

# TALBOT

SCHOOL OF THEOLOGY

*An Assessment Of Bibliotherapy Centered Growth Group: A Ministry to  
Korean Pastors' Wives*

by

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Accepted by the Doctoral Project Committee in fulfillment of the  
requirements for the degree, Doctor of Ministry.

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Date March 17, 2015



**An Assessment of *Bibliotherapy Centered Growth Group*:  
A Ministry to Korean Pastors' Wives**

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A Doctor of Ministry Project  
Presented to  
the Faculty of the Talbot School of Theology  
Biola University

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Young Jin Kum  
March 2015

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## ABSTRACT

### A STUDY ON A *BIBLIOTHERAPY CENTERED GROWTH GROUP*

#### WITH KOREAN PASTORS' WIVES

The Researcher has coordinated and attended a *Bibliotherapy Centered Growth Pilot Group* with eight Korean minister's wives a few years ago, hosted and mentored by Dr. Sunny Song. The experience with Korean ministers' wives with the Pilot Group gave conviction of the possibility of small group dynamics for change and upgrade of transformation of women in leadership. This research discovered several factors why a *Bibliotherapy Centered Growth Group* could work well. All the members were continuously reminded and reshaped with new understanding about emotional aspects of inner being, relationship, and spirituality. The researcher believes that the *Bibliotherapy Centered Growth Group* can be an advanced ministry model besides other small group dynamics for pastors' wives to healthier and deeper relationship with God and among church members.

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and with their role modeling of life and ministry.

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as a pastor's wife,

and this research project was conceptualized and brought forth to the world.

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# CHAPTER 1

## THE PROBLEM AND ITS SETTING

### Introduction

The Korean church growth has been noticed by churches around the whole world. The protestant church growth in South Korea is characterized by its rapidity and the emergence of many large churches. In 1920, Christian population of South Korea was 323,574. This increased to 507,922 in 1940 and to 623,574 in 1960. By 1985, Christian population had strikingly increased to 6,489,282 (16.1% of population). In 1995, it was 8,760,000, i.e., 19.7% of South Korean population. If the number of Roman Catholic Christians (6.6%) is added, Korean Christianity represented 26.3% of the population in that same year. The number of Protestant churches has also increased from 5,011 in 1960 to 35,869 in 1995. However, since the early 1990s most mainline denominations in Korea have experienced a stagnation or decline in membership and attendance.<sup>1</sup>

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<sup>1</sup> Young-Gi Hong, "Revisiting Church Growth in Korean Presbyterianism", (International Review of Mission, April, 2000), vol.89, Issue 353. <https://www.questia.com/library/journal/1G1-63736805/revisiting-church-growth-in-korean-protestantism> (accessed Dec 7, 2013).

According to research, other Asian countries (Indonesia, Taiwan, Philippines, and Japan) were introduced to the Gospel earlier than Korea (e.g. Japan was introduced to the Gospel one hundred years earlier than Korea), but churches in those countries remain weak and Christians represent a minority of the total population (e.g. Japan less than 2% of the population is Christian). In contrast, Christianity in South Korea has shown tremendous growth (e.g. 30% of the population are Christians and three out of the ten largest churches in the world are in Seoul, Korea).<sup>2</sup> But the rapid growth in the 1960s and 1980s has stopped and actually stagnated in the 1990s and 2000s. Now the Church in general seems to feel the pain of decline prompting concern and the need for new solutions on the part of most church leaders.<sup>3</sup>

In building up a healthy, biblical church, the character and the leadership of the church is a key factor. According to David Womack, there is a pyramid principle for the church to grow, which means that adequate leadership is necessary before the church will

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<sup>2</sup> Jeong Sik Nam, “The Historical Study on the Rapid Growth of Korean Churches” (D. Min diss., Kernel University, 2013), 1-2.

<sup>3</sup> Nam, “The Historical Study on the Rapid Growth of Korean Churches,” 1-2.

begin to grow.<sup>4</sup> Peter Scazzero in the heart revealing story of his personal life and ministry (he had struggled with his wife in the midst of active church ministry at New Life Fellowship, a large church in the New York city area) depicted that, “Too many people in our churches are fixated at a stage of spiritual immaturity that current models of discipleship have not addressed.”<sup>5</sup> He further pointed out the importance of spiritual leadership, “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership. In fact, the key to successful spiritual leadership has much more to do with the leader’s expertise, gifts, or experience.”<sup>6</sup> He called his crisis a second “conversion” both for himself and his leadership when he realized the importance of the emotional aspects of the Christian life.

When I discovered the link between spiritual and emotional health, I had been a Christian for almost twenty years. I felt like a baby beginning to crawl all over again... This revolutionary paradigm – that emotional health and spiritual maturity are inseparable – was a new frontier for my own personal development and for New Life Fellowship.<sup>7</sup>

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<sup>4</sup> David A. Womack, *The Pyramid Principle* (Minneapolis, MN: Bethany Fellowship, 1977), 79.

<sup>5</sup> Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids, MI: Zondervan, 2003), 18.

<sup>6</sup> Scazzero, *The Emotionally Healthy Church*, 20.

<sup>7</sup> Scazzero, *The Emotionally Healthy Church*, 56.



Not long ago the Willow Creek Church released its findings from a multiple-year, qualitative study of its ministry. Basically, they wanted to know what programs and activities of the church were actually helping people mature spiritually and which were not. The results were published in the book, *Reveal: Where Are You?* co-authored by Greg Hawkins, executive pastor of Willow Creek and Cally Parkinson. Bill Hybels, founding pastor of Willow Creek, called the findings "earth shaking," "ground breaking," and "mind blowing." The research revealed that "Increasing levels of participation in these sets of activities does NOT predict whether someone is becoming more of a disciple of Christ. It does NOT predict whether they love God more or they love people more."<sup>8</sup> According to the evaluation, they found that they failed in the area of making their congregational members spiritually mature and self-sustaining, healthy believers.

The role of the clergy wife is also a core factor to the building of a healthy church because of the influence she exerts on her pastor-husband. Dr. Hyun Yu Kwang, who is the director of Korea Theological Seminary, wrote an article titled, "As the wife of the pastor lives, the church lives!" In this article he writes:

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<sup>8</sup> Greg L. Hawkins and Cally Parkinson, *Reveal, Where are you?* (Chicago, IL: Willow Creek Resources, 2007), 36.

In Korean Protestant churches, the role of the pastor in the ministry is more important than I thought. The friendliest person for the pastor to talk most intimately is bound to be his wife. Thus, the pastor's wife will have a profound impact in the decision-making of the pastor concerning the church's activities. Normally in Korean churches the pastor's wife is not to speak publically. It is difficult for her to be involved in any church activity, and she easily becomes a target of gossip. If she has a close relationship with the people, it is easy to be entangled with arguments or the saints' accusations of her husband. It is not easy for her to know which side she will support. If she goes outside for ministry, they will accuse that she has too many activities outside the church. Then sometimes the pastor's wife looks to find her own private job, which, then may also cause trouble and thus can also be the cause of the division of a church.<sup>9</sup>

In this sense, the balanced and healthy life of the pastor's wife is very important for the church's health as well as for her own family life.

### **Statement of the Problem**

The role of Korean Pastors' wives is enormous. In many Korean churches, women are the majority of the members. These women come easily to the pastor's wife for sharing or counseling for their problems. Jung Sook Chung wrote about the role of pastors' wives as follows: "Pastors' wives play the role of counselor with or without the

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<sup>9</sup> Yu Kwang Hyun, "As the wife of the pastor lives, the church lives!" translated by Byung D.Kum (*Family & Counseling*, vol. 21. Oct.1999). 60f.

notion in the pastoral ministry.”<sup>10</sup> But if the wife of the pastor is not healthy in her own life, and if she is not secure or confident of her own counseling skills, she will suffer more stress than any other person in the church. Because of that, Chung urges Pastors’ wives to prepare themselves to serve in the role of counseling and care ministry in the church.<sup>11</sup>

In that sense, the role and position of a pastor’s wife is crucial for church people as well as for her own family. Normally, the pastor and his wife serve as models for the other church members. The pastor’s wife is especially deemed to be the role model of women in leadership for lay people.<sup>12</sup> The lay people expect the pastor’s wife to lead a prayerful life. She is to serve as the model Christian wife, ideally becoming a noble wife that mirrors the description found in Proverb 31.

The reality for Korean pastors’ wives, however, is that many of them are not very healthy. Dr. Seol conducted a survey and an in-depth study on the role of the pastor’s

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<sup>10</sup> Jung Sook Chung, “Mission and Counseling”, Seoul: *Korean mission magazine*, tr., Byung D. Kum, winter/spring, 1996, 26.

<sup>11</sup> Chung, “Mission and Counseling”, 26.

<sup>12</sup> Dong Wook Seol, *The Role of the Pastor’s’ Wife as a Coworker in the Pastoral Ministry*, translated by Byung D Kum (Seoul: Pastor’s Wives Press, 2005), 252. Dr. Seol had a survey and an in-depth study on the role of the clergy and response from the lay people.

wife and the expectations placed on her by the lay people.<sup>13</sup> The study discovered many reasons for the lack of health among Pastors' wives such as familial (with husband/children), ministerial (between other lady pastors or Pastors' wives), inner self (confused position and role), and financial problems.<sup>14</sup>

Other research (Chun, Jung-Hee, 2010)<sup>15</sup> shows that the alienation of Korean clergy wives is severe and it is mainly rooted in the identity problem derived from a dysfunctional family of origin and cultural background. Because of this situation, many pastors are negatively influenced by their wives and find themselves struggling with their own ministry. Thus for the sake of the family and the church it is strongly suggested that pastors' wives establish networks with other Pastors' wives and engage in continuous *Bibliotherapy Centered Growth Groups* or re-parenting programs.<sup>16</sup>

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<sup>13</sup> Seol, *The Role of the Pastor's' Wife as a Coworker in the Pastoral Ministry*, 252.

<sup>14</sup> Seol, *The Role of the Pastor's' Wife as a Coworker in the Pastoral Ministry*, 346ff.

<sup>15</sup> Jung-Hee Chun, *A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation*, translated by Byung D. Kum, (Ph.D. diss., Baik-Sok University, 2010), 109-115.

<sup>16</sup> In-Jong Hong, "How can we care for the Wounds of Pastors' Wives?", translated by Byung D Kum, Seoul: *Pastors & Theology*, May, 2002. 99.

## Proposed Solution

The researcher attended and helped as an assistant leader in a program known as the “Deborah Meeting,” a *Bibliotherapy Centered Growth Group* with eight other Korean Pastors’ wives for three years (2009-12). It was hosted and mentored by Dr. Sunny Song. The researcher observed positive results in the wives who participated in the program. And she had observed the possibility of the *Bibliotherapy Centered Growth Group* that could improve the lives of other Korean Pastors’ wives too. Now the researcher has started with Dr. Song a second group of Pastors’ wives comprised of ten people since September 2012 (till August 2015).

Korean churches have adopted several small group programs (models) such as Discipleship Training (Sa-Rang Community Church in Anaheim is a representative church),<sup>17</sup> the Cell Church (the most powerful cell church is that of Youido Full Gospel Church in Seoul),<sup>18</sup> the House Church (Young Gi Choi, Houston Baptist Church is a

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<sup>17</sup> Joung-Sik Park, “A Study of Effective Lay Small Group Leaders,” (Ph.D. diss., Trinity International University, 2010), 67.

<sup>18</sup> The largest Church in the world, founded and led by Dr. David Cho, Pastor Emeritus, with over 450,000 members in 2010. It utilizes a Cell Church system.

leading example in the USA),<sup>19</sup> and the G-12 Model (Grace Korean Church adopted this model since 2001). The G-12 Model is promoted and propagated in a large number of big churches, such as Khong's church in Singapore, some in India,<sup>20</sup> and more. These programs have their own merits and positive results, but most of them suffer from the limit of shallow fellowship and thus lack in deep spiritual connection with God and the emotional bonding relationship between the group members. We will find out more details in following chapters (especially in Ch.3. Literature Review).

In contrast to these groups, the *Bibliotherapy Centered Growth Group* can be an advanced ministry model, besides other small group dynamics, for a healthier and deeper relationship with God and among church members. The reasons for this are first, it is a closed small group and participants feel secure because confidentiality is emphasized from the start. Thus, members feel the freedom to share their own personal (inner) issues as well as the familial or parishioners' practical concerns. Second, there is a biblio-

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<sup>19</sup> Park, "A Study of Effective Lay Small Group Leaders," 67-68

<sup>20</sup> The G12 conference was held in Mumbai, and in Singapore (2003, Khong's church) also. It is proposed and programmed by Cesar and Claudia Castellanos. Cf. Steven Mitchell's article at "Let Us Reason Ministries" in its website [www.letusreason.org/latrain24.htm](http://www.letusreason.org/latrain24.htm) (accessed Jan 3, 2014)

therapeutic element<sup>21</sup> during the whole meeting (members read one book per month) and the members are actively involved in sharing and discussing the books they read.

John T. Pardeck quoted Berry about the definition of *Bibliotherapy* “as a family technique for structuring an interaction between a facilitator and a participant...based on their mutual sharing of literature.”<sup>22</sup> Third, there is a strong presence and guidance of the Spirit filled leadership as they prayerfully depend on God. Fourth, there is a time limit with this *Bibliotherapy Centered Growth Group*. Normally the group’s lifespan is three years. This follows the time pattern which our Lord Jesus modeled during his ministry when He was here on earth.

