. As a result, they may feel stressed and overwhelmed with their pastoral ministry.

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 20 hours</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>21-30</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>31-40</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>41-50</td>
<td>7</td>
<td>20.0</td>
</tr>
<tr>
<td>51-60</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td>61-70</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>over 70</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 18. WEEKLY HOURS ON WORK
Number of Sermons Delivered each Week

Figure 19 reports a description of the sample in term of the frequency of delivering sermons in a week. The pastors who have delivered between 5-7 sermons in a week show the highest frequency value among the participants (45.7%), which meant that they have delivered a sermon nearly every day. On the other hand, six or 17.1% of the respondents reported that they have delivered less than five sermons a week. It also indicated that over one-fourth of the respondents (25.7%) have delivered between 8-10 sermons weekly, and four or 11.4% have delivered 11-13 sermons weekly. Surprisingly, one of the participants answered that he has delivered 13 sermons in a week. After all, this result shows that most churches in the Capital Presbytery of KAPC provide their members with an early morning prayer meeting every day or every weekend.

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency ($f$)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Just 1 time</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2-4</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>5-7</td>
<td>16</td>
<td>45.7</td>
</tr>
<tr>
<td>8-10</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>11-13</td>
<td>4</td>
<td>11.4</td>
</tr>
<tr>
<td>Over 14</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 19. NUMBER OF SERMONS IN A WEEK
Annual Income Level

Figure 20 provides a description of the sample in term of the level of annual income. The findings indicate that a total of 5.7% of the respondents have annual income of under $30,000, 34.3% have incomes of between $30,001-$40,000, and almost half of the respondents (42.9%) have income of between $40,001-$50,000. While only one pastor among the participants answered that he had annual income of between $70,001-$100,000. In a view of the period of ministry and the number of attendance, generally the annual income appears to increase according to the increasing of hours worked, and the increase in the number of believers. In other words, increasing of working period usually brings about not only increasing of members, but also increasing of annual income. Finally, this result shows that most pastors in the Capital Presbytery of KAPC were serving their churches under a difficult economic situation. Nevertheless, many Korean-American pastors are loyal and doing their best in their ministry without considering the economic difficulty as important.

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4 This survey didn’t include staff members, such as assistant pastors or part-time pastors. Generally, the income of staff members is lower than the income of senior pastors.
### FIGURE 20. ANNUAL INCOME

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $20,000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>$20,001-$30,000</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>$30,001-$40,000</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>$40,001-$50,000</td>
<td>15</td>
<td>42.9</td>
</tr>
<tr>
<td>$50,001-$70,000</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>$70,001-$100,000</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>Over $100,000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

### Employed Status of the Spouse

Figure 21 shows frequencies for employment status of pastors’ spouses. A majority of the respondents (68.6%) reported that their spouses were employed on a full-time or part-time job. Conversely, almost one-third of the respondents (31.5%) indicated that their spouses were not employed at all. Informally, many Korean-American pastors disclosed that they don’t feel secure financially, even though their spouses are employed on a full-time or half-time job. Therefore, most of them actually have been threatened in their ministry by economic difficulty (see also Figure 26).

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-time</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Part-time</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td>None</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

### FIGURE 21 EMPLOYMENT STATUS OF THE SPOUSE
**Hours with Family**

Figure 22 presents a description of the sample in term of hours with family. The negative response that they don’t have enough time with their family was dominant. More precisely, a total of 82.8% of the respondents answered that they couldn’t have enough time or have no time with their family. Merely, six pastors or 17.1% of the participants responded that they have spent enough time with their family. This result shows that there is much possibility of a problem due to not sharing enough time in the family of the Korean-American pastors.

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Sometimes</td>
<td>16</td>
<td>45.7</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 22. HOURS WITH FAMILY

*Comparison of the Pressure Level of Pastor, Spouse and Children*

Figures 23, 24, and 25 show frequencies for the pressure level in ministry. The respondents who answered that pressure degree in ministry was the same as they expected, indicated the highest frequency value (42.9%). However, a total of 13 pastors or 37.2% of the participants reported that they have had more or much more pressure than they expected.

In a view of their spouses, a total of 14 or 40% of the participants reported that their spouses were pressured more or much more than expected in their ministry.
Interestingly, according to the result of this survey, the spouses of the pastors received more pressure than the pastors, while their children were pressured less than the pastors. In summary, a pressure or burnout in ministry is not only the problem of pastors’ own selves, but also the problem of their families.

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much more than expected</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>More than expected</td>
<td>10</td>
<td>28.6</td>
</tr>
<tr>
<td>Same as expected</td>
<td>15</td>
<td>42.9</td>
</tr>
<tr>
<td>Less than expected</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>Much less than expected</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 23. THE PRESSURE LEVEL OF PASTOR

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much more than expected</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>More than expected</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>Same as expected</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>Less than expected</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>Much less than expected</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 24. THE PRESSURE LEVEL OF SPOUSE
<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much more than expected</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>More than expected</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>Same as expected</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Less than expected</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>Much less than expected</td>
<td>7</td>
<td>20.0</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 25. THE PRESSURE LEVEL OF CHILDREN

*Factors that Threaten Ministry*

Figure 26 reports the rankings for the factors that threaten ministry in descending order of frequency. The total number of chosen items by the respondents was 140 (\(N=140\)). The top ten factors which have threatened ministry were extreme fatigue, stagnation, lack of intellectual ability, loss of ministry vision, excessive work, economic difficulty, increasing worry and impatience, conflict, comparison with colleagues, and loss of passion.\(^5\)

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\(^5\) For all the rest of the results, see Appendix C.
**FIGURE 26. THE TEN FACTORS THAT THREATEN MINISTRY**

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extreme fatigue</td>
<td>18</td>
<td>12.9</td>
</tr>
<tr>
<td>Stagnation</td>
<td>15</td>
<td>10.7</td>
</tr>
<tr>
<td>Lack of intellectual ability</td>
<td>14</td>
<td>10.0</td>
</tr>
<tr>
<td>Loss of ministry vision</td>
<td>13</td>
<td>9.3</td>
</tr>
<tr>
<td>Excessive work</td>
<td>12</td>
<td>8.6</td>
</tr>
<tr>
<td>Economic difficulty</td>
<td>10</td>
<td>7.1</td>
</tr>
<tr>
<td>Increasing worry and impatience</td>
<td>8</td>
<td>5.7</td>
</tr>
<tr>
<td>Conflict</td>
<td>7</td>
<td>5.0</td>
</tr>
<tr>
<td>Comparison with colleagues</td>
<td>6</td>
<td>4.3</td>
</tr>
<tr>
<td>Loss of passion</td>
<td>6</td>
<td>4.3</td>
</tr>
</tbody>
</table>

According to the above table, “extreme fatigue” was perceived by the respondents as the most threatening factor among the top ten factors which threaten their ministry. A total of 18 pastors or 12.9% of the participants have been experiencing troubles due to extreme fatigue, and 15 or 10.7% of the respondents have been experiencing stagnation in their ministry. Noticeably, a total of 14 or 10.0% of the respondents reported that they have struggled with a lack of intellectual ability, because most pastors have to spend their time in preaching or preparation of a lot of sermons. In addition, 13 or 9.3% of the respondents pointed to a loss of ministry vision, 12 or 8.6% of them pointed to the excessive work, and 10 or 7.1 % of them answered the economic difficulty as a factor which has threatened their ministry.
Burnout Grade of the Pastors in the Capital Presbytery of KAPC

As mentioned before in chapter three, the measurement instruments of pastoral burnout are various. In this survey, a tool of burnout inventory by Collins was used to measure precisely the degree of burnout of the Korean-American pastors. According to Collins, the person whose burnout grade is over 16 points has a possibility of burnout. As shown in the following table, the average burnout grade of the pastors in the Capital Presbytery of KAPC was 13.4 (see Figure 27). Among them, however, a total of seven pastors of the respondents (20%) scored in the range of 16-32 points, and noticeably there was one pastor (2.9%) over the grade of 20. This result shows that it is urgent to prepare the countermeasure, or else they may be a victim of burnout.

<table>
<thead>
<tr>
<th>Number</th>
<th>Total Score</th>
<th>Average</th>
<th>Minimum</th>
<th>Border</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>468</td>
<td>13.4</td>
<td>1.00</td>
<td>16.0</td>
<td>32.0</td>
</tr>
</tbody>
</table>

FIGURE 27. TOTAL BURNOUT GRADE

Burnout Grade by Age

Figure 28 presents a correlation between ages of pastors and burnout grades. The highest group mean value of burnout was found among the pastors whose ages are between 51-55 years (15.5). Although the number is very small (N=1), the pastor whose age was between 36-40 indicated the second highest mean grade of burnout 14.0 among

6 See Chapter Three of this dissertation, 60-64.

7 For details of the results, see Appendix E.
the participants. Also, the pastors whose ages ranged from 41 to 45 years reported that their mean value of burnout was higher than the average burnout grade of the group. While, the pastors whose ages were 56-60 years showed the lowest mean value of burnout at 11.2 among the pastors in the Capital Presbytery of KAPC.

<table>
<thead>
<tr>
<th>Ages</th>
<th>Frequency (f)</th>
<th>Means of Burnout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 35</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>36-40</td>
<td>1</td>
<td>14.0</td>
</tr>
<tr>
<td>41-45</td>
<td>5</td>
<td>13.6</td>
</tr>
<tr>
<td>46-50</td>
<td>8</td>
<td>12.4</td>
</tr>
<tr>
<td>51-55</td>
<td>10</td>
<td>15.5</td>
</tr>
<tr>
<td>56-60</td>
<td>6</td>
<td>11.2</td>
</tr>
<tr>
<td>61-65</td>
<td>3</td>
<td>12.8</td>
</tr>
<tr>
<td>Over 66</td>
<td>2</td>
<td>12.5</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>13.4</td>
</tr>
</tbody>
</table>

FIGURE 28. BURNOUT GRADE BY AGE

Burnout Grade by Ministry Period

Figure 29 presents a correlation between ministry periods of pastors and burnout grades. As shown in the following table, the pastors who have ministered in the United States from 6 to 10 years were the highest mean value of burnout among the respondents. The burnout grades increased gradually with the years, and it reached peak of 14.5 during the period of between 6-10 years. After this period, it decreased until the lowest mean value (11.9), and then it increased again in the period of between 16-20 years (14.0). This
result shows that the burnout grades of the pastors in the Capital Presbytery of KAPC have roughly a ten-year cycle.

<table>
<thead>
<tr>
<th>Years of Ministry</th>
<th>Frequency (f)</th>
<th>Means of Burnout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 5 years</td>
<td>8</td>
<td>12.7</td>
</tr>
<tr>
<td>6-10</td>
<td>16</td>
<td>14.5</td>
</tr>
<tr>
<td>11-15</td>
<td>7</td>
<td>11.9</td>
</tr>
<tr>
<td>16-20</td>
<td>4</td>
<td>14.0</td>
</tr>
<tr>
<td>21-25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Over 25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>13.4</td>
</tr>
</tbody>
</table>

FIGURE 29. BURNOUT GRADE BY MINISTRY PERIOD

Burnout Grade by Attendance

Figure 30 presents a correlation between attendance at Sunday morning worship service and burnout grades of the respondents. According to the result, the pastors whose churches have an average attendance of under 30 members indicated the highest mean value of burnout at 15.0 among the groups. However, there is difficulty in considering that the value is reliable enough to represent the category because of a limited number if the category, i.e., only one pastor. The pastors who have an attendance of 51-100 in their churches reported the second highest mean grade of burnout (14.2). Noticeably, although the number was only one, the pastor who has a rather large-size church (301-500) scored a higher value than the average burnout grade of the participants. While, the pastors
whose churches have an attendance of 101-200 recorded the lowest mean value of burnout 10.5 among the pastors in the Capital Presbytery of KAPC.

<table>
<thead>
<tr>
<th>Members</th>
<th>Frequency (f)</th>
<th>Means of Burnout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 30</td>
<td>1</td>
<td>15.0</td>
</tr>
<tr>
<td>31-50</td>
<td>9</td>
<td>12.7</td>
</tr>
<tr>
<td>51-100</td>
<td>21</td>
<td>14.2</td>
</tr>
<tr>
<td>101-200</td>
<td>2</td>
<td>10.5</td>
</tr>
<tr>
<td>201-300</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>301-500</td>
<td>1</td>
<td>14.0</td>
</tr>
<tr>
<td>501-1000</td>
<td>1</td>
<td>13.0</td>
</tr>
<tr>
<td>Over 1000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>13.4</td>
</tr>
</tbody>
</table>

FIGURE 30. BURNOUT GRADE BY ATTENDANCE

Burnout Grade by Annual Income

Figure 31 presents a correlation between annual incomes of pastors and burnout grades. The pastors who have income of $20,000-$30,000 indicated the highest group mean value of burnout at 15.0 among the respondents. The second highest group mean value of burnout was found among the pastors who have income of $30,000-$40,000 (14.0), and then its mean values decreased gradually as the income level was getting higher. As shown in the following table, the groups of pastors who have higher income level show much less mean values of burnout than the other groups of pastors who have lower income level show. This result shows in general that the more secure a pastor feels
financially, the less stressed or burned out he tends to be. Accordingly, pastors’ burnout grade has a strong relationship with their income level.

<table>
<thead>
<tr>
<th>Income level</th>
<th>Frequency (f)</th>
<th>Means of Burnout</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $20,000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>$20,001-$30,000</td>
<td>2</td>
<td>15.0</td>
</tr>
<tr>
<td>$30,001-$40,000</td>
<td>12</td>
<td>14.0</td>
</tr>
<tr>
<td>$40,001-$50,000</td>
<td>15</td>
<td>13.2</td>
</tr>
<tr>
<td>$50,001-$70,000</td>
<td>5</td>
<td>11.5</td>
</tr>
<tr>
<td>$70,001-$100,000</td>
<td>1</td>
<td>11.0</td>
</tr>
<tr>
<td>Over $100,000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>13.4</td>
</tr>
</tbody>
</table>

FIGURE 31. BURNOUT GRADE BY INCOME LEVEL

Approach for Overcoming Burnout

Holidays

Figure 32 presents a description of the sample in terms of taking a day off from ministry. The findings indicate that a little over one-fourth of the respondents (25.7%) seem to take a day off regularly. While, a total of 74.3% report that they take a day off each week irregularly or almost never.

Figure 33 shows frequencies for their regular vacation. The findings indicate that less than one-fourth of the respondents (22.9%) usually have a vacation every year. Noticeably, 40% of the respondents reported that they infrequently or never have a vacation. Meanwhile, average lengths of the annual vacation of the pastors in the Capital
Presbytery of KAPC are revealed 5.25 days. They should perceive that infrequently or no holidays may bring to extreme fatigue and stagnation in their ministry.

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularity</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>Often</td>
<td>17</td>
<td>48.6</td>
</tr>
<tr>
<td>Almost never</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 32. TAKING A DAY OFF FROM MINISTRY

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency (f)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>No</td>
<td>14</td>
<td>40.0</td>
</tr>
<tr>
<td>Often</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 33. HAVING A REGULAR VACATION

Strategies to Solve the Pressure

Figure 34 presents rankings for a method of the pressure management. The participants were asked to check as many categories as applied to them.  As a result, the total number of chosen items was 91 (N=91).

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8 See the questionnaire in Appendix A and B.
<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency ($f$)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible reading &amp; prayer</td>
<td>35</td>
<td>38.5</td>
</tr>
<tr>
<td>Meditation</td>
<td>15</td>
<td>16.5</td>
</tr>
<tr>
<td>Exercise</td>
<td>13</td>
<td>14.3</td>
</tr>
<tr>
<td>Dialogue with colleagues</td>
<td>8</td>
<td>8.8</td>
</tr>
<tr>
<td>Study for recharging</td>
<td>5</td>
<td>5.5</td>
</tr>
<tr>
<td>Listening to music</td>
<td>4</td>
<td>4.4</td>
</tr>
<tr>
<td>Others</td>
<td>11</td>
<td>12.1</td>
</tr>
<tr>
<td>Total</td>
<td>91</td>
<td>100</td>
</tr>
</tbody>
</table>

FIGURE 34. STRATEGIES TO SOLVE THE PRESSURE

According to the above table, Bible reading & prayer (38.6%) and meditation (16.5%) are the first two dominant strategies when they feel stressed or burned out. In other words, spiritual disciplines, such as reading the Bible or praying (38.5%), meditating (16.5%), singing and listening to hymns (6.6%), studying (5.5%), and visiting the prayer mountain (2.2%) seem to be an important part of Korean-American pastors’ lives to solve the pressures or stress.

The older pastors prefer to cope with their pressure by spiritual ways more than the young pastors. The younger pastors prefer physical activities, such as exercise and dialogue with colleagues than the older pastors. It was noticed that a majority of the respondents cope with pressure or stress without sharing their feelings with anyone, just tolerating stress by themselves. Interestingly, only one pastor acknowledged talking with a counselor or psychologist in stressful times.

Other strategies to solve the pressure which the respondents identified for themselves included: visiting the prayer mountain (2), traveling (2), singing a song (2),
driving alone (2), shopping (1), fishing (1), and fasting (1). As shown in the results, only a few pastors identified two more strategies other than those which were provided for them to select. It is revealed that most Korean-American pastors are solving their pressures in biblical and conservative methods. Intentionally, they should solve their pressure or stress of ministry in positive and active attitudes rather than their passive and negative attitudes.

From the overall results of this research, we can interpret that a majority of Korean-American pastors generally tend to perceive their experience of pressure and burnout at the manageable level, although their real levels of pressure and burnout may be higher than their perceived levels, because of their strong faith in God’s will and His providence in the midst of their stressful lives in the United States. Their strong belief seems to be an essential resource on which most Korean-American pastors depend to cope with pressure and burnout. However, based on the results of the burnout inventory by Collins, about one-fifth (20%) of the Korean-American pastors perceive that they undergo very demanding pressure and experience burnout at the vulnerable level in their ministry. Having the results of the research, the next chapter will attempt to approach the prevention and overcoming of burnout among Korean-American pastors.

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\(^9\) For the details of the result, see Appendix C.
CHAPTER FIVE

PREVENTION AND HEALING OF BURNOUT IN PASTORAL MINISTRY

As listed in chapter four, the order of preference of the strategies to cope with burnout by the pastors in the Capital Presbytery of KAPC was Bible reading and prayer, meditation, exercise, dialogue with others, study for recharging, listening to hymns, and so on. Most strategies that the Korean-American pastors suggested represent spiritual and conservative methods. Now, this chapter will bring to the surface the general and biblical principles of overcoming burnout, and practical approaches in the individual, church and denominational level.

General Principles of Overcoming Burnout

There are many ways for the prevention and overcoming of burnout. Those that have studied burnout have proposed principles for overcoming burnout that will be effective for those in pastoral ministry. These principles have helped a lot of pastors. Figure 35 will show the principles of three of the writers on burnout.
FIGURE 35. PRINCIPLES OF OVERCOMING BURNOUT

1. Every pastor can experience burnout.

Archibald Hart, a counseling psychologist of Fuller Theological Seminary and an expert on melancholia, reminds that pastors, like Charles Spurgeon, Martin Luther and John Wesley, often experienced hypochondria. He warned that the modern pastors are

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1. Minirth, How to Burnout, 143.
4. A former dean of the School of Psychology at Fuller Theological Seminary, he is now retired from full time teaching, but continues to teach two courses in psychology and in his physiological lab research continues to examine issues of stress, burnout and anxiety.
especially apt to fall into hypochondria and burnout. Therefore, the pastor should cope with burnout remembering that burnout is neither a shameful matter nor a sin.  

2. Burnout does not necessarily mean failure.

Most burnout occurs because of bad circumstance rather than bad people. Pastors don’t have to be proud of their burnout, but they should not consider burnout the evidence of their failure. Many pastors fall into personal despair and deep melancholia because they consider burnout as evidence of their failure.  

3. The pastor should recognize that he is a weak man.

Many pastors immerse themselves in the ministry without taking care of their body. First of all, the pastor should always remember that he is a weak man. Pastors often are apt to “play God” unconsciously. Eugene Peterson states that the pastor heads for trouble when he or she forgets that he or she is a person. He calls this a “blasphemous anxiety to do God’s work for Him”.

4. Seek God’s help.

Great leaders of the Bible, like Moses, Elijah, Isaiah and Jeremiah, overcame the crisis of burnout with the help of God. Everyone needs God’s power. Especially, the people who are suffering from burnout should seek His strength, recognizing that they cannot do it on their own.

---

5 Dong Sup Jung, “Changing the Viewpoint about Stress”, 238.


Biblical Principles of Overcoming Burnout

Principles from Elijah

Observing God’s compassionate dealings with Elijah give us principles that we can apply in handling burnout today.

Rest and Nourishment

God provided Elijah the physical rest and nourishment that he needed. No sermon, No rebuke, No blame, No shame. Instead, God said, “Take it easy, my son. Relax!”