In the following chapters, especially in chapter 2, we will discuss the biblical and theological foundation of the *Growth Group* and the role of woman tracing back to the biblical women in the Old Testament, starting with the book of Genesis. Chapter 3 will explain the unique characteristics of the *Bibliotherapy Centered Growth Group* in comparison with other small group activities. It also will discuss the role and position of the Korean Pastor’s wife. Furthermore, we will expound the reasons why Pastors’ wives

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<sup>21</sup> Bibliotherapy is the composite word of biblio-(book) and therapy.

<sup>22</sup> John T. Pardeck, *Using Bibliotherapy in Clinical Practice* (Westport, CT: Greenwood, 1993), 2.

suffer feelings of isolation and confusion and how they can find help to change these conditions. Chapters 4 and 5 will reveal the full details and results of the experimental group (Deborah Group: the *Bibliotherapy Centered Growth Group*) of Korean Pastors' wives: how it started; how it has progressed; and what the response and results have been. Finally, Chapter 6 will introduce summaries of those who attended the group with the conclusion of this project.

### **Research Questions and Design**

As stated previously in this chapter, the pastor's wife has an important role and position in the Korean church. It is further asserted that the transformation of a person in her character results in personal improvement and increased maturity. The role she plays will also be positively affected.

The experience of Korean Pastors' wives in the *Bibliotherapy Centered Growth Group* (Deborah Meeting) under the guidance of Dr. Sunny Song gave evidence to the possibility of small group dynamics for change and for the positive transformation of women in leadership. Dr. Song and the researcher prepared and led the "Deborah Meeting." The name of the group came from the Old Testament woman leader named



Deborah, a judge. Her story can be read in the book of Judges 4:1-5:31. The first group met for three years, 2009-12. As we finished the first group, a second *Bibliotherapy Centered Growth Group* was established with another group of Pastors' wives. Each time a group was formed it was begun with approximately ten Pastors' wives. These women were from small size to mega size Korean churches (defined as a church with four to five thousand or more members). The goal of our groups was a better relationship with their husbands and improved performance in their roles in the church community as a result of their personal growth resulting through these meetings.

The researcher decided to conduct a survey of each participant in the experimental group. The plan was for them to take the pre-test at the beginning of the three years and post-test at the middle of three years with the Prepare-Enrich assessment and the Beck Depression Inventory. The pre-test was given in the beginning stage and the post-test was given in the middle stage (eighteen months later) of the *Bibliotherapy Centered Growth Group*. The Beck Depression Inventory can be self-scored, and self-evaluated regarding emotional moods; i.e., the level of depression.<sup>23</sup>

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<sup>23</sup> Cf. Appendix 5

The evaluation of their original relationship with their husbands was assessed by having the pastors and their wives complete the Prepare-Enrich online assessment. The results of the two assessment (the pre-test and the post-test) were compared. Relational dynamics (assertiveness and self-confidence) with communication skills also were assessed through the *Prepare – Enrich* online Test.<sup>24</sup>

Even though the numbers (around twenty people) do not represent a large group, this research will demonstrate the possibility of holistic change that can be accomplished through participation in a *Bibliotherapy Centered Growth Group*, and hopefully that can be realized by other groups in different cultures and ethnic groups beside Korean Pastors' wives.

The analysis of this research reveals the problems that Korean Pastors' wives have concerning their inner struggle, and the positive changes that occurred due to the effectiveness of the *Bibliotherapy Centered Growth Group*.

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<sup>24</sup> Cf. Appendix 4

## Hypotheses

The basic hypothesis of this research is that *a significant way to impact the lives of Pastors' Wives is through the Bibliotherapy Centered Growth Group*. With this basic hypothesis of the research, more specific hypotheses can be enumerated as follows:

1. The emotional stability of Pastors' wives in Korean churches will be improved through the closed group settings including various connecting activities of the *Bibliotherapy Centered Growth Group*;
2. The self-confidence will be improved through the activity of book reading and sharing in the group, and assessed by the Prepare-Enrich assessment.
3. The contentment in couples' relationships will be enhanced through the activity of book reading with sharing, Prepare-Enrich assessment, and it will be measured by the Prepare-Enrich.
4. Pastors' wives will have better communication with more assertiveness and better conflict resolution skills than before through the *Bibliotherapy Centered Growth Group*.

With these hypotheses the researcher will study and propose an effective model for Small Group ministry through the use of *Bibliotherapy Centered Growth Group*.

## Subject, Definition, and Scope of the Study

### Subject

The subject of this thesis is that Pastors' wives strongly need a safe Growth Group (*Bibliotherapy Centered Growth Group*) like "Deborah Meeting."

### Definitions of the important terms

1. *Bibliotherapy Centered Growth Group*<sup>25</sup>: A three year program consisting of monthly meetings where the members can experience healing, change, and growth of inner being through the dynamics of small group interactions with book readings.

2. *Korean Pastor's wife*: A woman married to a pastor including missionary of Korean ethnicity and serving in a Korean congregation. Her position possesses greater influence and expectations than those associated with the wife of a non-ministerial husband. Korean people call her "Sa-mo" which originally meant the wife of a respectful

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<sup>25</sup> This concept was taught by Dr. Rex Johnson and Dr. Sunny Song during Doctor of Ministry cohort course in the Talbot Seminary.

teacher or master. More recently the Korean dictionary defines this as “the pastor’s wife.”<sup>26</sup>

### The Scope of the Study

This research will be conducted mainly among Pastors’ wives in the Korean immigration churches in the Orange County and Los Angeles areas in California. The target group is mainly Korean Pastors’ wives who are from one small (forty attendants) church, and mostly from middle size (three hundred attendants) to large size (one thousand to five thousand attendants) churches. Among the ten experimental group members, there are four senior pastors’ wives; five associate pastors’ wives, and one missionary’s wife. Their ages are divided into three groups: four- age thirty to thirty-nine; four- age forty to forty-nine; and two- age fifty to fifty-nine. Their length of marriage is divided into three groups: two- six to ten years; five- eleven to twenty years; and three- twenty-one to thirty-five years. More details will be shown in the demographics in Chapter 4.

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<sup>26</sup> Kyung Ran Kim, “A Research of Educational Program Development for Korean Pastors’ wives”, (Ph. D. diss., General Assembly of Chong Shin Seminary, 2006), 5

## The Delimitations of the Study

The measurement of the emotional stability and change of couple relationship could not be done with the first group, so only the second group, the experimental group members, of *Bibliotherapy Centered Growth Group* were assessed through the use of the BDI (Beck Depression Inventory)<sup>27</sup> and the couple relationship diagnosis within the Prepare-Enrich<sup>28</sup> assessment. We observed the change and growth in each member's personal life and relationship with their spouse with the help of these assessments and programs. All the members of the experimental group were encouraged to take the tests in the initial stage of the *Bibliotherapy Centered Growth Group*. The researcher asked them to take another test during the program. Even though we had practical examples of these small group experiences, they are limited in numbers and locations, especially in

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<sup>27</sup> The Original BDI was first published by Dr. Aaron T. Beck in 1961, consisted of 21 questions about how the subject has been feeling in the last week. Each question has a set of at least four possible answer choices, ranging in intensity.

<sup>28</sup> This couple assessment is developed by Dr. David Olson and his companion professors in 1980. Cf. [https://www.prepare-enrich.com/webapp/pe/overview/template/DisplaySecureContent.vm;pc=1425333367028?id=pe\\*prepare\\_enrich\\*introduction.html&emb\\_org\\_id=BNG4EVR&emb\\_sch\\_id=0&emb\\_lng\\_code=ENGLISH](https://www.prepare-enrich.com/webapp/pe/overview/template/DisplaySecureContent.vm;pc=1425333367028?id=pe*prepare_enrich*introduction.html&emb_org_id=BNG4EVR&emb_sch_id=0&emb_lng_code=ENGLISH) (accessed Nov 30, 2013)

that they were done in the Korean immigrant church situation. The generalization of the project would be difficult or cautious for other cultural or ethnic situations.

### **Anticipated Results and Benefits**

Pastors' wives have various personal problems such as fear, anxiety, and financial difficulties.<sup>29</sup> However, they cannot easily share their burdens with their parishioners or other Pastors' wives. In this aspect, Korean Pastors' wives need some kind of confidential meeting where they can share their personal issues and concerns freely. The *Bibliotherapy Centered Growth Group* can be a model for providing such a dire need for them. This *Bibliotherapy Centered Growth Group* targets to help provide for the emotional care as well as the spiritual care for such Pastors' wives.

If the wives of Korean ministers can become healthy in their personal and familial issues, they can positively influence their husbands as well as the Korean churches. And their churches can become much healthier in their emotional and spiritual life than before.

The anticipated results from participation in the *Bibliotherapy Centered Growth Group* are as follows:

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<sup>29</sup> Chun, *A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation*, 93f.

1. Pastors' wives will overcome their loneliness and depression. They will be exposed to a safe and open group where they can feel secure and accepted with their problems, thus they will overcome their loneliness and depression. They will also experience trust and support from others, and so they will have more confidence (which can be measured by the BDI and the Prepare-Enrich assessment).

2. Pastors' wives will improve their relationship with others including their husbands. Through the reading and sharing of the books, they will have a broader understanding of the cognitive and emotive aspect of human being, as well as proper perspective of spirituality. That can be also measured through the Prepare-Enrich assessment (their Overall Satisfaction).

3. Pastors' wives will improve their leadership in their position in the church and in their home. As they experience maturity in a more balanced way, they will stand strong and render support toward their husbands and their children as well as their parishioners. That can also be measured in the Prepare-Enrich assessment (Communication and Conflict Resolution). If they experience these results, benefits to them, their families, and their churches can potentially be enormous.



## **CHAPTER 2**

### **THE THEOLOGICAL FOUNDATION**

#### **Theological Foundations of the Community as *Growth Group***

The modern church needs to learn and apply the essential elements of the community as Growth Group from a biblical and theological perspective in this changing world. It is clear from the beginning that man is not to live alone, as we understand God's intention in Scripture.

#### **God's Image of Holy Community**

From the beginning, God the Father, God the Holy Spirit and God the Son in the form of the Word existed as a community and communicated with one another and cooperated with each other in the creation of the whole world – the light, the heavens and earth, the plants and flowers, birds and animals and finally human beings in His own image.

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light.<sup>1</sup>

These verses provide a picture of the Trinity. God the Father oversaw creation, God the Holy Spirit hovered over the waters of creation, and God the Son spoke creation into being. Evidence of this community of oneness is also found in the first chapter of the gospel of John: “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made”.<sup>2</sup>

It is clear that from the beginning of creation the Word, Jesus, was participating in the work of creation along with the Father and the Spirit. Jesus’ earthly ministry also shows a picture of the Trinity at work. Jesus clearly states the unity of himself and the heavenly Father.<sup>3</sup>

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<sup>1</sup> Gen. 1:1-3. All scripture quoted from the New International Version unless otherwise noted.

<sup>2</sup> Jn. 1:1-3.

<sup>3</sup> Kevin J. Womack well observed this aspect in his thesis. Cf. “Life Together: How small group programs lead to a broader experience of Biblical Community in the Local Church” (D. Min. diss., Biola University, 2010), 10ff.

“Don’t you know me, Philip, even after I have been among you such a long time?  
Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father?’”<sup>4</sup>

“I have testimony weightier than that of John. For the very work that the Father  
has given me to finish, and which I am doing, testifies that the Father has sent me.”<sup>5</sup>

Jesus’ work was the Father’s work – the Father doing it through Him. He finished  
the Father’s agenda. Jesus was dependent upon the Father for the words He spoke to  
teach. “These words you hear are not My own; they belong to the Father who sent Me.”<sup>6</sup>  
He initiated nothing on His own but spoke on what the Father said and did what He saw  
that the Father do.

“I do nothing on My own but speak just what the Father has taught Me.”<sup>7</sup>

“I am telling you what I have seen in the Father’s presence.”<sup>8</sup>

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<sup>4</sup> Jn. 14:9.

<sup>5</sup> Jn. 5:36.

<sup>6</sup> Jn. 14:24.

<sup>7</sup> Jn. 8:28.

<sup>8</sup> Jn. 8:38

“The Son can do nothing by Himself; He can do only what He sees His Father doing.”<sup>9</sup>

“By myself I can do nothing; I judge only as I hear.”<sup>10</sup>

In His last prayer, Jesus opened His heart showing a close relationship with His Father. Each gave glory to the other:

“Father .... Glorify Your Son, that Your Son may glorify You.”<sup>11</sup>

“I have revealed you to those whom you gave me out of the world. I pray for them. I am not praying for the world, but for those you have given me, for they are yours.”<sup>12</sup>

“Now they know that everything you have given me comes from you.”<sup>13</sup>

“All I have is yours, and all you have is mine. And glory has come to me through them.”<sup>14</sup>

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<sup>9</sup> Jn. 5:19.

<sup>10</sup> Jn. 5:30.

<sup>11</sup> Jn. 17:1.

<sup>12</sup> Jn. 17:6, 9.

<sup>13</sup> Jn. 17:7.

<sup>14</sup> Jn. 17:10.

Likewise the Spirit joins in this shared ministry. Jesus sent the Spirit to join in ministering to believers He left behind. “I will send Him the Comforter (Counselor) to you.”<sup>15</sup> And the Spirit will glorify Jesus.

“He [Spirit of truth] will not speak on His own; He will speak only what He hears.”<sup>16</sup>

“He will bring glory to Me by taking from what is Mine and making it known to you.”<sup>17</sup>

### **Man and Woman as God’s Holy Community**

In Genesis 1: 26-27, after the creation of the whole world, we read:

Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” So God created man in his own image, in the image of God he created him; male and female he created them.<sup>18</sup>

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<sup>15</sup> Jn. 16:7.

<sup>16</sup> Jn. 16:13

<sup>17</sup> Jn. 16:14

<sup>18</sup> Gen. 1: 26-27.