“Then he lay down under the tree and fell asleep. All at once an angel touched him and said, ‘Get up and eat.’ He looked around, and there by his head was a cake of bread baked over hot coals, and a jar of water. He ate and drank and then lay down again,” (1 King 19:5-6, NIV).

Fellowship with God

God allowed Elijah to see that He still remained in control of circumstances and was still active in the prophet’s life. The extended communication between the two of them (1 King 19:9-17) demonstrates God’s continued concern for the prophet.

Entrusting of New Tasks

Only after Elijah had exposed his feelings, God gave him new but lighter tasks. God assigned Elijah a series of tasks that he was capable of handling such as anointing

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two new kings and a new prophet (1 King 19:15-16). An individual who has experienced burnout should not be rushed back into situations involving major stress. While, taking lighter tasks that can be handled more easily helps rebuild the self-esteem of the burnout victim.

**Familiar Friends**

God provided for Elijah all things for the recovery of burnout. He sent Elisha to be a fellow worker, disciple, and successor to him (1 King 19:21). Pastors should not be idle in taking proper rest and taking care of their health. It is very important to remember that God’s first remedy was to provide him rest and nourishment when Elijah burned out.⁹

In summary, God healed Elijah’s burnout by providing his basic needs. Elijah needed the rest and nourishment, which God provided. He needed fellowship with God, and he needed a proper perspective of himself a sense of self-worth. So God assigned him a task he could handle. Finally, the prophet needed close relationships with others, so God provided his disciple and servant, Elisha.

**Principles from Jeremiah**

When the nation was facing disaster and ruin, the prophet Jeremiah discovered hope. His experiences, in Lamentations chapter three, give practical suggestions for pastors who have experienced burnout.

---

⁹ Man Hong Lee, 395.
Loss of Hope

In Lamentations, Jeremiah’s expression vividly described what victims of burnout frequently feel: “I have been deprived of peace; I have forgotten what prosperity is. So I say, ‘My splendor is gone and all that I had hoped from the LORD.’ I remember my affliction and my wandering, the bitterness and the gall,” (Lamentations 3:17-19, NIV).

The person, who has despaired, not only loses hope and courage but also wanders in suffering and trouble. This is a symptom of those whose source of life has been exhausted.

Discovery of Hope

Jeremiah discovered “hope” in the situation where hope had been entirely lost. “Yet this I call to mind and therefore I have hope: Because of the LORD’S great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness,” (Lamentations 3:21-23, NIV).

Jeremiah discovered the hope about God in his mind. He recognized that he is not consumed because God’s love and compassion are endless and faithfulness is great, even though the present suffering is so severe.

Recovery

Finally, Jeremiah introduced the method of overcoming burnout. “I say to myself, ‘The LORD is my portion; therefore I will wait for him.’ The LORD is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the LORD,” (Lamentations 3:24-26, NIV).
People are not accustomed to endure for a long time. However, one of the most important principles in the Bible is “endurance”. God will strengthen the heart of those who wait on Him. Although the symptoms of burnout may vary in intensity and combination, or although they can be cyclical or progressive, burnout can be overcome if one looks to God, and waits for only God to provide the hope.

Principles from Jesus

Jesus sent the disciples out for a missionary trip two by two\(^\text{10}\), giving them the authority for evangelism.

Then Jesus went around teaching from village to village. Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits. These were his instructions: "Take nothing for the journey except a staff - no bread, no bag, no money in your belts. Wear sandals but not an extra tunic. Whenever you enter a house, stay there until you leave that town. And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them." (Mark 6:7-11, NIV).

It is not difficult to sense just how stressful that time must have been for the twelve.\(^\text{11}\) After that, Jesus proposed three ways to recover the stresses that could lead to burnout, when the disciples returned from the missionary trip (Mark 6:31).

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\(^{11}\) Several factors indicate how their stress may have risen to burnout levels: 1) The victory of spiritual warfare: “and gave them authority over evil spirits”, 2) The taking of daily bread by only trusting God: “Take nothing for the journey except a staff - no bread, no bag, no money in your belts. Wear sandals but not an extra tunic”, 3) The rejection from the people: “If any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them”.

Change of Place

Jesus did not say, “Take a break” simply but He told His disciples, “Come with me by yourselves to a quiet place and get some rest”. Christ knew that His disciples could not experience relief from the stress as long as they were in contact with so many people coming and going, and they even had no chance to eat. Therefore, the change of the place and separation from work helped to prevent burnout.

Change of Activity

Jesus, who sent them on their mission trip, tells them to “rest up” now. The particular word “rest up” used by Christ means to “take a rest sufficiently”. The change in activity from “work” to “rest up” assists in the prevention of stress and burnout.

Spare Time for Adequate Rest

In obedience to Jesus’ word, they went away by themselves in a boat to a solitary place. However, when they reached that solitary place, there were already crowds waiting for them (see Mark 6:32-33). Nevertheless, the boat journey itself was at least a short time of change of place and it helped the disciples to recover from the stress and tension.

The lesson that is learned from the twelve disciples is that it is necessary to have a change of time and place and activity to take rest when stress reaches its limit.

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12 Greek phrase, eis eremon topon (NIV, “a quiet place”, “a solitary place”) means a deserted or lonely place away from towns and villages. The gathering of the disciples to Jesus means that in the midst of business and busyness they are accountable to him alone. And the greater demands on them, the greater their need to be alone with Jesus. Edwards, The Gospel according to Mark, 190.
Practical Approaches for Overcoming Burnout
Approaches on the Individual Level

Self-Development

Self-development is the process in which a person engages himself in a job and he not only performs the work confidently but also develops himself and finds his worth through the work. Self-development can help to prevent stress and burnout, which pastors may experience in their ministries. According to Hong Bae Lee, the period of ministry from the beginning to retirement is divided into three stages, and self-development should be achieved in each stage.

1) Early years (from the late twenties to the late thirties)

It is the period from the beginning of ministry to the period of coming to grips with the ministry to some degree. It is also the period of feeling the conflict between the theology and ministry situation, and acquiring new pastoral skills of ministry with theological theory. In this period, the pastors need the training to search for self-identify as a pastor.

2) Middle years (from the forties to the early fifties)

It is the period of stress and anxiety in which physical and psychological changes occur. As the period of climacteric changes, he is apt to lose interest in relationship with his spouse. Also, it is period that he deeply desires accomplishments, and the wish to lead a comfortable life is strengthened. In this period, he should establish new goals and challenge himself creatively.

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3) Period of preparing for Retirement (from the late fifties)

It is the period that the mental faculty and the physical faculty are on the decline. Contrastively, his crisis consciousness about the urgent questions (economic and housing problem after retirement) is increasing. In this period, it is desirable for pastors to develop their hobbies within the boundary of physical strength and time.¹⁴

*Individual Life*

1) Spiritual discipline

Today, in the busy ministry situation, many pastors tend to neglect spiritual discipline. They are rather giving their time and energy for expanding attendance and finances of the church. One study conducted on pastoral burnout by Jinkins found that of the 161 respondents, 62 percent of pastors indicated that they did not have scheduled times for biblical study and 51 percent did not have scheduled times for prayer.¹⁵ Time pressures crowd out spiritual disciplines. With continual neglect of spiritual discipline, the pastors eventually may be forced to leave the ministry or are so wounded they cannot go on. The spiritual life of communion with God is essential for pastors to prevent burnout, and to maintain their spiritual vitality.

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¹⁵ Michael Jinkins and Keith Wulff, “Austin Presbyterian Theological Seminary’s Clergy Burnout Survey”, *Congregations* (May 2002). For all the survey results, see the following website: http://www.alban.org/uploadedFiles/Alban/Conversation/pdf/AustinGrad2-app.pdf.
2) Continuing education

It is a mistake for pastors to assume their education has ended with seminary graduation. Continuing education is nearly as important as spiritual discipline in a pastor’s individual life. It is required to the continuous studying for the effective ministry in a rapidly changing society. Effective ministry cannot be achieved without acquiring new knowledge and information. Therefore, the pastor should not be lazy in acquiring theological knowledge and information for providing the sources to believers. Pastors who take advantage of growth opportunities provided by continuing education are less likely to burnout.

3) Hobby, leisure and social activity

The pastor’s individual life is not limited only in the relationship with God, church, and believers. Because of the peculiarity of ministry, many pastors think that they have a vocation that has no leisure. However, pastors should recognize that they need a hobby, leisure and social activity just like others. These are more than free time and relaxation. Leisure permeates all of individual life and is related to faith. If pastors are not concerned with spare time, it is difficult for them to endure their ministry.  

Self Control

1) Physical control

The medical professions have maintained that being in good physical condition makes a noticeable difference in longevity and good health. Adequate exercise can keep

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16 Keun Won Park, 353.
off excess weight, prevent high blood pressure and heart disease. The Bible also says that physical training is of some value (1 Timothy 4:8). Being in good physical shape will aid your effectiveness for Christ.\footnote{Minirth, \textit{Burnout}, 128.}

With the adequate exercise, adequate sleep also is important to physical care. Many studies show that most adults need about eight hours of sleep per night to function at their best and to stay healthy. Children need even more. When we don’t have enough sleep, we tend to be irritable, have decreased control ability, are more depressed and have a harder time concentrating.

2) Time control

Eugene Peterson suggested that the pastor must learn how to be an “unbusy pastor”.\footnote{Peterson, 35.} He proposed that investing time in scheduling, making lists of things to be accomplished, and prioritizing that lists help us not to lose the time which we should use to do some tasks. Therefore, the pastors should learn how to manage their top priorities, and to concentrate their works efficiently. It is not only an act of saving energy and time, but also an act of preventing and overcoming burnout. Especially, for time control, Swenson talks of the debilitating impact of work overload as a result of technological advance that gives more personal accessibility for communication: web access, cell phones, e-mails, and answering machines. These communication advances must be managed, or continual stress and burnout will result.\footnote{Richard A. Swenson, \textit{The Overload Syndrome: Learning to live within your limits} (Colorado: NavPress, 2002), 232-233.}
By taking personal time, Oswald suggested that pastors find their own rhythms of rest to function best over the duration of their call as the first step in responsible self-control. Especially, he recommended pastors take daily rests, weekly rests, quarterly rests, yearly rests, and sabbatical years for personal replenishment. These rest periods will break the cycle of greater pastoral responsibility, increasing stress and burnout, and allow for delegation of tasks and development of others.

3) Emotional control

The pastor experiences joy and anger as a person. The pastor needs the wisdom to take care of his emotion as well. The following several concrete questions may help pastors to control the emotional part:

a) How much do you think positive thoughts?

The way in which you think has a great deal to do with how you feel. Thoughts that are negative, derogatory, or critical fosters stress and depression. Therefore, you should make an effort to be more positive, kind, and forgiving in the things you think.

b) How many times a day do you laugh?

The Bible says that a cheerful heart is good medicine (Proverbs 17:22). Laughter is a sign of good mental health. Most medical studies indicate that laughter releases chemicals calls endorphins in the brain, promoting feelings of well being. Reverseley, the absence of frequent laughter may be an external symptom indicating the presence of deeper emotional conflicts. You can examine your “Laugh Index” in Figure 36.

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20 Oswald, 121.

<table>
<thead>
<tr>
<th>Number</th>
<th>Inventory</th>
<th>Never</th>
<th>Rarely</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I can tell over five jokes at once</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Although I know the humor, I laugh loudly as listening first time</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I willingly read the humor corner, watch comedy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I am indifferent to being ridiculous</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I can laugh at my mistake</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>I think laughing is healthy</td>
<td></td>
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<tr>
<td>7</td>
<td>I laugh a little with my family</td>
<td></td>
<td></td>
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<tr>
<td>8</td>
<td>I can change another person’s mistake into something humorous</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>9</td>
<td>I enjoy being with others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I am glad others enjoy my humor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>I usually laugh in a loud voice</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>12</td>
<td>I think laughing makes for good relationships</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>I use humor to lighten up the situation in my mind</td>
<td></td>
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</tr>
<tr>
<td>14</td>
<td>I sometimes laugh in front of the mirror</td>
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<td></td>
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</tr>
<tr>
<td>15</td>
<td>People find me interesting</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>16</td>
<td>There is a time to laugh alone by thinking interesting things</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>17</td>
<td>I try to talk in a more interesting way, but it still comes out the same</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>18</td>
<td>I don’t use the humor to hurt others</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>19</td>
<td>I know the recent tendency of humor</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>20</td>
<td>I think my laugh harmonizes with me</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>21</td>
<td>I think that laughing in work is natural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>22</td>
<td>I believe there is a hope in the worst situation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total

FIGURE 36. LAUGH INDEX
Total of numbers added ________________

80-110 : An honor man of the humor
65-79 : A potential volcano of the humor
Under 64 : A repeater of the humor

c) Are you living in the present?

Many people tend to focus on past failures or past accomplishments. However, either focus can be damaging to good mental health. You have to learn to deal with your past, look forward to your future, and live properly one day at a time in the here and now.

d) Have you done something good for others?

Even if the age in which we are living is self-centered, this selfishness is harmful to our mental health. In Philippians 2:4, the apostle Paul says that we should have concern for others: “Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2:4, NIV). Our emotions are enriched when we invest ourselves in others.

e) Have you forgiven the person who offended you?

In relation to emotional control, forgiveness is very important because if we don’t forgive other, we tend to turn our anger inward, which results in bitterness and then in depression. Forgiveness involves, by an act of will, choosing to no longer hold a grudge against an offending party. The measure of forgiving each other is “just as in Christ God forgave you” (Ephesians 4:32).

f) Do you envy others?

It is not difficult to find that envy leads to melancholy. In the Bible, Solomon said, “A heart at peace gives life to the boy, but envy rots the bones” (Proverbs 14:30, NIV).
This shows that the negative emotions directly affect our physical being. Therefore, we should be grateful for what we have received from the Lord.

g) Do you share your burdens with friends?

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 of this fact, their friendships have certain limitations. An important step in maintaining an emotional balance is to develop close friendships. When the pastor is suffering from burnout because of the conflict of human relationship, excessive business, or difficult problems, sharing their burdens with friends would be helpful in emotional recovery.22

Approaches on the Church Level

*Intercessory prayer for Pastor*

Intercessory prayer is prayer which is undertaken on behalf of others. It includes any and all types of prayer for other people. We need intercessory prayer more than ever before because more people have more desperate needs than ever before.23 Although all people need intercessory prayer, Peter Wagner addressed that pastors should have more intercessory prayer than members in the church because pastors exert more influence

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22 Kwan Deok Bang, “Burnout and its Remedy Due to the Conflict in Human Relationships”, *Ministry and Theology* (November 1993), 75.

with others, and they are on the frontlines of a spiritual warfare.\textsuperscript{24} Certainly, the apostle Paul asked others to intercede for him. For example, In Romans 15:30, Paul exhorted the prayer of all the Roman believers on his behalf: “I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me” (Romans 15:30, NIV). He also urged the Colossians to intercede for him: “Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains,” (Colossians 4:2-3, NIV).

Further, Peter, when asking others to intercede for him, did not limit his request to those with a special calling to intercession. “So Peter was kept in prison, but the church was earnestly praying to God for him” (Acts 12:5). Notice it was “the whole church” that prayed for him, not just those with a gift of intercession. Clearly, intercessory prayer for pastors is a part of the command for all churches and believers.

In the book, \textit{Prayer Shield}, Wagner proposes the reasons that every pastor needs intercessory prayer as follows:

1) Pastors are able to become the target of spiritual battle

As the responsibility of Christians becomes greater, they are more likely to be the object of spiritual warfare. If Satan has the authority to choose, he will want to destroy the leader first and will mobilize every means and method for the purpose. The enemy knows where the pastors are vulnerable, and he strikes at their weakest points. Usually, money and authority are the strongest trap to tempt the pastor in the same way that sex does (Richard Foster, \textit{Money, Sex and Power}).

\textsuperscript{24} Peter C. Wagner, \textit{Prayer Shield} (California: Regal Books, 1994), 62.
2) Pastors have more responsibility and exert more influence over others

The duty of pastors has the blessing entrusted from God and the recognition from believers at the same time. Therefore, the sin that a pastor commits before God gives more disappointment and wounds to others than the sins of the other believers. The sins of pastor impact directly the church as well as the church members.

3) Pastors get more attention than church members

Because pastors stand in front of people, they are apt to be the object of rumor and criticism. Pastors are observed in detail and little is left in secret. Intercessory prayer not only heals spiritual, emotional and physical illness but also becomes the prevention method of those illnesses.25

The enemy will continue attacking church leaders, especially pastors, as long as they are vulnerable. But the greater power is on our side. Through intercessory prayer, the pastors can be reinforced with God’s strength and protection.

Pastoral Support Group

Prevention and healing of pastoral burnout is a corporate effort of pastors and the members of their church. It is difficult for pastors to care for themselves if their churches are uncooperative and unconcerned. Even though the author did not ask the participants in his research about pastoral support group, the similar issue is found in some pastors’ responses to the item 15 of the survey, “Does your church understand the problems of pastor and his family?” Of the participants of the survey, 34.3% answered “A little” and

25 Wagner, Prayer Shield, 63-65.
51.5% answered “None”. Only 14.3% of the pastors indicated “Very much”. In other words, most Korean-American churches are neglecting their pastor and his family’s problems.

A thriving ministry does not occur by osmosis, but it does occur through support. Most researchers in the burnout field concede the notion that pastoral support groups are an effective means to ameliorate burnout.

Chandler presented eight benefits of a pastor’s support group that include the development of (a) in-depth fellowship, (b) a sense of belonging, (c) a fresh perspective, (d) leadership confidence, (e) a venue for emotional expression, (f) healthy affirmation and confrontation, (g) a reduction of pastoral competition, and (h) encouraging longer pastoral tenures. He also traced the development of a support group to the Israelites when Moses and his supporters banded together amidst a fierce battle against the Amalekites. When Moses' hands grew tired, Aaron and Hur took a stone and put it under him and he sat on it. They held his hands up so that his hands remained steady till sunset. By doing so, Israelites overcame the Amalekite army with the sword (Exodus 17:8-16). A support group for pastors is an effective means of helping pastors suffering from burnout. Therefore, pastor’s support system must be developed and be available on multiple levels.

According to the study of Halstead, he attempts to explain the pastor’s support system by dividing into three categories: emotional support, esteem support and tangible support (See Figure 37).

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26 For details, see Appendix A and C.

First, emotional support is an expression of the understanding of what a pastor’s role entails. This would include an awareness of the struggles he experiences. This support is offered by members who listen, encourage and care for a pastor by doing various helpful acts for him. The groups can also foster appreciation. Expression of appreciation is more useful than any other form of emotional support.

The second type of support to pastors is esteem support. It may take place in many locations. Recognition of the professional status of a minister is helpful among the congregation offering complaints against their pastor. This also can lead to the membership expressing a willingness to follow the lead of the pastor, and to the desire to offer a better salary even if the church is unable. This esteem support also could be evident in the role many staff members accept of serving as a buffer for the pastor.

The third type of support is tangible support. As a form of this support, some churches have special events such as a banquet or minister appreciation month. All church members are notified that this is the month that they are going to be doing something and it could be a post card, it could be a flower put on his desk, a plate of cookies or an invitation to dinner. It can be offered to the family of the pastor in the form of childcare. The most commonly form of tangible support is financial support. This includes offering the pastor a sufficient salary and benefit package. This strategy, along with the employment of the pastors’ wives, is sometimes accepted, but is often a source of conflict between the congregation and pastor. Tangible support is also demonstrated through gifts, trips and vacations.28

28 Jackie Lynne Halstead, “Ministers’ Perception of Support Received from Their Congregation” (Ph.D. diss., Iowa State University, 2000), 72-76.
In summary, with loneliness and isolation being pervasive and common problems for pastors, the lack of an effective support group contributes to lack of affirmation, encouragement, emotional wholeness, and overall well-being. On the contrary, effective support groups provide an antidote to burnout, and initiate the recovery process when the problem begins to develop.

*The Sabbatical*

The Sabbatical is also a resource available in the practice of preventive care and renewal for the pastors. Especially, Korean-American pastors need to take responsibility themselves for the sabbatical with unapologetic firmness and clarity after years of ministry pressure. As shown in chapter four, it is really regrettable results that 74.3% of the respondents “irregularly” or “never” take a day off each week, while 77.1% of the
pastors “infrequently” or “Never” take an annual vacation. This means that many Korean-American pastors and their churches did not perceive the tremendous benefits of a sabbatical. The benefits of the sabbatical for both the pastors and the churches need to be clearly understood. This is not meant to be an extended vacation. The sabbatical should not generally be connected with vacation time nor is it intended to be a time of study or for the sole purpose of intellectual pursuits. Rather, its objective is to take time for renewal, spiritual regeneration and enriching.

M. J. Dawn presented that a sabbatical should involve five specific areas that include: first, a time for personal and family renewal. This is for the purpose of reconnecting and reestablishing true one-to-one relationships that go much deeper than just surface living in the same house.