God has created human beings in his likeness as the image of God. It is clear that the plural “Let us” implies God is not a singular existence. Instead God exists as Triune being (Three persons in one Unity). The “image of God” has a variety of meanings implied – human beings as moral and spiritual being, different from any other animals, or relational being as God the holy community who communicates, loves, trusts and respects one another in unity. God has created human beings, not as a singular “human,” but “a man and a woman,” who can communicate and love and respect each other as a basic unit of community. On this aspect, Julie A. Gorman observed: “The phrase ‘in our image’ indicates we are made as a reflection of Him, a reflection of the divine Interdependency found in the community of the Godhead. God’s image portrays community. We, as His reflection, bear the same.”<sup>19</sup>

In the second chapter of Genesis, we read “the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man

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<sup>19</sup> Julie A. Gorman, *Community That is Christian: A Handbook On Small Groups* (Wheaton, IL: Victor Books, 1993), 24ff.

became a living being.”<sup>20</sup> On this verse, Allen P. Ross pointed out that man is created for fellowship with God as follows:

God’s breathing the breath of life into man transformed his form into a living being (lit., “living soul”). This made man a spiritual being, with a capacity for serving and fellowshiping with God. With this special Creation in mind, the reader can see the significance of the Fall. Since the Fall, regeneration by the “inbreathing” of the Holy Spirit is essential in order for people to enjoy fellowship with God.<sup>21</sup>

### **Woman as a “Helper”**

In Genesis 2:18 we read: “the Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’”<sup>22</sup>

We can identify here the role of the woman – “helper.” The word “helper” (*ezer* in Hebrew) is her role in relationship with her husband. This shows that a woman is not in competition with her husband nor to push him out, but to help to fulfill the will of God.

At a glance the word “helper” seems to indicate an inferior being, lacking in some area and one who plays a less important role. However, the Hebrew word for help, *ezer*,

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<sup>20</sup> Gen. 2:7.

<sup>21</sup> Allen P. Ross, “Genesis,” *The Bible Knowledge Commentary*, Edited by John F. Walvoord and Roy B. Zuck (Wheaton IL: Victor Books, 1986), 30.

<sup>22</sup> Gen. 2:18.

means: “to surround, to protect and to aid.” Jane Hansen, the director of Woman’s Aglow

International states that the word *ezer* is an extremely strong word:

It was used twenty one times in Scripture. Sixteen times it refers to divine help (God Himself) and five times to human help, but always in the context of help in time of trouble or help against one’s enemies. The use of the word itself reveals God’s intent in sending Adam a help. God had fashioned the woman in such a unique way that she would be used to surround and protect Adam. There was a mighty call on his life – and now on their lives together. God had commissioned them to rise and walk in victory over the enemy...God sent him a woman because then, as now, it is the woman who is uniquely crafted by God to touch his heart, to engage his heart, and to help him open his heart to her and God.<sup>23</sup>

In the marital relationship, this concept of “helper” implies that even if the husband is an able man, he is supposed to be helped in many ways by the offered help of his wife. In this sense, a woman is not an inferior being as “helper,” rather she is given special powers a man is not given, and the ability and role to leverage and help fulfill God’s will for the husband, so that his life and existence can stand right in front of God as a worshipper.

As the Pastors’ wives understand the meaning of the word “helper” in this background, they will be delivered from an inferiority or victim complex. In other words, life is like a movie composed of two main characters – man as hero and woman as

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<sup>23</sup> Jane Hansen Hoyt, *Master Plan* (Seattle, WA, Aglow International, 2009), 24.



heroine. Woman does not just belong to her husband, but is like an actress who can produce dramatic scenes as in a drama or a beautiful film. God also intended our maleness and our femaleness for the purpose of fruitfulness, so we can function in wholeness with one another. Though man and woman are totally different beings (outward appearance as well as the inner characteristics), they are to complement and support each other . Thus man and woman are to complete one another in a co-operative relationship.

### **The Man -Woman Relationship Damaged By The Fall**

The ideal creation as the picture of the image of God was quickly damaged by the Fall, and changed the relationship of men to women. The moment they fell as a result of succumbing to Satan’s temptation, “the eyes of both of them were opened and they realized that they were naked.”<sup>24</sup> There was an immediate distance created between them and in their experience with God. Never before had they hidden from him, or felt the need to hide from Him.

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<sup>24</sup> Gen. 3:1-7.

Severe sentences were announced to Adam and Eve as a consequence of the Fall.

To Eve, God said: “I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.”<sup>25</sup>

These consequences, specifically, the changed relationship between Eve and Adam, her husband, would create tremendous discord and struggle in the community that God had originally created between them. To Adam, God said:

Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return (Genesis 3: 17b-19).

Adam was now told that his life would be filled with work and toil. This work and toil would also make the original design of community more difficult to experience, for time and energy was now redirected toward survival. Furthermore, now Adam perceived his wife not as a companion, but as a competitor and tried to subdue her.

Dr. Se Yoon Kim observed and summarized the degradation of women in the Old Testament as follows: “at the very least, since the time of Genesis 3: 16, the order of the fallen superiority of men, and female-dependent aspects are scattered throughout the

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<sup>25</sup> Gen. 3:16.

Israeli history, and there are many derogatory phrases about women in the Old Testament.”<sup>26</sup>

The impact of the Fall upon community as Growth Group was tremendous. Throughout the Old Testament it is clear that sin was at war with the community God had originally intended. The first born child, Cain, to the first couple, Adam and Eve, denied the responsibility of love and care toward his own brother. About this Ralph W. Neighbour, Jr. commented as follows:

Community was precisely what Satan attacked and hated. He succeeded in destroying all the potential relationships which might exist in Eden. God to man, man to wife, brother to brother – all were smashed to pieces! Life after Eden quickly became a tragedy. Man’s first knowledge of violent death became the ripened fruit of the ugly jealousy of a brother against a brother. Community among men was replaced by loneliness, fragmentation, and a tragic, needless grave.<sup>27</sup>

Neighbour also observes the line of the “God Rejecters” and comments: “Satan’s tactic was obvious. In each case, these men gained their significance from their personal achievements. At the same time, man discovered his deficiencies could

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<sup>26</sup> Se Yoon Kim, *God made Woman*, Translated by Byung D. Kum (Seoul: Duranno, 2004), 18-19.

<sup>27</sup> Ralph W. Neighbour, Jr., *Where Do We Go From Here? A Guidebook for the Cell Group Church* (Singapore: Touch Publication, 1990), 98.

be devastating to his self-image!”<sup>28</sup> And the impact continues to harm families and communities throughout the history of Israel. However, God began to address the broken community brought by sin in his establishment of his chosen people through Jesus Christ.

### **The Community Restored Through Jesus Christ**

When Jesus Christ came, He set up a new creation order. Jesus got rid of all injustice and inequality of the old created order, conflict and oppression and exploitation from any racial identity or sexual inferiority. This is the Gospel of Christ. So wherever the Gospel is spread, there always be emancipation of slaves and women and the promotion of human rights and the new community of people of all races. The Church of God is going to be formed.

### **Old Testament Foundation of the Community as *Growth Group***

The Old Testament has much reflection on marital (familial) community and tribal community. Actually all the Scripture begins and ends with God calling humanity

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<sup>28</sup> Neighbour, *Where Do We Go From Here?*, 98.

into relationship with the divine community and with one another. About this G. W.

Icenogle well summarized as follows:

A survey of salvation history reveals the struggle of God and humanity to be in intimate relationship with one another. This is a warfare for human persons who can be redeemed only as God intercedes in human relationships and activity... This is a battle cry to call humanity away from relational tyranny and anarchy into interdependent stewardship for all real and living things, not only “on earth” but also “in heaven”. This Old Testament section is a brief survey of God’s struggle to create, re-create and participate in the shalom of human community.<sup>29</sup>

#### A New Community in the Call of Abraham

First of all, we can trace the root of God’s formation of a people in the call of Abraham. God’s call to Abraham was composed of two aspects: 1) Leave your country... and go to the land of Canaan. 2) Be a blessing to the families of the earth (whole world) through his descendant (Jesus Christ). As we understand the back-ground of Abraham’s story, they were called out of the pagan society which is prevalent with idol worship, thus the call of Abraham was the call for sanctification from idol worship:

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<sup>29</sup> Gareth W. Icenogle, *Biblical Foundations for Small Group Ministry* (Downers Grove, IL: IVP, 1994), 20.

Joshua said to all the people, “This is what the LORD, the God of Israel, says: ‘Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the River and worshiped other gods.’”<sup>30</sup>

With this imperative of sanctification, God promised Abraham that he would become a great nation, and get a great name and blessing. About this Michael Wilkins pointed out: “When God directed Abraham ‘Leave your country, your people and your father’s household and go to the land I will show you,’” a calling motif was established among the covenantal people of Israel.<sup>31</sup> Wilkins explains, “Likewise God called Israel into a special relationship that guaranteed his presence in every circumstance.”<sup>32</sup>

God’s call demanded faith to respond – Abraham was told to leave several things – his own country, his own people (parents/ancestors) and his household. And Abraham well responded to that call. The New Testament writer records as follows: “By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going” (Heb. 11:8). And God called Abraham as “friend” (Isaiah 41:8, cf. James 2:23), an intimate relationship.

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<sup>30</sup> Josh. 24:2.

<sup>31</sup> Michael J. Wilkins, *Following the Master* (Grand Rapids, MI: Zondervan, 1992), 52-53.

<sup>32</sup> Wilkins, *Following the Master*, 52-53.

## A New Community in the Law

With the call of Moses, God showed His intention to form a new nation of freedom for worship service. In Exodus chapter 3, we read:

And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” But Moses said to God, “Who am I? that I should go to Pharaoh and bring the Israelites out of Egypt?” And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.<sup>33</sup>

Moses was called by God, the same God of Moses’ ancestors – Abraham, Isaac and

Jacob. He was called to deliver his people out of Egypt, out of the bondage of slavery.

And he introduced the Israelites to a covenant with God. The Ten Commandments are a primary example of human covenant life, being ordered by faith in a living and loving

God. The first four commandments affirm the supreme covenantal presence of God who strictly prohibits idol worship which hinders intimate relationship with divine community.

The other six commandments set key guidelines in human relationships –

parents/children relationship, and among neighbors. Gareth W. Icenogle commented

about the Ten Commandments: “The Ten Commandments, when practiced, help the

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<sup>33</sup> Ex. 3:9-12.

group to participate in God's covenantal life. When ignored, the group degenerates farther into chaos and anarchy, into non-community."<sup>34</sup> Thus, the roots of biblical discipleship go deep into the fertile soil of God's calling.<sup>35</sup>

### Covenant Community in Israel's History

The Israelites were called to respond to God's covenant and through the book of Deuteronomy we can read the solemn obligation from Moses:

Moses summoned all Israel and said: Hear, O Israel, the decrees and laws I declare in your hearing today. Learn them and be sure to follow them. The LORD our God made a covenant with us at Horeb. It was not with our fathers that the LORD made this covenant, but with us, with all of us who are alive here today. The LORD spoke to you face to face out of the fire on the mountain.<sup>36</sup>

The Israelites were also to care for their covenant relations. The book of Deuteronomy chapter 15 verses 1-8 describes the brotherly burdens:

At the end of every seven years you must cancel debts. This is how it is to be done: Every creditor shall cancel the loan he has made to his fellow Israelite. He shall not require payment from his fellow Israelite or brother, because the LORD's time for canceling debts has been proclaimed. You may require payment from a foreigner, but you must cancel any debt your brother owes you. However, there should be no poor among you, for in the land the LORD your God is giving

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<sup>34</sup> Icenogle, *Biblical Foundations for Small Group Ministry*, 43.

<sup>35</sup> Wilkins, *Following the Master*, 53.

<sup>36</sup> Deut. 5:1-4.



you to possess as your inheritance, he will richly bless you, if only you fully obey the LORD your God and are careful to follow all these commands I am giving you today. For the LORD your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you. If there is a poor man among your brothers in any of the towns of the land that the LORD your God is giving you, do not be hardhearted or tightfisted toward your poor brother. Rather be openhanded and freely lend him whatever he needs.<sup>37</sup>

In the book of Judges, however, the nation of Israel is later described, “In those days Israel had no king; everyone did as they saw fit” (Judges 21:25). One example of this was the existence of polygamy among God’s people. Polygamy abounded as many of Israel’s most applauded leaders collected wives for themselves and polygamy’s practice became a human addition to God’s Old Covenant with his people.<sup>38</sup>

Abraham,<sup>39</sup> Jacob,<sup>40</sup> Gideon,<sup>41</sup> and David<sup>42</sup> all participated in this practice.

Especially David the great king of Israel had stolen the wife of his general, Uriah. And

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<sup>37</sup> Deut. 15:1-8.

<sup>38</sup> Gilbert Bilezikian, *Community 101: Reclaiming the Local Church as Community of Oneness*. (Grand Rapids, MI: Zondervan Publishing House, 1997), 30.

<sup>39</sup> Gen. 25: 1-6.

<sup>40</sup> Gen. 29:21-30; 30:4, 9.

<sup>41</sup> Jdg. 8:30-31.

<sup>42</sup> 2 Sam. 3:2-5; 5:13-16.

he further instructed another general to let Uriah be killed in the war field. After David was convicted by the prophet Nathan, he confessed his own sin: “Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me.”<sup>43</sup>

Later on, David realized who God was and confessed as follows: “You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise” (Psalm 51:16-17). On this broken community, Kevin J. Womack observed and commented as follows:

Divorce of wives, a picture of broken community and covenant, became a regular practice among God’s people as well. This dereliction of God’s original plan of community in marriage was finally restored by Jesus in his teaching and ministry, but not before thousands of years of its sinful practice had been endured.<sup>44</sup>

This independence and disregard for others is the opposite of the unity that God intended through biblical community. Neighbour summarized: “Throughout the Old Testament,

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<sup>43</sup> Ps. 51:1, 6-7.

<sup>44</sup> Womack, “Life Together: How small group programs lead to a broader experience of Biblical Community in the Local Church,”18.

the theme of God and man entering into community is recurrent.”<sup>45</sup> With Abraham, with Moses, with Israel, and with David, God offered intimacy as an alternative to estrangement.

### **Women’s Roles and Identities in the Holy Community**

Since the creation of the world women have played key roles in many aspects in relationship to their husbands and her families. There are a few women’s names appearing in Genesis: Eve, Sarah, Rebecca, Jochebed, Miriam, and others. They played unique roles that influenced the history of the family of God. Eve in Genesis 3 was tempted by Satan who was disguised as a serpent and she failed in disputing with the evil one. The result was that she was driven out of the Garden of Eden, resulting in a separation from God’s presence. She also suffered enmity with her husband and the environment and pain in child-bearing. After a while she experienced the struggle between her two sons, Cain and Abel, and finally the murder of Cain and the death of her other son, Abel.

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<sup>45</sup> Neighbour, *Where Do We Go From Here?*, 99.

Sarah, the wife of Abraham, followed her husband by faith (like Abraham, she did not know where to go) and she was barren until God Almighty intervened and made it possible for the ninety year old woman to bear a child, Isaac.

Sarah also had various traumatic experiences because of her husband's failures, such as when she was sold to the Pharaoh of Egypt<sup>46</sup> and to the king of Gerar, as Abimelech's wife, the second time.<sup>47</sup> How could she trust or respect her husband Abraham after these experiences? But the apostle Peter recommends her as a model figure for women to follow and states that, "like Sarah, who obeyed Abraham and called him her master."<sup>48</sup>

In the book of Exodus we can observe Jochebed, the mother of Moses, as well as Zipporah, Moses' wife, and Miriam, his sister. Jochebed and Miriam were women of faith because they played key roles to save Moses' life in spite of the threat from the Pharaoh, the Egyptian king, who ordered all the new born babies to be murdered.<sup>49</sup>

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<sup>46</sup> Gen. 12:12-20.

<sup>47</sup> Gen. 20:1-3

<sup>48</sup> 1 Pet. 3:6.

<sup>49</sup> Ex. 1:16.

When Moses was hidden in the Nile River, the mother and the sister of Moses kept an eye on him while he was delivered by the princess of the Pharaoh and related themselves as the surrogate mother for Moses. That was quite a dangerous moment and situation and their lives were threatened by death. But they did not care about such a danger for the sake of baby Moses' life. What a clear picture of the love of mothers toward their babies! This is a virtue of sacrificial love toward children from their parents. These women, including Sarah, are role models for Pastors' wives in modern days as challengers of faith as well as helpers.

Jane Hansen, a woman intercessor and the president of Woman's Aglow International, states that: "He (God) is positioning women in such a way that we will step in alongside our brothers to fulfill His great Kingdom purposes."<sup>50</sup> This is a kind of destiny for women as well as for men.

In spite of the degradation of Israel's people, God insists that it is His desire to live in communion with His people. His prophets are given ecstatic visions of the future. Isaiah foresees a community where lions sleep with lambs and swords are beaten into

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<sup>50</sup> Hoyt, *Master Plan*, 76.

plowshares. Jeremiah is promised that Israel will be restored to the land. Ezekiel envisions a glorious Temple in a Kingdom of righteousness.<sup>51</sup> In the last book of the Old Testament, the prophet Malachi exclaims an ever recurring call – “Return to Me, and I will return to you”, says the Lord Almighty (Mal. 3:7). This is exactly what God has in His heart, uses the last prophet and gives last warnings:

See. I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse.<sup>52</sup>

In the end, all the godly people will live together with God in heaven where there is no tears, nor sorrows.

And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and He will live with them. They will be His people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”<sup>53</sup>

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<sup>51</sup> Neighbour, *Where Do We Go From Here?*, 99.

<sup>52</sup> Mal. 4:5-6.

<sup>53</sup> Rev. 21:3-4.

## **New Testament Foundation of the *Community as Growth Group***

In the New Testament we can find roots for this community as a *Growth Group* model in the ministry of our Lord Jesus Himself. Jesus called twelve disciples to Himself and shared His life and ministry with them. We can also observe some aspects of community within the early Church in the book of Acts and the epistles of the apostles.

### **A Small Group Community in Jesus' Ministry**

Jesus is the Messiah (the anointed one – Christ), who came as the Savior of the fallen world. In the gospel of John it is clearly stated of His coming: “God so loved the world that He gave His one and only Son, whoever believes in Him shall not perish but have eternal life”.<sup>54</sup> In this sense, Jesus should have a tremendous burden for His mission, but He did follow and accomplish what God had commissioned Him to do. At the same time, Jesus came to live among His people that can be seen and touched.

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<sup>54</sup> Jn. 3:16.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.<sup>55</sup>

Now God came down in the form of human flesh and dwelt with them as the master-teacher or leader of a small group. Jesus actually started a new community beside the traditional (familial or ethnic group) one and spent most of His time with this group of people, twelve disciples, sometimes with seventy or at maximum one hundred-twenty disciples. About this aspect of Jesus, Icenogle well summarized:

Then came Jesus, the man who was the face, presence and community of God incarnated on earth. He was the man who drew others into intimacy with the “Father” as the “Son” in the “Spirit.” Jesus was a long awaited leader who would bring a small group together and demonstrate the immediate nearness of God’s presence in divine community.<sup>56</sup>

### *Calling of the Disciples*

Before Jesus started His earthly ministry He prayed all night and then selected and called His twelve disciples unto Him: “When morning came, he called his disciples

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<sup>55</sup> 1 Jn. 1:1-3.

<sup>56</sup> Icenogle, *Biblical Foundations for Small Group Ministry*, 117.



to him and chose twelve of them, whom he also designated apostles.”<sup>57</sup> Jesus made a community with His disciples. He intentionally and prayerfully called His disciples to live (eat and sleep) together. His community needed to be a safe group where they shared all aspects of their lives (including any behavior or attitude). Wilkins provides a good description of the different characteristics of each disciple and the symbolic significance of twelve disciples in his book, *Following the Master*:

The number Twelve has obvious salvation-historical significance. In the selection of twelve disciples “there is with equal resolution both a backward and a forward look: backward to the ancient constitution of Israel; and at the same time forward to the final form of the Messianic community.” The number corresponds with the twelve patriarchs of Israel, the sons of Jacob, from whom the tribes of Israel descended. The number twelve is significant in the transition to the church because the eleven apostles found it important to choose a new apostle, Matthias, to replace Judas Iscariot (Acts 1:15-26).<sup>58</sup>

#### *Living together with the Disciples*

When Jesus called His disciples, He ate, prayed, traveled, and spent time with them. He lived with them for three years, modeling a lifestyle of love and acceptance.

Neighbour commented again:

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<sup>57</sup> Lu. 6:14.

<sup>58</sup> Wilkins, *Following the Master*, 149, 152ff.

These twelve men discovered that community can be a terrible place to mask limitations, egotism, ignorance, and jealousies...Slowly very slowly, these men recognized they must abandon their competitive lifestyles. The greatest among them would be the one who would become the servant of all. They discovered the essence of community is a sense of belonging: their true worth is not their reputation, but their readiness to give themselves unsparingly to the rest. <sup>59</sup>

We can read many such occasions about their life situations:

a. Eating Together: “While Jesus was having dinner at Levi’s house, many tax collectors and “sinners” were eating with him and his disciples, for there were many who followed him.”<sup>60</sup>

b. Praying Together: “Then Jesus went with his disciples to a place called Gethsemane, and he said to them, ‘Sit here while I go over there and pray.’”<sup>61</sup>

c. Living Together and Serving: “Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed.”<sup>62</sup>

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<sup>59</sup> Neighbour, *Where Do We Go From Here?*, 100-1.

<sup>60</sup> Mk. 2:15.

<sup>61</sup> Matt. 26:36.

<sup>62</sup> Mk. 3:7

“After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.”<sup>63</sup>

d. Traveling and staying together: “He got into the boat with his disciples and went to the region of Dalmanutha.”<sup>64</sup>

“After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.”<sup>65</sup>

“Therefore, Jesus no longer moved about publicly among the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.”<sup>66</sup>

e. Spending Festive Time with Disciples: “He replied, ‘Go into the city to a certain man and tell him, ‘The Teacher says: ‘My appointed time is near. I am going to celebrate the Passover with my disciples at your house.’”<sup>67</sup>

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<sup>63</sup> Jn. 13:5.

<sup>64</sup> Mk. 8:11

<sup>65</sup> Jn. 3:23.

<sup>66</sup> John. 11:55.

<sup>67</sup> Matt. 26:18; similar incidents are described in other passages: Lk. 22:11.

The disciples were called together by Jesus to watch, pray, learn, live, imitate, and practice the disciplines and life that Jesus lived with God the Father. The realm of God dwells in the hearts and relationships of real people who are gathered by Christ for a new kind of life together.<sup>68</sup>

### *Teaching and Restoration of His disciples*

Jesus' main teaching was about the kingdom of heaven. "Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them, saying".<sup>69</sup> With clear teaching on God the heavenly Father and His touching love and compassion, the disciples experienced restoration and came to resemble their Teacher. About this community of twelve disciples, Icenogle commented as a Healing Community:

It is good news that God, through Jesus, can bring together any combination of persons to become a community to be healed and to bring healing to others. The community called and calling, healed and healing, forgiven and forgiving, reconciled and reconciling, is the community with Jesus and from Jesus to the world.<sup>70</sup>

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<sup>68</sup> Icenogle, *Biblical Foundations for Small Group Ministry*, 127.

<sup>69</sup> Matt. 5:1-2.

<sup>70</sup> Icenogle, *Biblical Foundations for Small Group Ministry*, 121.

This does not imply that the group was perfect. This is evidenced in the fact that one disciple, Judas Iscariot, betrayed Jesus and the head disciple, Peter, denied his Master three times. In each instance, however, Jesus tried to restore them.<sup>71</sup> But at the same time, the disciples were to be molded into “apostles” – which means “those who are sent forth.”

Ultimately all the disciples were scattered when the decisive moment came at the cross. In spite of this, Jesus still promised that his Holy Spirit would come upon them that they would become His witnesses.

#### *Training and delegating ministry with disciples*

On many occasions, Jesus delegated ministry to His disciples:

Jesus replied, “They do not need to go away. You give them something to eat.” “We have here only five loaves of bread and two fish,” they answered. “Bring them here to me,” he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.<sup>72</sup>

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<sup>71</sup> See Jn. 21.

<sup>72</sup> Matt. 14:16-20

After His resurrection, Jesus finally commissioned His disciples:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.<sup>73</sup>

The key word in this command is the main verb, “make disciples” by going (evangelism),

by baptizing (assimilation into the church), and by teaching to obey Jesus’

commandments. This can be summarized as to love God the heavenly Father and to love

your neighbor as yourself. And the implication of discipleship can be simplified by the

idea “to follow Jesus,” i.e., the process of spiritual growth.<sup>74</sup> This is further explained

“discipleship is the metaphor most descriptive of the doctrine of “progressive

sanctification.”<sup>75</sup>

#### *The Purpose and Goal of Jesus’ Small Group Community*

Jesus asked about His reputation and then asked the thinking of the disciples themselves, “Who do you say I am?” Then Simon Peter answered: “You are the Christ, the Son of living God!” On this answer Jesus commended Peter: “Blessed are you, Simon

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<sup>73</sup> Matt. 28:18-20.

<sup>74</sup> Wilkins, *Following the Master*, 342ff.

<sup>75</sup> Wilkins, *Following the Master*, 343.

son of Jonah, for this was not revealed to you by man but by my Father in heaven! (Matt. 16:17).” Jesus continued, “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”<sup>76</sup>

Jesus referred to the new community as the “Church,” which means “the called-out ones.” Jesus planned His ministry of Community as Growth Group to be continued in this new body named “Church”. The basis of the goal of Community as Growth Group is found in the prayer of the Lord Jesus in Gethsemane:

I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified. My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.<sup>77</sup>

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<sup>76</sup> Matt. 16:18.

<sup>77</sup> Jn. 17:13-21.

With the last prayer of the Lord Jesus, we can summarize at least five aspects in relationship with goals for the *Community as Growth Group* as follows:<sup>78</sup>

a. Joyful Community – v 13

The *Community as Growth Group* is filled with joy that flows from the Lord. The *Community as Growth Group* aims also at restoration and healing through the experience of Christ's love.

b. Protecting Community – v. 15

Jesus prayed for the protection of His disciples from the evil one. The members of the *Community as Growth Group* should aim at helping one another to be delivered from all evils.

c. Growing Community – v 17

Jesus prayed for the sanctification of the disciples, that is to say, to be sanctified from sins with God's Word. This prayer challenges the members of the *Community as Growth Group* to come closer to holiness in their daily lives through meditation on God's Word.

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<sup>78</sup> The outline is from Dr. Johnson's class notes of Talbot 707 class project 4 (2011).



d. Witnessing Community – v 18

Jesus also prayed for the disciples to become witnesses for future believers. He ultimately sent all the disciples into the world to deliver the message of the Gospel. The *Community as Growth Group* will first become spiritually mature, and then finally go out to the world to testify to their faith.

e. Unified Community – v 21

The Lord also prayed for the disciples' community to become one in love. The *Community as Growth Group* aims to have a deep love toward Christ and one spirit of love among the members of the group.