Second, the sabbatical should include physical, intellectual, and emotional restoration that will help to improve the pastor’s functionality, spirituality, and personal introspection.

Third, the sabbatical should include time for the pastor to develop in new areas professionally. Professional growth is essential in the process of renewal because it allows the pastor to be stretched by others, and it takes the pastor out of the repetitive cycles of the week.

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29 Korean-American pastors usually take negative standpoint in spite of recognition a necessity of taking a Sabbatical. One of the reasons is because pastors have lost their positions due to absence while away on Sabbatical in the Korean church. Some of Korean churches exchange pastors after sending them to another country to enjoy a Sabbatical. So, Korean pastors have a tendency to be afraid of taking a Sabbatical.

Fourth, the sabbatical should be a time for spiritual growth in order that pastor may experience strengthened personal relations with God. Spending time away and alone with God is like recharging car batteries when they have run down.

Finally, the sabbatical should be taken to interact with peers, colleagues, and those in the same professional journey. Often pastors find themselves far more isolated than the congregation understands. Therefore, pastors need time to visit with other friends or pastors, to attend other churches, to get some unique perspectives that will help them break out of the pastoral year after year cycle. \(^{31}\)

Churches need to realize their pastors will benefit in many ways from a sabbatical. Moreover, this sabbatical not only benefits the pastors, but also greatly benefits the churches and congregations. Several churches whose pastors have taken sabbaticals have been amazed at the changes in preaching, Bible studying, and other church programming.

**Financial Reward**

It is a sad reality of pastors that they often evaluate themselves through salary. Unfortunately, according to the result of the survey, many pastors in the Capital Presbytery of KAPC were not satisfied with serving their churches with low income. To item 10 of the questionnaire, “How do you think your income compares with the others?” a total of 60% of the participants indicated “A little lower” or “Much lower” \(^{32}\).

As indicated previously, pastors’ income level affects their burnout level. The

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\(^{32}\) See Appendix C.
result of correlation between pastors’ income and their burnout grade also revealed that the pastors who have higher income level show much less stress or burnout than the other pastors who have lower income level show.\textsuperscript{33}

Carroll found that dissatisfaction with salary and benefits contributes to pastors doubting their call, as well as the consideration of leaving the church either for another church-related position or for a secular position.\textsuperscript{34} Therefore, churches should satisfy the basic needs of the pastors to prevent burnout. Providing sufficient financial rewards can make pastors feel their value.

\textbf{Approaches on the Denominational Level}

For such practical strategies for overcoming burnout to be effective, pastors and churches would collaborate on works with their denomination. In some cases, problems and corresponding objectives can be managed at the local level between pastors and church leaders. But in order to truly address issues related with systems and theological or professional domains may be required approach at the denominational level.

\textit{Follow-up System for pastors}

There is a need for continual learning and leadership development in the follow-up system for pastors beyond seminary training. Preferentially, the internship system should be strengthened for the Korean-American pastors. The methods should be introduced and utilized like the training for intern education in the medical institute, the

\textsuperscript{33} See chapter four of this dissertation, Figure 31.

training for the officers in the military academy, and the training for the candidates of judge in the Judicial Research and Training Institute.\textsuperscript{35} In the same way, the pastors need to receive the intensive internship training under a senior pastor of long experience. However, there are a lot of examples that many pastors are working in the ministry situation without being prepared properly, because the denomination of KAPC does not support the follow-up system to both pastors and local churches. Rather, the denomination is offering a financial support to the pastors who are planting churches because the denomination is enforcing the policy to make priority the expanding of Korean-American church throughout the United States.\textsuperscript{36} So, it is inevitable that the Korean-American pastors who don’t have enough of the internship process receive much stress by adapting through trial and error in their ministry.

Annuity System for pastors

Most pastors devote themselves for the church and gospel for their whole life by sacrificing their body, mind and material resources. The annuity system should be achieved thoroughly in order for them not to suffer from material difficulty after their retirement. Though there are little differences according to the local churches, it is true that the present situation is very poor. At present, the statute of the KAPC provides that every local church have to lay aside ten percent of the pastor’s pay as annuity. The reality, however, is that many pastors who belong to the KAPC have no annuity fund. Therefore, the denomination needs to provide annuity system and financial resources to assist

\textsuperscript{35} Ibid., 194-197.

\textsuperscript{36} The Regulations of General Secretary of Korean American Presbyterian Church, article 7.
pastors and churches. Then the pastors are able to devote themselves and retire without any anxiety.

In addition, counseling system and retreat center should be provided to the pastors at the denominational level. They are the professional institution to counsel and help the pastors suffering from excessive stress and burnout. Unfortunately, there is no counseling system for pastors in the denomination of KAPC. Also, so far, the pastors cannot find any retreat center to rest them from their ministry. The counseling system and retreat center may provide the opportunity to recover physically, mentally and spiritually.

The next, and final chapter, will conclude with some recommendations. Particular attention will be given to specific and practical suggestions for Korean-American pastors coping with burnout.
CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS FOR KOREAN-AMERICAN
PASTORS COPING WITH BURNOUT

The experience of burnout has significantly impacted the author’s life and ministry. On the one hand, the impact of burnout has been negative in nature, resulting in depression, exhaustion, and eventual resignation from his ministry assignment. On the other hand, the impact of burnout has been positive, resulting in a balanced life and realistic ministry objectives. The experience of burnout has also instilled three strong convictions which will provide helpful direction not only for the author’s life, but also for other Korean-American pastors coping with burnout issues.

The first conviction is that pastoral burnout is a serious problem today. Pastors who were filled with enthusiasm and excitement about their ministry become tired and lose their zeal. They are not able to cope with the pressures, expectations, and failures that are a part of their ministry. The author believes that the first major step in dealing with pastoral burnout is to be aware of the serious nature of the problem.

The second conviction is that a clear biblical perspective is needed to help understand and deal with burnout. It is helpful to realize that God’s servants such as Moses, Elijah, Jeremiah, Paul, and even Jesus Christ experienced burnout. God, however, continued to use their lives as a mean of accomplishing His purposes. The Bible also
provides the foundation for a theology of ministry and guidelines for essential ingredients in preventing and healing pastoral burnout. The author is convinced that most pastors would be equipped to handle the issues of burnout if they have a clear biblical perspective on the subject.

The last conviction is that it is possible to overcome pastoral burnout. Pastors who are serious about overcoming burnout must make self-care a priority and must carefully manage their ministry. This will require discipline and accountability, but will result in a balanced personal life and ministry. The author is confident pastors can avoid serious burnout if they will simply take care of themselves and make a serious attempt at managing their ministry.

In the author’s personal journey through burnout, his burnout experience did not need to end in failure and defeat. Actually, this experience provided a very challenging lesson. Speaking about the lessons that came out of burnout, Beverly Potter says, “Those who accept the challenge find an opportunity to actualize a richer, fuller life.” So, the author was determined to accept the challenge of completing the recovery process from burnout. The first major decision involved was to leave his church. For some people, his decision may have appeared like a copout, however, it was a crucial decision that would renew and revitalize his life again. Now, the author looks forward to moving beyond burnout and enjoying the abundant life that God has planned for him as His servant.

On the basis of the results from this study about burnout among the Korean-American pastors, and of the author’s personal experience of burnout in pastoral ministry through the whole five years, the author can suggest the following recommendations for

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**Build Realistic Goals**

Many Korean-American pastors are getting into difficulty very quickly because of unrealistic goals. They strive for highly abstract goals that are almost impossible to reach. These goals are often sufficiently vague, making it hard to know if the goal has been reached. Many pastors work diligently toward this type of ideal only to be frustrated and defeated. Sometimes, they see little progress, but the ideal is never reached, and failure is inevitable. Therefore, establishing realistic goals is managing pastoral burnout. There are several important steps in this goal setting process.

First of all, it is necessary to set goals that are in harmony with the pastor’s strengths. Hart urges, “Identify your strengths and the talents God has given you, and then concentrate on these.” Pastors actually hinder their ministry when they set energetic goals that are beyond their own strengths and talents.

Secondly, pastors must make sure their goals are specific and measurable. There should be specific signposts that enable them to measure the progress toward the goal. It will become very frustrating when he is never sure how things are going. Therefore, it is important to identify if something has been accomplished and that progress has been made. This is a basic fact of goal setting, but it is sometimes ignored due to enthusiasm.

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for God’s work. Pastors must make sure the motivation toward their goals is clearly marked by specific subgoals.

Thirdly, pastors have to take time to evaluate their goals. The general direction of their life and ministry should be evaluated several times a year. Other more specific ministry goals need to be evaluated on a regular basis. This process of evaluation allows for the adjustment of goals that may be unrealistic. Falling to reassess their goals and readjust unrealistic goals will almost surely lead to burnout. Another important element in this evaluation process is to identify small successes. Many burned out pastors would probably be encouraged if they would evaluate their goals and celebrate the small gains. Paying attention to partial successes will make a big difference in their ministry.

The final step in a goal setting process is focusing on the process and not just the results. Pastors can be so obsessed with the ultimate goal that they miss the significant ministry that is a part of the process. Again, Jerry Ederwich offers wise advice when he says, “Focus on the process, not the result.”\(^3\) As pastors, we need to learn this important lesson. There is more to goals than the end result. We need to recognize and appreciate the ministry that is offered through the process.

**Utilize to Delegate**

Daniel and Rogers stated that learning to delegate responsibility is the single greatest change pastors can make to avoid burnout. Pastors who effectively delegate responsibilities to other people are able to concentrate on other priority areas of ministry.

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Delegating to others keeps pastors from overloading their life until they are overwhelmed with ministry responsibilities and become stressed out.

Many pastors, however, resist delegating responsibility to other people because delegating responsibilities to others can be very time consuming and frustrating. In many cases, it is easier to do the work themselves. Sometimes the efforts of the volunteers or lay persons may be not worthwhile. Nevertheless, pastors must refuse to simply revert to doing everything themselves.

Another reason pastors fail to delegate to other people is due to their desire to be in control. They often are unwilling to give up control of situations. Actually, many pastors have a lot of control in their church and they can become insecure when part of this control is released to other people. However, releasing control is that lay persons will assume greater involvement and fulfillment in the church ministries. Yes, they may make mistakes occasionally, but it may be a small price to pay if pastors can be freed from some of their decision making duties. Pastors who are able to delegate responsibilities and powers are building in protection against burnout.

*Recognize Your Limitations*

Burnout is inevitable if the pastor tries to meet everyone’s expectations. Pastors should know their limitations. They shouldn’t try to live up to all those expectations by pretending to be more than they really are. Most Korean-American pastors, however, do not seem to be aware of their own limitations and as a result, they place heavy demands on themselves. Myron Rush points out that dedicated Christian leaders, more than any other group, tend to push themselves too hard and too far. He suggested that pastors
could prevent burnout by being aware of their own limitations.⁴ This failure to recognize limits is rooted in a pastor’s desire to be needed and depended upon. They thrive on being able to help people and serve the needs of the congregation. Some pastors are so driven at this point that they have an open ended policy to respond to every need as soon as possible. These pastors have lost control of their lives because of their failure to set limits.

There are a number of ways pastors can protect themselves as they learn to recognize their limitations. First of all, they need to begin accepting and respecting their own limitations. This is very basic, but it is at the heart of balancing their lives by setting limits. Furthermore, Pastors can protect themselves in the area of limits by learning not to do everything for people. They need to educate their congregations so they will not turn to the pastor for every need. Once new boundaries are established and people seek other persons to meet specific needs, pastors will be liberated.

Finally, pastors can protect themselves in the area of limits by allowing the grace and love of God to motivate them. It is easy to be motivated by our own needs, or by the pressing needs of our congregations, but these false motives can be very damaging and will often cause burnout. Therefore, every pastor needs to be motivated by the love and the grace of God.

_Nourish a Happy Marriage with Spouse_

Charles Swindoll spoke about his wife when he attended a leadership forum: “The pastor’s first line of human accountability is his wife. God provides divine accountability

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and wives provide human accountability.” Pastors need to invite their wives to call them to give an account – for their speech, for their thoughts, and for their schedule. And pastors need to be willing and ready to share with their spouses the things they are struggling with. The problem for many Korean-American pastors is that they never say anything to their spouses when they are physically exhausted and emotionally drained in their ministries.

Even though a pastor is successful in pastoral ministry and preaching at his church, he may experience stress and burnout if some problems occur between him and his spouse at home. Therefore, the pastor should do his best in maintaining a happy relationship with his wife. Especially, the author wants to encourage Korean-American pastors to nourish intimacy in their sexual relationship with their spouses, and to celebrate their sexuality with joy and thankfulness.

According to the survey of Dong Sup Jung, 49 percent of the pastors replied that they would be better if they could more frequently experience sexual intimacy. The frequency of their sexual relationships was 1.5 times per week, and it is revealed that both the pastor’s and his wife’s busy schedule and frequent night meetings in the church were the causes of their rare sexual relationships. Pastors need to remember that lack of sexual intimacy in marriage can be another distress to their lives and ministries.


6 Dong Sup Jung, “Changing the Viewpoint about Stress”, 238. The author did not have any items on the sexual aspect of Korean-American pastors in his survey due to the cultural sensitivity to human sexuality.
Organize to Work Smarter

Pastors can very quickly get into a rut of working harder and harder in an effort to catch up. The problem is they seldom catch up and in their feverish attempts they actually become less productive. Therefore, pastors need to learn the important lesson of working smarter instead of harder. That is, they need to make specific changes in the way they approach the work of ministry to reduce stress and become more effective. This should include the whole area of organizing their work week, scheduling appointments, and preparing for future events. Certainly, pastors can get a better result in their ministry if they decrease the things which cause them to lose time, and find out the time wasting elements. They also can do more work by combining the duties together after removing the time wasting elements and entrusting others with some matters. Whatever steps are taken, the key of organizing to work smarter is to make significant changes to reduce the stress load and increase ministry effectiveness.

Vilfredo Pareto, an Italian economist of the 19th century, proposed the principle of 80-20 (also known as the Pareto Principle). This is the principle that 80 percent of the effects come from 20 percent of the causes. It can mean that the investment of 20 percent of the time produces 80 percent of the results. Pastors should train themselves so that they may deal with 80 percent of the work during of 20 percent of the time, because this training makes them free from the busy times.

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7 Short, 38-39.

8 Originally, the Pareto Principle referred to the observation that 80% of Italy’s wealth belonged to only 20% of the population.
All pastors should schedule times to be with their church members in visitation and counseling, but these times need to be identified so pastors are not constantly saturated with people and their needs.

*Understand the Calling of God to Motivate Ministry*

For many pastors, it is easy to lose the joy of ministry and their lives become a drudgery, unless they understand and allow the calling of God to motivate their ministries. Pastors must give attention to God’s will and His calling. If the pastor is motivated to please others more than God, he sometimes loses his ministry. On the other hand, if the pastor does not consider the demands of others, but only considers his own personal goals and desires, he may fall into the ministry of self-satisfaction. Therefore, he should be motivated to do his ministry after understanding the calling of God.

For example, in John 11, Martha was very upset with Jesus because He did not get to Bethany when her brother was still sick. If He had arrived there earlier, Lazarus would not have died. Jesus waited two days after hearing about Lazarus’ illness before traveling to Bethany. While Jesus loved Mary and Martha dearly, it was evident that Jesus did not set His agenda by the desires of those to whom He ministered. Jesus set His agenda according to God’s will and His calling.

Likewise, in John 2, at the wedding feast at Cana where Jesus performed His first miracle, that of turning water into wine, He responded to His mother’s request by saying,

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“Dear woman, my time has not yet come” (John 2:4). Jesus made it clear to Mary, His mother, that He would perform this miracle not according to her demand, but those of God, the Father.

The point is that the focus of ministry is not on the demands of congregations, but rather on God’s calling and His demand.

*Take an Adequate Personal Rest Time for Renewal*

All burnout experts advise for pastors to have a personal rest time only for themselves. It is necessary for the pastors to have solitary time, as Jesus had a personal time to pray and to meditate in a solitary place, though He was very busy and surrounded by crowds. This can be especially helpful for pastors who are experiencing minor burnout or are in the early stage of burnout. They need to move away for short periods of time from the pressure of ministry. Rush emphasizes the importance of getting away from the source that created the burnout. He states, “I can assure you that burnout recovery will not be possible unless you separate yourself from the source of the problem.”  

Pastors in burnout often feel to escape from the circumstances that created their problems. This is because they need a rest time away from the everyday pressures. However, many times Korean-American pastors fail to understand or appreciate the renewing benefits of an adequate rest time. They may take a day off now and then, but they do not make a complete break with the source of their burnout because of immersion in their pastoral work. As alcoholism is dangerous, workaholism is also very dangerous. It is abnormal for

\[11\] Rush, 85.
pastors to feel the guilty conscious or uneasiness if they don’t do any work. Therefore, every pastor should confirm first if they fall into workaholism or not.

In addition, pastors have to realize that the efficiency is not increased even though they work continuously without rest. For example, in the days of the French Revolution, the labor productivity decreased to 40 percent due to the change of the 7 days work system to the 10 days work system. After all, it changed again into the 7 days work system, because the labor productivity was not increased at all.12 God established the cycle of work activity and rest for men (Exodus 20:8-10). Every pastor should recognize that they are not the exception.

Today, many pastors carry the burden of giving constantly from their time and energy while receiving no replenishment of their own physical, emotional and spiritual batteries. Therefore, it is very important to remember that an enough personal rest time can provide the required renewal and allow us to return to our work refreshed.

This research was intended to propose the definition, various factors, phenomena and domains of burnout among the Korean-American pastors. It also gained phenomenal results of burnout and proposed the ways to overcome it.

Although burnout can be a traumatic and depressing experience, it can be also be the beginning of greater understanding and increased awareness as it relates to maintaining a balanced life. Yes, burnout is not a pleasant experience, but the results can be very beneficial in the context of unique pastoral ministry.

12 Young Hoon Lee ed., “Work, Activity and One Day Rest”, Fountain of Life (September-October 1997), 144. For another example, Lenin of the old Soviet Union changed the work system into the 8 days work system for the improvement of labor productivity, but he changed again to the 7 days work system, because the labor productivity was not increased.
As a pastors, we should recognize the fact every pastor has the possibility of suffering from burnout. At the same time, we believe the fact that burnout can be prevented and overcome by the power of God.

“But, in all these things we overwhelmingly conquer through Him who loved us.”

(Romans 8:37, NASB)
APPENDIX A

QUESTIONNAIRE ON THE PASTORAL BURNOUT

This question survey is performed for the study “burnout among Korean-American pastors”, as a dissertation for a doctorate in ministry. This dissertation is going to establish the strategies that protect and prevent the Korean-American pastors from the danger of burnout. It would be valuable sources to help the pastors in burnout if you express your experiences honestly.

1. Sex?
   □ Male □ Female

2. Age?
   □ under 30 years □ 31-35 years □ 36-40 years □ 41-45 years
   □ 46-50 years □ 51-55 years □ 56-60 years □ 62-65 years
   □ over 66 years

3. School Career? (Check all that apply)
   □ Bible School □ General College □ Theological Seminary
   □ General Graduate School □ The final degree _________________

4. Period of ministry in the United State?
   □ under 5 years □ 5-10 years □ 11-15 years □ 16-20 years
   □ 21-25 years □ 26-30 years □ over 31 years

5. How many believers participate in the Sunday worship service at your church?
   □ under 30 □ 31-50 □ 51-100 □ 101-200 □ 201-300
   □ 301-500 □ 501-1000 □ over 1000

6. What are the factors which have threatened your ministry? (Please check all relevant items.)
   □ extreme fatigue □ weariness □ skepticism □ loss of identity
□ increasing worries and impatience □ frequent illness □ stagnation
□ suicide urge □ sense of alienation □ conflict □ difficulty of sleep
□ loss of interest about work □ instability of emotion □ frustration
□ feeling of helplessness □ loss of ministry vision □ rebuke of believers
□ decrease of appetite □ loss of passion □ considering leaving the church
□ unrealistic expectation of the spouse □ loss of self-respect
□ too frequent preaching □ excessive business □ deviation of children
□ infringement of private life □ comparison with a colleague
□ lack of intellectual ability □ economic difficulty
□ difficulty in controlling the emotion □ others _______________________

7. How many hours do you work in a week?
□ under 20 hours □ 21-30 hours □ 31-40 hours □ 41-50 hours
□ 51-60 hours □ 61-70 hours □ over 70 hours

8. How many times do you deliver a sermon in a week?
□ just 1 time □ 2-4 times □ 5-7 times □ 8-10 times
□ 11-13 times □ over 14 times

9. Which is your annual income from your church? (including the salary, expense for ministry activity, traveling expense, annuity & insurance and another income)
□ under $20,000 □ $20,001-$30,000 □ $30,001-$40,000
□ $40,001-$50,000 □ $50,001-$70,000 □ $70,001-$100,000
□ over $100,000