### **The *Community as Growth Group* in the Early Church**

Many people feel the need for the Church to go back to the model of the early church where “they devoted themselves to the apostles’ teaching and to the breaking of bread and to prayer.”<sup>79</sup> Meanwhile it seems they were not just gathering but sharing their possessions together and worshipping together with open hearts.

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<sup>79</sup> Acts 2:42.

All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continue to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people.<sup>80</sup>

The people who responded to faith in the Lord Jesus came together and lived together in mutual support. “It was like a family, where each person felt responsibility for the others,” Luke commented about the early Church in the book of Acts.<sup>81</sup>

The saints in the early church became one community in the ministry of the Holy Spirit, through faith in Christ and following the Apostles’ teachings. They gathered in spite of the differences in their status, sexual difference, and family background, not only from Jerusalem, but also from different areas of the world. Especially at the Pentecost when the promised Holy Spirit came down from heaven, all the godly people from abroad came together as a unity in diversity.<sup>82</sup>

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<sup>80</sup> Acts 2:43-47a

<sup>81</sup> Robert Coleman, *The Master Plan of Discipleship* (Grand Rapids, MI: Baker Book Houses, 1987), 64f.

<sup>82</sup> Coleman, *The Master Plan of Discipleship*, 53.

On the day of Pentecost, 120 people gathered in an attic, the numbers of women was counted of those present.<sup>83</sup> If women had not been taking part in spreading the Gospel, why were they present at the receiving the Holy Spirit?<sup>84</sup> In Joel's prophecies about the pouring of the Holy Spirit, he said that God the Holy Spirit will be poured over all flesh. "God will pour out His Spirit upon all of the manservants and woman servants together as He pleases."<sup>85</sup>

### Women in the Gospels

Nancy DeMoss writes,

We can find more women playing key roles of Church history beginning with Mary, the mother of Jesus as well as many female disciples of Jesus, and Elizabeth, the mother of John the Baptist. One prominent biblical role model for many women is Mary of Nazareth, the mother of Jesus. Through the gospel accounts, we can glimpse at the heart and character of this remarkable woman: She was an ordinary and pure woman, humble and wounded woman, but praised God with Spirit-filled attitude.<sup>86</sup>

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<sup>83</sup> Acts 1:14-15.

<sup>84</sup> Kim, *God Made Woman*, 18-19.

<sup>85</sup> Joel 2: 28-29.

<sup>86</sup> Nancy Leigh DeMoss, editor, *Biblical Womanhood in the Home* (Wheaton, IL: Crossway Books, 2002), 65ff.

There are examples of dark side characters such as Herodias, the wife of Herod the King and Salome, the King's daughter who asked for the head of John the Baptist. We can assume the amazing influence of those women either in a good sense or a bad sense. The role of a woman is crucial in the family life as well as social life.

### Women in the Epistles

We can also observe some key women – Priscilla, Lydia, Lois, and Eunice in the Epistles who helped build the early Church. Especially when Jesus was resurrected after crucifixion, the first person who witnessed the resurrected Jesus was Mary Magdalene. She and her companion were the ones who ran to the disciples and informed them that Jesus their teacher was resurrected.

Beside that incident, there might have been a lot of incidents when women played important roles with Jesus' ministry. Even though it was not mentioned in the Scripture, there were probably many occasions that women prepared food and served Jesus and His disciples (even though key disciples were twelve, there had been seventy and one hundred twenty disciples surrounding Jesus). Another woman we need to observe is the Samaritan woman at the well of Sychar. She came to get the water from the well of Jacob,

but she found Jesus the Messiah and informed the whole village about the coming of Jesus the Messiah. We can feel the zeal and atmosphere of these women following Jesus the Messiah!

At that time, in Judaism it was not permitted to teach the Torah to women. But Jesus taught the law and related teachings to the surrounding people including the women, among whom was Mary,<sup>87</sup> and Jesus even gave her a compliment for yearning to learn. This is a revolutionary thing in the context of that time. Furthermore, after His resurrection, the first appearance of Jesus was to Mary Magdalene, and she was the first witness of the resurrection. Dr. Kim Se-Yun pointed out that “According to Professor Martin Hengel, Mary Magdalene is very important because according to the law in Deuteronomy, women can’t stand as witnesses.”<sup>88</sup> In the midst of this situation, Jesus was the first one who honored the woman who will proclaim the good news of the resurrection (Gospel) to other disciples.

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<sup>87</sup> Lk. 10: 38-42.

<sup>88</sup> DeMoss, *Biblical Womanhood in the Home*, 28.

### **Summary – Biblical Picture for the *Community as Growth Group***

What is the biblical picture for the *Community as Growth Group*? At least some following aspects can be found in the Scripture. First, we need to set a small group of community as Jesus called and set apart twelve men as a unit to serve as his disciples<sup>89</sup>. Though the people who gathered around Jesus were hundreds and thousands in numbers, Jesus limited the number of His disciples. As we know there were 5,000 men in the incident where he fed them with two fish and five loaves of bread.<sup>90</sup> It is estimated that the total number would have been more than 10,000 if the number of women and children is included. Another similar incident involved feeding 4,000 men who had been present for Jesus' teaching in the area of Galilee with a few small fish and seven loaves of bread.<sup>91</sup>

Second, the *Community as Growth Group* should reflect the image (community) of God who is kind and compassionate. In this sense, it should be more than a family. According to the Apostle Paul, Christians should use their God-given gifts to serve and

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<sup>89</sup> Mk. 3:13-19; Lk. 6:12-16.

<sup>90</sup> Matt. 14:17-21.

<sup>91</sup> Matt. 15:29-39

“rejoice with those who rejoice, and weep with those who weep.”<sup>92</sup> He also warns that each of the members of this community is responsible for building up one another: “Each one should be careful how he builds.”<sup>93</sup> This cannot happen in a superficial fellowship that meets only weekly or monthly for a worship service; instead, it is possible in an encounter where everybody shares and understands members with a deep understanding of one another from a deeper relationship.

Third, spiritual growth or spiritual transformation (sanctification) is a command from God. In Ephesians 4:15 Paul states, “Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.” Christians are admonished to grow up to the fullness of Christ. For this goal we need to practice the spiritual disciplines of prayer and Bible study as well as the connection with one another and agape love (forgiving one another).

Fourth, as is described in Colossians 3:1-2, we need to set our attention not on earthly things, but on heavenly things. Because the direction of life is now toward the

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<sup>92</sup> Ro. 12:15.

<sup>93</sup> 1 Cor. 3:10.

Eternal God and His kingdom, our status and interests need to be changed. “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things.” Also in the letter to the Thessalonians, the direction of this community is evident. “And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, and be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.”<sup>94</sup>

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<sup>94</sup> 1 Thess. 5:14-15.



## CHAPTER 3

### LITERAURE REVIEW

#### **The Need of the *Community as Support Group***

Modern Christians desire to taste deep spiritual fellowship with God and other believers. However, recent research reveals that people feel something is missing, even in a small group experience. Therefore, we need to better understand ways how small groups can be effective in helping facilitate this need for connection.

As mentioned earlier in the introduction, Willow Creek Church revealed the results of the research that evaluated their ministry and confessed that, “*involvement in church activities had absolutely no direct correlation to spiritual growth.*”<sup>1</sup> At the same time, the study showed that “a relational closeness to Jesus (not the church!) Was what really changed behavior toward loving God and others.”<sup>2</sup> Kim Engelmann further appealed “We need to find ways to open ourselves up to the reality of experiencing God’s

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<sup>1</sup> Hawkins and Parkinson, *Reveal, Where are you?*, 31.

<sup>2</sup> Kim V. Engelmann, *Soul-Shaping Small Groups* (Downers Grove, IL: IVP Connect, 2010), 20-21.

presence. God is alive and ready to be known. All we have to do is create both internal and external space for renewal and transformation.”<sup>3</sup>

The characteristics of traditional churches are: program–centered, building-centered, “come and see” structure, church education, ministries with committees, and unapproachable to outsiders. In addition, traditional church structure is closed and centered on the leader’s arbitrary and subjective bias. It thus fails to recognize the needs of the community resulting in poor adjustment to change and adaptation to the era, and lack of consciousness of history. The modern church, with these traditional church structures, faces many challenges in its effort to overcome such crises and to achieve healthy church growth. It has several issues that we find. Because the church is centered on the building, the lead pastor, and its worship service, an empty feeling often hinders the new believer’s ability to settle down. Without overcoming these challenges inherent in traditional churches there is no hope for healthy church growth.<sup>4</sup>

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<sup>3</sup> Engelmann, *Soul-Shaping Small Groups*, 22.

<sup>4</sup> Young Tae Kim, “*Ways of Church Growth Revitalization through Cell Ministry System*”, (Seoul: Chong Shin Graduate University, 2009), 115-6.

In order to overcome such problems, a new ministerial paradigm is required. The small group pastoral ministry is a paradigm for a new church system. “The deepest urge in every human heart is to be in relationship with someone who absolutely delights in us...The longing to connect defines our dignity as human beings and our destiny as image-bearers,” said Larry Crabb in his book, *Connecting*.<sup>5</sup> According to Crabb, to experience the connection means life, while missing it is death. Why is this connection so important?

Above all, God as the trinity exists as a connected community of persons. As human beings, we are created in His own Image (Genesis 1:26-27). The reason why God created us is to connect with us and to live in a harmonious and happy connection with us. Life itself is to experience the joy of connection. Contrary to that, the status that cannot experience the connection is death. If we say that the connection is the deepest need in our being, the lack of connection means the death of human life.<sup>6</sup>

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<sup>5</sup> Larry Crabb, *Connecting* (Nashville, TN: Thomas Nelson, 1997, Repackaged ed., 2005), 45.

<sup>6</sup> Crabb, *Connecting*, xvi.

Those souls who have wounds are experiencing hurts due to their separation from God, others, and even from themselves. In that sense, their life becomes like death and because of that deep hurt from disconnection, they are oftentimes driven to the firm conclusion that nobody can help.

Crabb observed and wrote about the issue of psychological/emotional problems of our present life and culture in the society and church community,<sup>7</sup>

Beneath what our culture calls psychological disorder is a soul crying out for what only community can provide. Beneath all our problems, there are desperately hurting souls that must find the nourishment only community can provide.... We must do something other than train professional experts to fix damaged psyches. Rather than fixing psyches or scolding sinners, we must provide nourishment for the disconnected soul that only a community of connected people can offer.<sup>8</sup>

It would seem that the collective caring of a community exceeds the ability of a trained professional to address much of the emotional malaise found in people.

David Seamands discovered that he was failing to help two groups of people through the regular ministries of the church. Their problems were not being solved by the preaching of the Word, commitment to Christ, the filling of the Spirit, prayer, or

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<sup>7</sup> There is a check list on emotional healthiness suggested for use in the church in Peter Scazzero's book, *Spiritually Healthy Church*, on page 97.

<sup>8</sup> Crabb, *Connecting*, xvi-xvii.

## The Sacraments.

I saw one group being driven into futility and loss of confidence in God's power. While they desperately prayed, their prayers about personal problems didn't seem to be answered. They tried every Christian discipline, but with no result. As they played the same old cracked record of their defeats, the needle would get stuck in repetitive emotional patterns. While they kept up the outward observances of praying and paying and professing, they were going deeper and deeper into disillusionment and despair.

I saw the other group moving toward phoniness. These people were repressing their inner feelings and denying to themselves that anything was seriously wrong, because "Christians can't have such problems." Instead of facing their problems, they covered them with a veneer of Scripture verses, theological terms, and unrealistic platitudes.

The denied problems went underground, only to later reappear in all manner of illnesses, eccentricities, terribly unhappy marriages, and sometimes even in the emotional destruction of their children.<sup>9</sup>

Crabb emphasized the necessity for the small group community in our modern culture as follows:

The greatest need in modern civilization is the development of communities – true communities where the heart of God is home, where the humble and wise learn to shepherd those on the path behind them, where trusting strugglers lock arms with others as together they journey on.<sup>10</sup>

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<sup>9</sup> David A. Seamands, *Healing for Damaged Emotions* (Wheaton, IL: Victor Books, 1981), iii ff.

<sup>10</sup> Crabb, *Connecting*, xvi-xvii.

According to Crabb, God has given all of us power and healing resources. If we properly connect with each other in a small group context, that healing power can be released and can restore all the hurts and wounds of the members of the community. Bruised souls can experience healing within the community through Jesus Christ and the members of the community, and they can experience the goodness of God fully through solidarity in Christ. On the basis of this connection, they will have the experience of God's goodness, and will be able to benefit from the rich life of Christ.

Connection begins when the life of Christ in a person encounters and relates with the life of Christ in another person. Any hurt soul who experiences healing in the community of Jesus Christ develops zeal to share the gospel with others. When members fully taste Christ and God's goodness through their connection in Christ, it will influence others in the same way. Thus, such a Community can become the Transforming agent which enables hurt souls to taste God's goodness and to live the exemplary life of Christ through true restoration.

Thus, small group ministry is more adaptable to modern needs, and more effective in an individual's learning and growth in the Church. Small group ministry is a new way of achieving the goals of individual learning and spiritual growth of each believer in the

church and creating effective Group Dynamics of Christian education. When small group ministry is active in a church, the immediate crisis found in the traditional Church will be overcome and healthy church growth will be achieved as the aspiration of God.<sup>11</sup>

### **Problems in Different Models of Small Group Ministry**

Now we have the question: Even though there have been many churches which adopted the various small group ministries, why do so many members of those churches rarely experience connection(closeness) with others or change in their spiritual life? How does a person become mature and secure?

Crabb pointed out the two important elements – security and significance in relationship in his early book, *The Marriage Builder*.<sup>12</sup> Security is the feeling being genuinely loved and accepted by others. Significance is the feeling of having an important and continuous influence. This kind of security and significance is the goal of our marriage, but it is only possible when we receive provision from God through Jesus. It is God’s original plan for a couple (husband and wife) to mutually give and take the

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<sup>11</sup> Scazzero, *Spiritually Healthy Church* ,117.

<sup>12</sup> Lawrence J. Crabb Jr., *The Marriage Builder* (Grand Rapids, MI: Zondervan, 1982), 20ff.

feeling of security and significance each other in the family. But it seems to be too idealistic a dream to come true for modern day families. Thus we need the family of God as the Church.

Dr. Henry Cloud and Dr. John Townsend expressed that the best way people grow is through God's people. At first they thought that God could and would supernaturally restore them from their hurts and depression by his power alone. But later on they realized God is always using his people for such a ministry. This realization came as the result of a new encounter with a scripture passage in Ephesians.<sup>13</sup> "From Him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work".<sup>14</sup>

There are many different small group programs in the church, but many adopted programs have been ineffective in helping people achieve spiritual maturity and security. Now we will compare some of the differences among different small group ministries in

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<sup>13</sup> Henry Cloud & John Townsend, *How People Grow* (Grand Rapids, Mi: Zondervan, 2001), 120.

<sup>14</sup> Eph. 4:16.



key Korean Churches and identify and better understand the uniqueness of the

*Bibliotherapy Centered Support Group.*

### Discipleship Training Church

There are many discipleship training churches including *Sa-Rang Church* in Seoul, (the late senior pastor, Rev. John H. Oak<sup>15</sup> started this church about forty years ago with a few families and it became a mega church with more than 30,000 members). In the United States, Sa-Rang Community Church in Anaheim, CA. started in 1987 by the founding pastor Rev. J. H. Oh.<sup>16</sup> It has grown to be a large church with approximately 7,000 members. It became a representative immigrant church.

The Discipleship Training Church teaches that the members of the church are to follow Christ and that to become a disciple of Christ is the main goal of the believer. However, a critical concern is that the leadership does not give any consideration to the emotional problems in its training of disciples. This is regrettable. Discipleship training

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<sup>15</sup> John H. Oak, *The Way*, (Seoul: International Discipleship Training Center, 2001).

<sup>16</sup> [http://www.sarang.com/sarang\\_intro/?lan=ko&category=1](http://www.sarang.com/sarang_intro/?lan=ko&category=1) (accessed Jan 4, 2014).

takes place with the growth process of spiritual transformation, but that must include healing and recovery, specifically in the case of people with inner hurts and pain. Change in a disciple should accompany the healing and restoration of the believer, especially if he/she has hurts and pains in his/her inner being. This should be the first goal in providing holistic transformation of character.

Furthermore, many discipleship training churches are so growth oriented that they have lost their original spirit of genuine love toward individual lost souls and they have made use of the discipleship program simply as a tool for church growth.

### Cell (Group) Church

The Cell Church is a community with eight to fifteen people, a small group in a big church, which targets evangelism of non-believers and follow-up of new believers, centering on shepherding by lay leadership. The Cell Church is different from the House Church in that the House Church exists independently, and cannot think beyond itself. So the House Church Group normally stays as it is for few years, while the Cell Church is

more aggressive in outreach and often grows rapidly.<sup>17</sup> The Cell Church is most effective in the metropolitan cities of the world for the following reasons:<sup>18</sup>

- a. The Cell Church is more effective than the traditional church because most of the cell church members are involved in the church's ministry, compared to the traditional church where typically only ten to fifteen percent of the membership are involved.
- b. In the Cell Church people feel a greater sense of belongingness, which is a key factor in community life.
- c. In the Cell Church people spend enough time in prayer for healing and missions.
- d. The Cell Churches make use of Shepherds who are trained laymen, responsible to give direction to the group and serve the members rather than the church buildings.
- e. In the Cell Church all the members are to be involved in various ministries.
- f. In the Cell Church attention is not focused on church buildings.

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<sup>17</sup> Neighbour, *Where Do We Go From Here?* 305-6.

<sup>18</sup> Neighbour, *Where Do We Go From Here?*, 43-46.

g. In the Cell Church, Christ is witnessed very powerfully to non-believers.

Cell Churches use Shepherds who are trained laymen who are responsible to give direction to the group and serve the members. They follow an established set of orders that covers worship, fellowship, follow-up, and member care. These trained lay leaders practice servant leadership as they exercise their delegated authority within the group.

The most powerful cell church is that of Yoido Full Gospel Church in Seoul, founded by the retired Senior Pastor David Y. Cho with a membership of over 700,000 people. Many Korean churches follow a model similar to this church. Rev. Cho strongly proposed that cell groups are the key to evangelism as well as the importance of leadership in the Cell Church: “If cell groups are to succeed, the pastor must become so convinced of their necessity in the church that he will see them as the key to the life or death of his church. Once he becomes convinced, the program will move.”<sup>19</sup>

However, the Cell Church model is mainly intended to target evangelism thus it is hard for the saints to share deep, personal issues with other members.<sup>20</sup>

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<sup>19</sup> David Yonggi Cho, *Successful Home Cell Groups*, 1981 (Reprint, Gainesville, FL: Bridge-Logos Publishers, 2001), 55ff. 105.

<sup>20</sup> Wolfgang Simson, *House Church*, Korean Trans. by Jin Ki Hwang, (Seoul: DMI Pub., 2004), 206ff.

## The House (Home) Church

The House or Home Church is a community with fifteen to twenty-five people, who meet on Sundays or weekdays once a week, in a member's home. This church model most closely imitates the characteristics of the early Christian church in the book of Acts. Wolfgang Simson compared the house church model with the cell church model in his book, *House Church*. According to Simson, the house church has no strong leadership in comparison to the Cell church. One key aspect of the difference between the house church and the cell church is the level of co-dependency. Normally, cell churches are dependent on a big church (e.g., Full Gospel Church in Seoul, or Faith Community Baptist Church in Singapore), while the House church does not belong to a larger church.

Rather the House Church is itself, a church.<sup>21</sup> South Baptist Church of Houston (SBCH) is a Korean American church that is affiliated with the Southern Baptist Convention. In 1979, SBCH was planted in a suburban area of Houston, Texas by Rev. Young G. Chai using the house church system. The house church system was adapted from Ralph W. Neighbour's Cell Church model (1990). From the beginning, Chai placed

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<sup>21</sup> Simson, *House Church*, 213.

a great emphasis on both evangelism and discipleship training. Chai also placed great value on the ministry being led by lay leaders (1996).<sup>22</sup>

SBCH is composed of over one hundred-eighty house churches called “Mokjang.” Mokjang meetings are held once a week, normally on a Friday night. These Mokjangs are evangelistic small groups that consist of about six to twelve people. The purpose of the House Church is to recover the vitality of the first century church’s faith community.

The House Church model divides the tasks of the local church in accordance with biblical principles.<sup>23</sup> The model ordains a head pastor as an overseer of the whole faith community. The head pastor focuses on preaching, praying, and training laymen to carry out the tasks of witnessing, visitation, and counseling. The laymen carry out these House Church tasks, along with other church ministry activities, with the understanding that they have become a partner with the head pastor. As such, they share in the successes and adversities associated with serving the House Church members.<sup>24</sup>

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<sup>22</sup> Neighbour, *Where Do We Go From Here?*, 68.

<sup>23</sup> Eph. 4:11-12.

<sup>24</sup> Young G. Chae, *From Small Groups to House Churches*, translated by Byung D Kum, (Seoul: Nachimban Press, 2000), 12.

For the House Church to be successful, there are many areas to be renovated. First of all, the family should be the center of the church and the family should be strengthened because the starting point of the house church is the restoration of the husband and wife relationship.<sup>25</sup> Second, the leadership model needs development, especially with regard to delegating authority. Even though it is almost a revolutionary approach for the modern church, this model is limited by its weak leadership structure which appears to be a long way from being developed properly. Third, it can be a little bit too idealistic of an approach for all churches to adopt and utilize. Fourth, it focuses more on evangelism and church growth rather than personal spiritual growth. Fifth, head pastors need seminary training, especially in highly educated populations.

### **The Issues of Korean Pastors' Wives**

#### Cultural Issues of Women in Korean Society

2,500 years ago, Confucius revealed the way of the women in these rules which are still influencing Asian countries, like China, Japan and Korea. For six hundred years, the

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<sup>25</sup> Simson, *House Church*, 302-3.

Korean people's consciousness has been dominated by Confucianism,<sup>26</sup> and almost all Korean Christians are living under the influence of the same patriarchal and vertical Confucian influence. About the negative influence on the women and children, Kang searched and reported as follows:

In a Confucian society, women must subject their will to that of male members in a family. Throughout her life, a woman's duty is to follow the Tao of Three Obedience: Before marriage, to obey her father, after marriage to obey her husband, and in the event of the husband's death, to obey her son. In the contemporary legal system, Koreans have inherited this Tao of Three Obedience in the form of restricting the headship of a family to male members which prohibits women from assuming the legal headship. Still today, a large number of women in Korea are suffering from this patriarchal legal system, especially those divorced women with children. . . . Emphasizing respect for authority and elders often serves as a road to underpinning established social and political hierarchies and as a ground on which people—especially women, minors, and the lower social class- are forced to endure an authoritarian community, i.e., in family, school, religious community, and the nation.<sup>27</sup>

Approximately 100 years ago in the Chosun Dynasty, discrimination and oppression was practiced daily against women. Women were required to follow the morals of their husbands. These customs made Korean women reluctant to remarry when

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<sup>26</sup> Cf. Insook Han, Park, Jaycho Lee, "Confucianism and the Korean family", *Journal of Comparative Family Studies*, 00472328, Spring, 1995, vol. 26. 117-134.

<sup>27</sup> Nam-Soon Kang, "Confucian Familism and Its Social/Religious Embodiment in Christianity: Reconsidering the Family Discourse from a Feminist Perspective", *Asia Journal of Theology*, Apr. 2004, Vol. 18, Issue 1, p.185.



their husbands died. Widows who followed their husbands in death without remarrying were considered an “honorable lady.” This prompted many young widows to pursue death.<sup>28</sup> In the Chosun dynasty, men and women were prohibited from sitting together when they reached the age of seven. This banned women from contact with men. Women were often abused with all the menial work and not allowed to come out of the house. In particular, “poor women in marriage were obliged to do all the labor of the house. They had no rights and were forced to live like slaves.”<sup>29</sup> Hence in the Chosun dynasty women served as a bridge connecting the husband’s blood line, and if they failed to give birth to a son, they were then kicked out of the house. Therefore, women somehow made efforts to bear a son and even to accept a concubine for child bearing.<sup>30</sup> As is the case, women were traditionally treated as subordinates to men in their community and family. A women’s sense of identity was based upon her relationship with a man, rather than as an

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<sup>28</sup> Hyun Shin Park, “Research on the Role of the Pastors’ Wives”, ( MA. diss., Seoul Theological Seminary, 1996), 30.

<sup>29</sup> Park, “Research on the Role of the Pastors’ Wives,” 30.

<sup>30</sup> Park, “Research on the Role of the Pastors’ Wives,” 36.

independent personal being.<sup>31</sup> These ideas of family positions and roles have carried over all the way to present Korean culture.

In summary, Korean women traditionally have had low self-esteem, mainly because they have been less educated and were largely influenced by the traditional values of Confucian society.

### Women's Role and Identity in Korean Churches

In the political arena, forty-seven women politicians entered the 19<sup>th</sup> National Assembly of the Korean Congress (May 30, 2012 – May 29, 2016). This was 15.7% of the body. Park Geun-Hye was elected as the first woman president in Korean history. This raises a question about the reality of the Church in comparison to the quickly changing society. The following article was printed in the Kookmin-ilbo (September 2012), one of Korea's five main daily newspapers.

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<sup>31</sup> Park, "Research on the Role of the Pastors' Wives," 36-37.

The growth of the Church throughout South Korea today is prominent in the World, but the Church appears to live in a different era. After 130 years of missionary history, more than 60% of the total number of members in the Korean church are women. Women in the Church in the 1970's and 80's made up the intercessory prayer groups, known by the name of 'Esther Prayer Group.' They prayed for the country and the nation and served the Church with initiative and dedication in the area of evangelism. As the result, they became the driving force behind the revival of the Church. However, women are still being discriminated against by men in the Church, and their capacity is not recognized correctly.<sup>32</sup>

The next survey is more specific than the content of the above article. The Korea Federation of Women and the Church (KCWC) conducted a survey of its members in 2008 and received results from 800 people. The following results were obtained from the survey: 5.9% of the women who attended the Conference indicated they struggle. The survey revealed that 21.4% of the women were involved in the restaurant, cleaning, or guide services of their church. However, the survey revealed that only 3.3% of the women actually wanted to serve in the Church restaurant and only 2% wanted to work in cleaning services. KCWU Secretary Rev. Choi, So-young commented, "Even in this era, the role of women within the Church has not greatly changed," and "because masculine

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<sup>32</sup> Hee-kyung Rho, "*Why do the deaconess in Korean churches service work?*" Kookmin-ilbo, 2012, 09, 21. <http://news.kmib.co.kr/article/view.asp?arcid=0006463433&code=23111113> (accessed Nov 28, 2014).

leadership in the Church is still dominant, the women have yet to be properly appreciated”.<sup>33</sup>

In addition, Kim said firmly, “when there is a husband who uses his patriarchal authority to order his wife around at home, and thinks of himself as being happy because he has an obedient wife who treats him well, the fact of the matter is that he may be sinning through the exploitation of his wife.”<sup>34</sup>

#### The Role and Identity Problem of Korean Pastors’ Wives

The role of a pastor’s wife throughout Christian history has been constantly changing and is still changing; London Jr. & Wiseman wrote about the role of the minister’s wife in American churches as follows:

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<sup>33</sup> Rho, “*Why do the deaconess in Korean churches service work?*” 21.