10. How do you think your income compares with the income of other pastors?
□ much higher □ a little higher □ same □ a little lower
□ much lower

11. What job does your spouse have?
□ full-time job □ part-time job □ none

12. Do you have one day a week off from your church ministry job?
□ regularity □ often □ almost never

13. Do you think that you have enough time with your family?
□ yes □ no □ often

14. Do you have regular vacation each year?
□ yes □ no □ often
If you have, how long is your annual vacation? __________ days

15. Does your church understand the problems of pastor and his family?
□ very much □ a little □ none
16. Have you ever thought to move to another ministry place by leaving the church?
   □ I have never thought of it    □ I have thought of it sometimes
   □ I have thought of it very often    □ I want to move right now

17. Have you ever felt an impulse to quit your ministry to escape from the crisis of ministry?
   □ never    □ sometimes    □ very often    □ everyday

18. How much are you pressed in your ministry?
   □ much higher than expectation    □ higher than expectation
   □ same as the expectation    □ lower than expectation
   □ much lower than expectation

19. How much is your spouse pressed in your ministry?
   □ much higher than expectation    □ higher than expectation
   □ same as the expectation    □ lower than expectation
   □ much lower than expectation

20. How much are your children pressed in your ministry?
   □ much higher than expectation    □ higher than expectation
   □ same as the expectation    □ lower than expectation
   □ much lower than expectation

21. Have you ever experienced stress-related illness?
   □ very much    □ a little    □ none

22. How do you solve the pressure in your ministry? (check all that apply)
   □ Bible reading and prayer    □ dialogue with the colleagues    □ traveling
   □ visiting the prayer mountain    □ meditation    □ singing a song
   □ listening to music    □ exercise    □ shopping    □ sleeping
   □ study for the recharging    □ eating food    □ chattering
   □ others ____________________________

※ Thank you very much for your sincere response. If you want to give me advice or help, please contact me by following address or phone number.

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Home : (703) 830-4248   Cell Phone : (703) 405-9778
APPENDIX B

목회자 탈진에 관한 설문조사

이 설문은 목회학 박사과정의 “한인 이민 목회자들의 탈진”에 관한 연구를 목적으로 준비한 것입니다. 이를 통해 이민교회에서 사역하시는 한인목회자들을 탈진의 위험으로부터 보호하고 예방하는 전략을 수립하고자 하오니, 목사님들의 경험을 솔직하게 표시해 주시면 탈진 상태에 있는 많은 목회자들을 돕는 귀중한 자료가 될 것입니다.

1. 성별?
   □ 남자   □ 여자

2. 연령?
   □ 30 세 이하  □ 31-35 세  □ 36-40 세  □ 41-45 세  □ 46-50 세
   □ 51-55 세  □ 56-60 세  □ 61-65 세  □ 66 세 이상

3. 학력? (해당사항에 모두 표시하세요)
   □ 신학교  □ 일반대학  □ 신학대학원  □ 일반 대학원
   □ 최종학위 _______________

4. 미국에서 사역한 기간?
   □ 5 년 이하   □ 5-10 년  □ 11-15 년  □ 16-20 년  □ 21-25 년
   □ 26-30 년   □ 31 이상

5. 주일예배에 참석하는 교인의 수는?
   □ 30 명 이하  □ 31-50 명  □ 51-100 명  □ 101-200 명
   □ 201-300 명  □ 301-500 명  □ 501-1000 명  □ over 1000 명
6. 목사님의 목회에 위협을 주고 있는 문제들은 무엇입니까? (해당되는 것에 모두 표시하세요)

□ 극도의 피로 □ 권태감 □ 회의감 □ 정체성 상실 □ 조바심과 성급함
□ 자주 발생되는 질병 □ 참체 □ 자살 충동 □ 소외감 □ 갈등
□ 수면 장애 □ 일에 대한 흥미 감소 □ 정서적 불안 □ 좌절감
□ 무력감 □ 목회 비전의 상실 □ 교인들의 비난 □ 식욕 감소
□ 열정의 상실 □ 교회를 떠나고 싶은 생각 □ 배우자의 비현실적 기대
□ 자존감 상실 □ 너무 많은 설교 □ 과도한 업무 □ 자녀의 탈선
□ 사생활 침해 □ 동료와의 비교 □ 지적 능력의 결핍 □ 경제적인 어려움
□ 감정을 철저하게 억제 □ 기타__________________

7. 목사님은 한 주에 몇 시간 정도 사역하십니까?

□ 20 시간 이하 □ 21-30 시간 □ 31-40 시간 □ 41-50 시간
□ 51-60 시간 □ 61-70 시간 □ 70 시간 이상

8. 목사님은 한 주에 몇 번 설교하십니까?

□ 1 회 □ 2-4 회 □ 5-7 회 □ 8-10 회 □ 11-13 회 □ 14 회 이상

9. 목사님이 교회로부터 받는 연간 사례비는? (목회 활동비, 도서비, 여행경비, 연금 및 보험, 기타 소득 포함)

□ 20,000 달러 이하 □ 20,001 달러-30,000 달러 □ 30,001 달러-40,000 달러
□ 40,001 달러-50,000 달러 □ 50,001 달러-70,000 달러
□ 70,001 달러-100,000 달러 □ 100,000 달러 이상

10. 목사님이 받는 사례비가 다른 목회자들에 비해 어렵다고 생각하십니까?

□ 상당히 많다 □ 조금 많다 □ 비슷하다 □ 조금 적다 □ 상당히 적다

11. 목사님의 배우자는 현재 직업을 가지고 있습니까?

□ 전임 (Full-Time) □ 시간제 (Part-Time) □ 없다

12. 목사님은 한 주에 하루를 완전히 쉬고 계십니까?

□ 정기적으로 □ 가끔씩 □ 거의 쉬지 못한다
13. 목사님은 가족들과 충분한 시간을 보낸다고 생각하십니까?
   □ 예   □ 아니오   □ 가끔씩

14. 목사님은 정기적으로 휴가를 보내고 있습니까?
   □ 예   □ 아니오   □ 가끔씩
   만일 그렇다면, 휴가 기간은 어느 정도입니까? ________ 일

15. 목사님의 교회는 목회자와 그 가족의 문제에 대해 어느 정도 이해하고 있습니까?
   □ 아주 많이 이해하고 있다 □ 조금 이해하고 있다 □ 거의 이해하지 못한다

16. 사역지를 옮기고 싶다고 생각하신 적이 있습니까?
   □ 그렇게 생각한 적 없다 □ 가끔 그렇게 생각한다
   □ 자주 그렇게 생각한다 □ 지금 당장 옮기고 싶다

17. 목회를 그만두고 싶다고 느끼신 적이 있습니까?
   □ 전혀 없다   □ 가끔   □ 매우 자주   □ 매일

18. 목사님은 목회사역에서 어느 정도의 압박을 받으십니까?
   □ 예상 보다 훨씬 많이 □ 예상 보다 많이 □ 예상했던 것만큼
   □ 예상 보다 적게 □ 예상보다 훨씬 적게

19. 목사님의 배우자는 어느 정도의 압박을 받고 있습니까?
   □ 예상 보다 훨씬 많이 □ 예상 보다 많이 □ 예상했던 것만큼
   □ 예상 보다 적게 □ 예상보다 훨씬 적게

20. 목사님의 자녀들은 어느 정도의 압박을 받고 있습니까?
   □ 예상 보다 훨씬 많이 □ 예상 보다 많이 □ 예상했던 것만큼
   □ 예상 보다 적게 □ 예상보다 훨씬 적게

21. 목사님은 스트레스와 관련된 질병을 경험하신 적이 있습니까?
   □ 매우 많이 □ 조금 □ 거의 없다
22. 목사님은 목회 사역에서 받는 압박을 어떻게 해소하십니까? (해당사항에 모두 표시하세요)
   □ 성경읽기 및 기도   □ 동역자들과의 대화   □ 여행   □ 기도원 방문
   □ 명상   □ 노래 부르기   □ 음악 감상   □ 운동   □ 소핑   □ 잠자기
   □ 재충전을 위한 연구(독서)   □ 동산 및 낚시   □ 음식 섭취   □ 수다떨기
   □ 기타__________________________________________________________

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Home : (703) 830-4248   Cell Phone : (703) 405-9778
APPENDIX C

TABULATION OF GENERAL RESULTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Frequency ($f$)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Sex?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>35</td>
<td>100</td>
</tr>
<tr>
<td>Female</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>2. Age?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under 35</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>36-40</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>41-45</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>46-50</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>51-55</td>
<td>10</td>
<td>28.6</td>
</tr>
<tr>
<td>56-60</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>61-65</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>Over 66</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td><strong>3. School Career?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible School</td>
<td>1</td>
<td>1.5</td>
</tr>
<tr>
<td>General College</td>
<td>12</td>
<td>18.5</td>
</tr>
<tr>
<td>Theological Seminary</td>
<td>43</td>
<td>66.2</td>
</tr>
<tr>
<td>General Graduate School</td>
<td>9</td>
<td>13.8</td>
</tr>
<tr>
<td><strong>4. Period of ministry in the United States?</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under 5 years</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>5-10</td>
<td>16</td>
<td>45.7</td>
</tr>
<tr>
<td>11-15</td>
<td>7</td>
<td>20.0</td>
</tr>
<tr>
<td>16-20</td>
<td>4</td>
<td>11.4</td>
</tr>
<tr>
<td>21-25</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Over 25</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
5. *How many believers at your church?*

<table>
<thead>
<tr>
<th>Category</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 30</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>31-50</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>51-100</td>
<td>21</td>
<td>60</td>
</tr>
<tr>
<td>101-200</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>201-300</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>301-500</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>501-1000</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>Over 1000</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

6. *What are the factors which have threatened your ministry?*

<table>
<thead>
<tr>
<th>Factor</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extreme fatigue</td>
<td>18</td>
<td>12.9</td>
</tr>
<tr>
<td>Wearing</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>Skepticism</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Loss of identity</td>
<td>4</td>
<td>2.9</td>
</tr>
<tr>
<td>Increasing worry &amp; impatience</td>
<td>8</td>
<td>5.7</td>
</tr>
<tr>
<td>Frequent illness</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>Stagnation</td>
<td>15</td>
<td>10.7</td>
</tr>
<tr>
<td>Sense of alienation</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Conflict</td>
<td>7</td>
<td>5.0</td>
</tr>
<tr>
<td>Difficulty of sleep</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Loss of interest about work</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>Instability of emotion</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>Frustration</td>
<td>4</td>
<td>2.9</td>
</tr>
<tr>
<td>Feel of helplessness</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>Loss of ministry vision</td>
<td>13</td>
<td>9.3</td>
</tr>
<tr>
<td>Rebuke of believers</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>Decrease of appetite</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Loss of passion</td>
<td>6</td>
<td>4.3</td>
</tr>
<tr>
<td>Considering leave the church</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>Loss of self-respect</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>Problem</td>
<td>Frequency</td>
<td>Average</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>Too frequent preaching</td>
<td>5</td>
<td>3.6</td>
</tr>
<tr>
<td>Excessive work</td>
<td>12</td>
<td>8.6</td>
</tr>
<tr>
<td>Deviation of children</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>Infringement of private life</td>
<td>1</td>
<td>0.7</td>
</tr>
<tr>
<td>Comparison with colleagues</td>
<td>6</td>
<td>4.3</td>
</tr>
<tr>
<td>Lack of intellectual ability</td>
<td>14</td>
<td>10.0</td>
</tr>
<tr>
<td>Economic difficulty</td>
<td>10</td>
<td>7.1</td>
</tr>
<tr>
<td>Difficulty controlling emotion</td>
<td>4</td>
<td>2.9</td>
</tr>
</tbody>
</table>

7. *How many hours do you work in a week?*

<table>
<thead>
<tr>
<th>Hours Range</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 20</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>21-30</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>31-40</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>41-50</td>
<td>7</td>
<td>20.0</td>
</tr>
<tr>
<td>51-60</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td>61-70</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>Over 70</td>
<td>2</td>
<td>5.7</td>
</tr>
</tbody>
</table>

8. *How many times do you deliver a sermon in a week?*

<table>
<thead>
<tr>
<th>Times Range</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Just 1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2-4</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>5-7</td>
<td>16</td>
<td>45.7</td>
</tr>
<tr>
<td>8-10</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>11-13</td>
<td>4</td>
<td>11.4</td>
</tr>
<tr>
<td>Over 14</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

9. *Which is your annual income from your church?*

<table>
<thead>
<tr>
<th>Income Range</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under $20,000</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>$20,001-$30,000</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>$30,001-$40,000</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>$40,001-$50,000</td>
<td>15</td>
<td>42.9</td>
</tr>
<tr>
<td>$50,001-$70,000</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>$70,001-$100,000</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>Over $100,000</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
10. How do you think your income compares with other pastors?

<table>
<thead>
<tr>
<th>Response</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much higher</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>A little higher</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>Same</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td>A little lower</td>
<td>17</td>
<td>48.6</td>
</tr>
<tr>
<td>Much lower</td>
<td>4</td>
<td>11.4</td>
</tr>
</tbody>
</table>

11. What job does your spouse have?

<table>
<thead>
<tr>
<th>Job Type</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-time</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Part-time</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td>None</td>
<td>11</td>
<td>31.5</td>
</tr>
</tbody>
</table>

12. Do you have one day a week off from your church ministry job?

<table>
<thead>
<tr>
<th>Regularity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regularity</td>
<td>9</td>
<td>25.7</td>
</tr>
<tr>
<td>Often</td>
<td>17</td>
<td>48.6</td>
</tr>
<tr>
<td>Almost never</td>
<td>9</td>
<td>25.7</td>
</tr>
</tbody>
</table>

13. Do you think that you have enough time with your family?

<table>
<thead>
<tr>
<th>Response</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Sometimes</td>
<td>16</td>
<td>45.7</td>
</tr>
</tbody>
</table>

14. Do you have regular vacation each year?

<table>
<thead>
<tr>
<th>Response</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>No</td>
<td>14</td>
<td>40.0</td>
</tr>
<tr>
<td>Often</td>
<td>13</td>
<td>37.1</td>
</tr>
</tbody>
</table>

15. Does your church understand the problems of pastor and his family?

<table>
<thead>
<tr>
<th>Understanding</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very much</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>A little</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>None</td>
<td>18</td>
<td>51.5</td>
</tr>
</tbody>
</table>

16. Have you ever thought to move to another church by leaving the church?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Everyday</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>Very often</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>Sometimes</td>
<td>19</td>
<td>54.3</td>
</tr>
<tr>
<td>Never</td>
<td>5</td>
<td>14.3</td>
</tr>
</tbody>
</table>
17. Have you ever felt an impulse to quit your ministry?

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Everyday</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Very often</td>
<td>11</td>
<td>31.5</td>
</tr>
<tr>
<td>Sometimes</td>
<td>16</td>
<td>45.7</td>
</tr>
<tr>
<td>Never</td>
<td>8</td>
<td>22.9</td>
</tr>
</tbody>
</table>

18. How much are you pressed in your ministry?

<table>
<thead>
<tr>
<th>Intensity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much more than expected</td>
<td>3</td>
<td>8.6</td>
</tr>
<tr>
<td>More than expected</td>
<td>10</td>
<td>28.6</td>
</tr>
<tr>
<td>Same as expected</td>
<td>15</td>
<td>42.9</td>
</tr>
<tr>
<td>Less than expected</td>
<td>5</td>
<td>14.3</td>
</tr>
<tr>
<td>Much less than expected</td>
<td>2</td>
<td>5.7</td>
</tr>
</tbody>
</table>

19. How much is your spouse pressed in your ministry?

<table>
<thead>
<tr>
<th>Intensity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much more than expected</td>
<td>2</td>
<td>5.7</td>
</tr>
<tr>
<td>More than expected</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>Same as expected</td>
<td>12</td>
<td>34.3</td>
</tr>
<tr>
<td>Less than expected</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>Much less than expected</td>
<td>3</td>
<td>8.6</td>
</tr>
</tbody>
</table>

20. How much are your children pressed in your ministry?

<table>
<thead>
<tr>
<th>Intensity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Much more than expected</td>
<td>1</td>
<td>2.9</td>
</tr>
<tr>
<td>More than expected</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>Same as expected</td>
<td>13</td>
<td>37.1</td>
</tr>
<tr>
<td>Less than expected</td>
<td>8</td>
<td>22.9</td>
</tr>
<tr>
<td>Much less than expected</td>
<td>7</td>
<td>20.0</td>
</tr>
</tbody>
</table>

21. Have you ever experienced stress-related illness?

<table>
<thead>
<tr>
<th>Severity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very much</td>
<td>6</td>
<td>17.1</td>
</tr>
<tr>
<td>A little</td>
<td>19</td>
<td>54.3</td>
</tr>
<tr>
<td>None</td>
<td>10</td>
<td>28.6</td>
</tr>
</tbody>
</table>

22. How do you solve the pressure in your ministry? (check all that apply)

<table>
<thead>
<tr>
<th>Method</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible reading &amp; prayer</td>
<td>35</td>
<td>38.6</td>
</tr>
<tr>
<td>Dialogue with colleagues</td>
<td>8</td>
<td>8.8</td>
</tr>
<tr>
<td>Traveling</td>
<td>2</td>
<td>2.2</td>
</tr>
<tr>
<td>Activity</td>
<td>Value 1</td>
<td>Value 2</td>
</tr>
<tr>
<td>--------------------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>Visiting the prayer mountain</td>
<td>2</td>
<td>2.2</td>
</tr>
<tr>
<td>Meditation</td>
<td>15</td>
<td>16.5</td>
</tr>
<tr>
<td>Singing a song</td>
<td>2</td>
<td>2.2</td>
</tr>
<tr>
<td>Listening to music</td>
<td>4</td>
<td>4.4</td>
</tr>
<tr>
<td>Exercise</td>
<td>13</td>
<td>14.3</td>
</tr>
<tr>
<td>Shopping</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>Fishing</td>
<td>1</td>
<td>1.1</td>
</tr>
<tr>
<td>Study for recharging</td>
<td>5</td>
<td>5.5</td>
</tr>
<tr>
<td>Eating food</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Chattering</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(Driving alone)</td>
<td>(2)</td>
<td>(2.2)</td>
</tr>
<tr>
<td>(Fasting)</td>
<td>(1)</td>
<td>(1.1)</td>
</tr>
</tbody>
</table>
APPENDIX D

BURNOUT INVENTORY BY COLLINS

For each statement, circle whether this is rarely true (R) in your life, sometimes true (S), or usually true (U).

<table>
<thead>
<tr>
<th>Number</th>
<th>Inventory</th>
<th>R</th>
<th>S</th>
<th>U</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I feel exhausted and run down</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>I am irritable</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>I get frustrated easily</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>I feel helpless</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>I have trouble sleeping</td>
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<td>2</td>
</tr>
<tr>
<td>6</td>
<td>I am discouraged</td>
<td>0</td>
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<td>2</td>
</tr>
<tr>
<td>7</td>
<td>I tend to be critical of others</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>I tend to be critical of myself</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>I want to get away from people</td>
<td>0</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>I would like to change my job</td>
<td>0</td>
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<td>2</td>
</tr>
<tr>
<td>11</td>
<td>I feel spiritually dull</td>
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<td>1</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>I think that my job is stressful</td>
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<td>2</td>
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<td>13</td>
<td>I feel under constant pressure</td>
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<td>2</td>
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<tr>
<td>14</td>
<td>I have difficulty being with troubled people</td>
<td>0</td>
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<td>2</td>
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<tr>
<td>15</td>
<td>I am impatient</td>
<td>0</td>
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<td>2</td>
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<tr>
<td>16</td>
<td>I lack enthusiasm</td>
<td>0</td>
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<td>2</td>
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<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
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</table>

Add every marked number. If you scored in the range of 16-32 points, you may be a victim of burnout.
## APPENDIX E

**BURNOUT GRADE OF KOREAN-AMERICAN PASTORS**

<table>
<thead>
<tr>
<th>Burnout Score</th>
<th>Frequency</th>
<th>Total Number</th>
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<tr>
<td>Under 9</td>
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<td>10</td>
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<td>10</td>
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<td>11</td>
<td>9</td>
<td>99</td>
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<tr>
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<tr>
<td>Total</td>
<td>35</td>
<td>468</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY


*Yearbook for Korea American Presbyterian Church*, 2008.
VITA
Young Sun Jin

PERSONAL
Born: August 07, 1968.
Married: Mi Jeong Kim, February 18, 1995.

EDUCATIONAL
B.A., Chongshin University, 1993.

MINISTRIAL

PROFESSIONAL
Staff, The Board of Educational Department in the Presbyterian Church of Korea, 2001-2003.
Educational Pastor, Pyungan Church, Seoul, 1995-1997.
Assistant Pastor, Jangchung Church, Seoul, 1997-1999.
Assistant Pastor, Seungdong Church, Seoul, 2000-2003.

MILITARIAL
Enlisted and discharged from the service (Korean Army), 1988-1991.