<sup>34</sup> Se Yoon Kim, *God made Woman*, 97-98.

Even in a single 10- or 15-year period, variations have often moved from caring companion to hearth keeper, to spiritual sustainer, to ministry partner, to energetic helpmeet, to institutional church leader, to deputy pastor. But whatever direction the minister's wife's role tilts at any moment of human history, it always involves a position of trusted support for the work of ministry, and it is always an invaluable asset in the service of the Kingdom.<sup>35</sup>

The Protestant Reformation was the schism within Western Christianity initiated by Martin Luther, whose wife was Katherine Luther. She was a mother of six children.

Charlotte Ross speaks of Katherine's ministry:

She was the director of a house that boarded university students. She was a nurse during the plague, at risk to her own health. And above all these she cared for and was supportive of her husband. In many ways, Katherine developed a role model for subsequent clergy wives that conveyed selflessness, skill, warmth, knowledge, and cooperation.<sup>36</sup>

And Martin Luther said of her in 1535, "My lord Kate drives a team, farms, pastures and sells cows . . . and between times reads the Bible."<sup>37</sup>

Roland Bainton wrote a biography of Martin Luther and noted the relationship of the reformation and the home as follows:

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<sup>35</sup> H.B. London Jr. and Neil B. Wiseman, *Married to a Pastor* (Ventura, CA: Regal Books, 1999), 21.

<sup>36</sup> Charlotte Ross, *Who Is the Minister's Wife?* (Philadelphia, PA: Westminster Press, 1950), 13.

<sup>37</sup> Leonard I. Sweet, *The Minister's Wife*, (Philadelphia, PA: Temple University Press, 1983), 14.

The influence of Luther on his people was deepest in the home. In fact, the home was the only sphere of life which the Reformation profoundly affected.

Economics went the way of capitalism and politics the way of absolutism, but the home took on that quality of affection and godly patriarchalism which Luther had set as the pattern of his own household.<sup>38</sup>

Like so many clergy marriages since then, Martin and Katherine's union convinced the church and the world by example that biblical faith flourishes when it is homemade.<sup>39</sup>

However, Luther's influence has not reached to the rest of the world outside Europe, especially not to Korean society. Unfortunately, there have been a lot of socio-cultural factors that have influenced Korean pastors' wives in negative ways. As mentioned earlier, for more than 600 years, the country had been dominated by the Confucian consciousness of the people by teaching the absolute value of man-centered culture and inequality between man and woman (woman degraded). The historical factors of the oppressive Japanese rule of the Korean peninsula for 36 years (1910-1945) including World War II (Korean people were involved involuntarily in alliance with Japanese soldiers), and three years of Korean civil war (1950-53), and desperate poverty created a dysfunctional Korean society and family structure. In those socio-historical

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<sup>38</sup> Loland Bainton, *Here I Stand* (Nashville, TN: Abingdon Press, 1950), 384.

<sup>39</sup> London and Wiseman, *Married to a Pastor*, 19.

situations, most people suffered the delay of individuation and healthy emotional growth. The whole country went through a trauma where everybody lived in a survival mode. According to Norman Wright, “Your psyche can be so assaulted that your beliefs about yourself and about life, your will to grow, your spirit, your dignity and your security are damaged. You end up feeling helpless.”<sup>40</sup> In that context it was also easy for women and children to be victimized. For the influence of Trauma on children, Laurence Heller and Aline LaPierre suggested five biologically based Core Needs for our physical and emotional well-being: the need for connection, attunement, trust, autonomy and love-sexuality. And they further analyzed as follows:

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<sup>40</sup> H. Norman Wright, *Crisis & Trauma Counseling: A Practical Guide for Ministers, Counselors and Lay Counselors* (Ventura, CA: Regal, 2003), 197.

As a result of the earliest trauma, the individuals with the Connection Survival Style have disconnected from their bodies, from themselves, and from relationship. Connection types have two seemingly different coping styles or subtypes: the thinking and the spiritualizing subtypes. To manage the pain of early trauma, some individuals disconnect from their bodies and live in their minds. They value thinking and logic over feelings and emotions. Other individuals, having never embodied, manage their disconnection by spiritualizing their experience.<sup>41</sup>

Due to the connection survival style, many (especially Korean men) live on thinking and logic (mind) over their bodies (feelings), also spiritualizing their experiences in early childhood. With such a background, Korean women in general, including Pastors' wives, have a low self-esteem (along with various emotional struggles) and lack in communication skills and interpersonal relationships due to the difficult situations of the whole country.

There has been lack of studies concerning Pastors' wives besides the program developed for training and seminars. One of the reasons for the lack of study on Pastors' wives in the early days of the Korean Church is that the pastoral profession had not been

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<sup>41</sup> Laurence Heller & Aline LaPierre, *Healing Developmental Trauma: How early Trauma Affects Self-Regulation, Self-Image, and the Capacity for Relationship*, (Berkeley, CA: North Atlantic Books, 2012), 2, 37.



divided into professional categories and most church leaders were voluntary workers. In other words, the laymen were leaders of the early Korean Church.<sup>42</sup>

However, some research on Pastors' wives (Jong-hwa Ahn, 1987; Jong-hwa Hyun, 1987; Sang-hyun Yoon, 1989; Eun-suk Kang, 1991; Hyo-sook Lim, 1994) do exist.

These studies were conducted in the late 1980's to the early 1990's and formalized the role of the Pastor's wife as one of total commitment, as an expression of "the whole life is a ministry!".<sup>43</sup> For example, "the pastors' wives have lived in traditional notions that she should stand quietly behind her pastor- husband and pray for him."<sup>44</sup> Ki-Bong Yoon states that when a woman becomes a pastor's wife, she should consider her husband's ministry as her own work, and render any help to her husband wholeheartedly and contribute all of her energy to the ministry of God's salvation, which shall be her joy. She should even remember that she would give pleasure to God through her husband's

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<sup>42</sup> Ki-bong Yoon, "A Research on the psychological health of pastors' wives"- Focusing on Stress (M.Div. diss., Seoul Theological Seminary, 1997), 6.

<sup>43</sup> Young-Kyung Kim, "Group Counseling Programs for the welfare and emotional wellness for the Pastors' Wives," (Seoul: Korea Christian Counseling Association, vol. 12, Dec 2006) 92-93.

<sup>44</sup> Park, "Research on the Role of the Pastors' Wives", 37.

ministry, believing that God is her ultimate reward and consolation.<sup>45</sup> The ultimate concern of the pastor's wife should be that God can work through her pastor-husband, and that should be enough.<sup>46</sup> However, since the late 1990s the focus of study on Pastors' wives has shifted to research on how to care for them by identifying the causes of stress and conflicts that pastors' wives have experienced. Pastors' wives of Korean churches have experienced conflicts and problems in their relationship between their church and their families. According to the results of a questionnaire by Korea Regional Gospel Conference, 72% of five hundred pastors' wives surveyed needed a counselor's help because of the level of conflict they experienced. Marital problems between husbands and wives accounted for 60%. In all, seven out of ten pastors' wives needed the help of a counselor.<sup>47</sup>

In the 2000s, a study of Pastors' wives sense of personal identity was highlighted showing that progress from self-awareness to an importance of their own identity was

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<sup>45</sup> Yoon, "*A Research on the psychological health of pastors' wives*," 10-11.

<sup>46</sup> Yoon, "*A Research on the psychological health of pastors' wives*," 13.

<sup>47</sup> Jung Hur, "*Family Therapy for the Korean Pastors' Wives*", (Seoul: Ehwa Women's Graduate School, 2003), 10.

occurring (Kang, Hyun-sook, 2001; Ahn, Yu-sook. 2003).<sup>48</sup> Recently, research on marital life and contentment in the role of Pastor's wife revealed that there was a high co-relationship between the two.<sup>49</sup> That is to say, if a pastor's wife is content with her own marital life with her husband, she feels important and proud about her role as pastor's wife. Kim also suggested that so far, pastors' wives lived with an identity derived from the people surrounding them, Kim suggests that the pastor's wife should have an independent, self- identity.<sup>50</sup>

### **The Conflicts and Stresses of Korean Pastors' Wives**

Research on the unique situation of Korean pastors' wives was done in several areas within the Christian community since the 2000's. The focus of the research has been especially on the identity and role of a wife, but recently research themes gradually

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<sup>48</sup> Young Kyung Kim, "Group Counseling Programs for the welfare and emotional wellness for the Pastors' Wives," 93.

<sup>49</sup> Jin-A Kim, "The Co-Relations between the contentment of Marriage life and the contentment of Her Role of Pastor's Wife" (MA diss., Sheng Gyu Seminary, 2012), 8.

<sup>50</sup> Jin-A Kim, "The Co-Relations between the contentment of Marriage life and the contentment of Her Role of Pastor's Wife," 94.

have shifted to treatment measures or the development of programs related to the mental health of Pastors' wives and the stress they experience.<sup>51</sup>

What causes Pastors' wives to experience the pain in their life? According to Chun, there are mainly two categories; the inner factors and external factors. Among the external factors are first, people's constant expectations and conflict rising from relationships with members within the Church. Secondly, they are unable to receive priority consideration in the case of unexpected crises in the family. Third, with respect to privacy, there is pressure from the notion that the pastor's home is different from the members' homes. Fourth, there are too many expectations regarding the role of the Pastor's wife. On the other hand, the ambiguity of that role is a cause for much stress on them. Fifth, Korean cultural factors prevent them from using their talents to their full capacity. Sixth, economic problems cause them to suffer (Lee, Heung-bae, Kim, Sang-Hun 2001; 2000; Kim, Seung-Gu, 1998; Kim, Yong-Suk, 1992; Lee, Bok-Hee 1991).<sup>52</sup>

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<sup>51</sup> Chun (전정희), "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 25.

<sup>52</sup> Chun, "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 93.

The inner factors are related to the pastor-husband's life. Due to the home being a second priority to the Church ministry, many suffer from psychological factors such as loneliness or self-pity. Recently there has been a strong emphasis in the counseling and small group settings for the intellectual and emotional change of the pastors' wives.<sup>53</sup>

The other inner factors are perfectionism, low self-esteem, and workaholic attitude – never ending work for the household and family members. Ahn studied the identity of pastors' wives from a psychological point of view and found that they experience a lot of change in their roles and identities through their marriages to their pastor-husband as wife, mother, and as the worker/co-leader in the Church. Even though a pastor's wife recognizes the importance of new roles given to her, she tends to find her independence and identity through her work or life dream.<sup>54</sup>

Traditionally, the Church community expected the wives of pastors to work silently in the shadow of the pastors within the church, in the context of sacrifice and

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<sup>53</sup> Chun, "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 19-29.

<sup>54</sup> cf. Yoo-Sook Ahn, "A Study on the Identity of Pastor's Wife from Narrative Perspective," MA diss., Yonsei University, 2003. 54.

dedication. Because of this tendency, the myth of the superwoman, or woman as angel, made it difficult for pastors' wives to find their own identity. Furthermore, in many cases women felt rejected by the church's rules and by-laws. In some denominations, Church law does not allow women leadership on the basis of gender inequality. It is also the policy of some churches to run the church by men only (no women elders) and not allow women to be ordained. Within the male-oriented church, women including pastors' wives are experiencing conflict in the areas of sexuality and inferiority.<sup>55</sup>

Young-eun Kim's research showed that when the years of married life are shorter, the level of the pastor's wife's stress in child-rearing or parenting is higher. She also reports that when the pastoral experience is shorter the pastor's role is more stressful and there is increased tension and conflict level. In addition, her research shows when she has additional children or the children are younger, and when leisure time spent with her husband and her children is reduced, then the stress level also increases.<sup>56</sup>

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<sup>55</sup> Chun, "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 26.

<sup>56</sup> Chun, "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 27-28.

Sarah Kim (2005) studied dysfunctional families and found that adult-child problems are initiated from lack of intimacy and a shame-based self-identity. This produces a lot of emotional problems as far as in late adult life. It is reported that a dysfunctional family in chaos and anxiety, from the perspective of family systems theory, experiences mental and physical negligence. To restore Christian identity, the researcher suggested that there are five areas to be cultivated: home, school, friends, vision, and faith. This will remove a sense of wrong identity regarding their relationship with God and their neighbor.<sup>57</sup>

Young-Kyung Kim suggests the following ideas as a solution to these problems – a change of consciousness, forming a support group, and participation in education and training programs.<sup>58</sup> Shin-hwan Ahn (2000) analyzed four ways to cope with these conflicts and the stress experienced by pastors' wives; 1) To focus on tackling the problem to change the people and situations; 2) To focus and cope with emotional pain to change the relationship with the environment; 3) To seek the help of friends or

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<sup>57</sup> Chun, "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 30.

<sup>58</sup> Young Kyung Kim, "Group Counseling Programs for the welfare and emotional wellness for the Pastors' Wives," 95-96.

professionals in the pursuit of the social support; 4) To seek cognitive compromise through better ideas.<sup>59</sup> Ahn suggested that it is better and more effective to try to resolve the problem directly with an aggressive effort than to alleviate the feelings of inner hurt temporarily. For the sake of the pastor's wife becoming secure and safe, she needs to establish a healthy self-identity, interpersonal skills, and the ability to control the environment.<sup>60</sup>

In-Jong Hong, a professor at the Korea Presbyterian Theological Seminary made five suggestions regarding the psychological wounds of the pastors' wives.<sup>61</sup> They are:

First, the faith/spiritual approach: pray and leave to God (I Peter 5: 8; Proverbs 3: 5-6);

Secondly, the cognitive/intellectual approach: have a positive expectation and attitude toward changes in themselves and others (Rom. 12: 2);

Third, the emotional approach: get away from the psychological stress through expressing emotions;

Fourth, the behavioral approach: take care of yourself; and

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<sup>59</sup> Shin Hwan Ban, "Pastor's wife's coping styles: Analysis and suggestions" (Seoul: Korea /Christian Counseling Association, vol. 9, 2000), 27.

<sup>60</sup> Ban, "Pastor's wife's coping styles: Analysis and suggestions," 28-50.

<sup>61</sup> Hong, "How can we care for the Wounds of Pastors Wives?", 94-95.



Fifth, the interpersonal approach: hang out with people and seek a group of intimate relationships.<sup>62</sup>

According to Yoon, women's negative thinking/perception has brought negative emotions/wound. Therefore, in order to heal wounds that have been experienced, women need to stop "the old video tape of a similar situation when negative video tapes automatically play" reminding them of past wounds. Then put the new tape in and start it. Many conflicts between couples arise in relation to anger or mistrust toward the husband-pastor. Many pastors' wives suffer depression and feelings of frustration due to the psychological bias that result husbands who are unwilling to change by any means.<sup>63</sup>

However, pastors' wives need to have a positive expectation because God promised, "I'll give you a new heart and put a new spirit in you; I'll remove from you the heart of stone, and give you a heart of flesh".<sup>64</sup> As women we need to build a sense of self-esteem as daughters of God. There are three elements to building a high sense of

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<sup>62</sup> Yoon, "*A Research on the psychological health of pastors' wives*," 98. When pastors' wives confront the problems and hurts, they most naturally use this approach: "pray and leave to God" (50.7%).

<sup>63</sup> Hong, "How can we care for the Wounds of Pastors' Wives?," 98

<sup>64</sup> Ezek. 36: 26.

self-esteem; a sense of belonging<sup>65</sup>, a feeling of worthiness<sup>66</sup>, and confidence or self-reliance.<sup>67</sup>

In relation to the emotional approach, feelings are suppressed and restrained just like coiled springs. If they reach their limit, they can burst. That emotional outburst has a blast force and its after-effects can be serious, resulting in an even bigger crisis.

Therefore, women need to learn the proper way to express those feelings. They need to release repressed emotions through a hobby – figure drawing, sing along songs, exercise, body worship, etc. The best way would be through words or writings expressing their emotions through counseling or conversations. They need to practice how to express their feelings through I-Statement messages, instead of You-Statement messages.<sup>68</sup>

Sometimes they need to pray heartily before God and express tearful emotions.

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<sup>65</sup> Is. 43: 1-7, 1 Pet. 2: 9.

<sup>66</sup> 1 Cor. 1: 9; 2 Cor. 5: 17

<sup>67</sup> Phil. 4: 13, 1 Tim. 1: 7. Cf. Josh MacDowell, *His Image My Image*, Korean Trans., (Seoul: Soon Publishing Co. 1988), 25ff.

<sup>68</sup> Thomas Gordon & Judith Gordon Sands, *Parent Effectiveness Training in Action* (Seoul: Korea Psychology & Counseling Center, 1989), 126-81.

Pastors' wives offer a wide range of services for their church members, thus it is not easy for them to take care of themselves. However, they need to take care of themselves as well as experience spiritual recharging, because a healthy spirituality comes out of a healthy body. Several ways to take care of themselves include exercise, music, painting, and spending time with their hobbies. Also, pastors and their wives need regular vacations consisting of several days, to establish proper priorities in life, and to learn to build boundaries in the ministry of the local church.

Pastors' wives also need intimate relationships for fellowship and encouragement. Pastoral couples need to encourage each other and to demonstrate personal maturity in their lives. If Pastors' wives cannot depend on their husband-pastors, lack a network of friends, and cannot develop an intimate relationship with their church members, their isolated life can have an enormous negative psychological effect and hurt their life. Therefore, they need fellowship and help through meeting with family, their friends, and classmates. Sometimes they also need to meet in a support group with other pastors' wives (such as Transforming Community), along with self-help groups.<sup>69</sup> Another way

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<sup>69</sup> Josh MacDowell, *His Image My Image* (Seoul: Soon Publishing, Co, 1988), 99.

for pastors' wives to relieve stress is to find a senior adult or mentor who will help them grow and mature. Sometimes meeting with a Christian counselor can also be helpful.

So far we have enumerated ways how to help the pastors' wives through various methods, but it is not always easy to come close to true spirituality, or to have a transforming experience. In this sense, the researcher wants to show her own experience of an integrated way to meet her real self and other pastors' wives, as well as to experience maturity in their relationship with God.

### **Uniqueness of the *Community as Support Group***

#### Focusing on the Small Group

Peter Scazzero suggested that if we want to recover from the hurts and wounds from the past and grow to maturity we need help from a safe, small group ministry.

Going back in order to go forward is something we must do in the context of community-with mature friends, a mentor, spiritual director, counselor, or therapist. We need trusted people in our lives of whom we can ask, “How do you experience me? Tell me the feelings and thoughts you have when you are with me. Please be honest with me?” Prayerfully listening to their answers will go a long way toward healing and getting a perspective on areas of our lives that need to be addressed. Needless to say, this takes a lot of courage.<sup>70</sup>

Larry Crabb also wrote about the power of emotional healing through the small group community. Bruised souls end up with ultimate hurts in separation from God, and separation from self and others. Concealing the wounds of the soul or extending their period of hurt creates a situation where the person is no longer touchable. However, when the life of Christ in just one person is connected to the life of Christ in others, that relationship, or connection, has a healing power within that small group.

He has deposited within us an energy that can heal soul disease, a power that is released to do its miraculous work as we relate in certain ways with each other.... I envision a community of people who intentionally mingle in settings where these nutrients are passed back and forth, where I pour into you the healing resources within me and you pour into me what God has put in you.<sup>71</sup>

In this aspect, the Transforming Community should be formed with a small group format which limits the number of participants to no more than twelve. Because, if the number

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<sup>70</sup> Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville, TN: Thomas Nelson, 2006), 114.

<sup>71</sup> Crabb, *The Marriage Builder*, xii.

exceeds this limit every aspect of the dynamics falls and the proper sharing and interaction among the group members can be hindered.

### Focusing on Genuine Spirituality

What is True Spirituality? How can human beings be transformed into God's divine character? In His book, *Renovation of the Heart*, Dallas Willard clarified the pattern of renovation by quoting: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."<sup>72</sup>

After explaining the dilemma of the Christian effort of sanctification, Willard suggested three main processes for spiritual discipline: V-vision, I-intention, and M-means.<sup>73</sup> According to Willard, Vision is the determination to live to follow the Lord

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<sup>72</sup> 2 Cor. 3:18, KJV.

<sup>73</sup> Dallas Willard, *Renovation of the Heart* (Colorado Springs, CO: NavPress, 2001), 85ff.

with the vision of the heavenly Kingdom. “If we are concerned about our own spiritual formation or that of others, this vision of the kingdom is the place we must start.

Remember, it is the place where Jesus started. It was the gospel he preached.”<sup>74</sup>

The Vision and the solid intention to obey Christ will naturally lead to seeking out and applying the means to that end. In finding such means we have “rich resources available to us in the example and teachings of Jesus, in the Scriptures generally and in his

people.”<sup>75</sup> John Calvin wrote about this spirituality as follows, “The knowledge of God and knowledge of humans is connected firmly. If you do not know one side, you cannot understand the other side. To know God better, you need to know about humans.”<sup>76</sup>

Augustine also prayed to God, “Grant Lord! That I may know myself so that I may know Thee!” In his book, *Confessions*, he questioned, “How can you draw close to God when you are far from your own self?”<sup>77</sup>

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<sup>74</sup> Willard, *Renovation of the Heart*, 86.

<sup>75</sup> Willard, *Renovation of the Heart*, 89.

<sup>76</sup> John Calvin, quoted by Richard Foster & Gayle Beebe in *Longing for God*, Korean translation: 영성을 살다, (Seoul, Korea: IVP, 2009), 187.

<sup>77</sup> Foster and Beebe, *Longing for God*, 45ff.

In this area, Dallas Willard deeply compounded his efforts in the way to renovate the heart of the people.<sup>78</sup> The first step backward from the ruin of humanity is turning the thought and mind area back to God. Especially they need to be delivered from destructive ideas and images, he contends. That is true in so many cases today: “those who have been rejected or abused as children or lived with addicted or ‘cold’ parents have distorted images of ‘reality.’”<sup>79</sup> Especially, Willard stated “the area of feelings is, I suspect, the most likely place of defeat for those sincerely seeking to follow Christ today. Satan uses feelings to captivate us today by making them more important to our life than they really are,” but “appropriate spiritual formation in Christ will prevent it.”<sup>80</sup> He further expounded the need of transformation in the will (heart or spirit) and character in the believers,<sup>81</sup> and quotes, “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and

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<sup>78</sup> Willard, *Renovation of the Heart*, 95ff.

<sup>79</sup> Willard, *Renovation of the Heart*, 100-1.

<sup>80</sup> Willard, *Renovation of the Heart*, 138-39.

<sup>81</sup> Willard, *Renovation of the Heart*, 153.



let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfect model of our faith.”<sup>82</sup>

### The Emphasis on Emotional Health

As mentioned before, Korean society has gone through various trials in historical settings. Especially World War II (1942-1945) and the Korean War (1950-1953) devastated the whole country and brought the whole nation under traumatic conditions. Because of that, maybe Korean people became alert spiritually in positive ways, but their involvement in the church activities was not so healthy. They desired God earnestly and attended the worship service regularly, but their spirit felt something void. Many of them did not feel the satisfaction in their religious life, nor felt closeness to the living God. Maybe it is because their quest for spiritual life lacks a healthy emotional life.

In this aspect, Peter Scazzero enumerated the top ten symptoms of emotionally unhealthy spirituality in his book, *Emotionally Healthy Spirituality*. These are: 1. Using God to run from God; 2. Ignoring the emotions of anger, sadness and fear; 3. Dying to the wrong things; 4. Denying the past’s impact on the present; 5. Dividing our lives into

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<sup>82</sup> Heb. 12:1-2.

“secular” and “sacred” compartments; 6. Doing for God instead of being with God; 7. Spiritualizing away conflict; 8. Covering over brokenness, weakness, and failure; 9. Living without limits; and 10. Judging other people’s spiritual journey.<sup>83</sup> He further prescribed the radical antidote of emotional health and contemplation. If properly applied, that would give three gifts of integration: the gift of slowing down; the gift of anchoring in God’s love; and the gift of breaking free from illusions. He also presented seven pathways to emotionally healthy spirituality. They are: 1. Know yourself that you may know God; 2. Go back in order to go forward. (For going back, he emphasized that “we must do this in the context of community-with mature friends, a mentor, spiritual director, counselor or therapist.”);<sup>84</sup> 3. Understand the Christian life as a journey through the wall; 4. Enlarge your soul through grief and loss; 5. Discover the rhythms of the daily office and Sabbath; 6. Grow into an emotionally mature adult; and 7. Go to the next step to develop a “rule of life”-loving Christ above all else.<sup>85</sup>

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<sup>83</sup> Scazzero, *Emotionally Healthy Spirituality*, 24ff.

<sup>84</sup> Scazzero, *Emotionally Healthy Spirituality*, 47ff & 65ff. (especially see 114).

<sup>85</sup> Scazzero, *Emotionally Healthy Spirituality*, 117ff.

A *Community as Support Group* can be the pathway to emotionally healthy spirituality, for the place is where all members are accepted as they are, and not condemned by any other members, and where they can share their inner thoughts and feelings without fear. Through this *Community as Support Group*, each member can experience “connectedness” and learn the importance of relationship and mutual sharing and acceptance, and thus experience change and growth in faith. As a result, there will be comfort and healing from the Lord Jesus Christ in the church.

Dr. Henry Cloud & John Townsend pointed out that this kind of small group should be like a second family:

Transforming Community is just like a second family for people. Whatever needs their original families or environments did not provide, or whatever they provided that the person did not need, the group restores and repairs. It is a second chance- Like little children, members should come with immaturities and needs, and the group helps them move to the next stage.<sup>86</sup>

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<sup>86</sup> Henry Cloud & John Townsend, *Making Small Groups Work* (Grand Rapids, MI: Zondervan, 2003), 67.

## The Emphasis on Modeling

Jesus was a role model for leadership in discipleship. Jesus himself declared that He is the Good Shepherd who sacrificially takes care of His sheep.<sup>87</sup> He presented himself as the Messiah prophesied by Isaiah.<sup>88</sup> But at the same time Jesus himself repeatedly urged His disciples to follow His example: “I have set you an example that you should do as I have done for you.”<sup>89</sup> According to Jerry Wofford, mentoring is a good model for developing Christian leadership because of the following reasons:

- Mentors have special relationship with followers as teachers, friends, and sojourners in Christ.
- Mentors model skills such as serving, studying, preaching, and pastoring.
- Mentors are confidants.
- Mentors counsel on personal issues.
- Mentors give advice on critical decisions of life and ministry.<sup>90</sup>

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<sup>87</sup> Jn. 10:1-18.

<sup>88</sup> Lk. 4:17-19.

<sup>89</sup> Jn. 13:15.

<sup>90</sup> Jerry C. Wofford, *Transforming Christian Leadership* (Grand Rapids, MI: Baker Book House, 1999), 23-35.

He further added that “Because of the complexity of transforming Christian leadership, it is best learned at the feet of a great leader rather than in a classroom or seminar.”<sup>91</sup>

Group materials can include various subjects such as connections, spiritual growth, marriage, or relationships. Then, the members can interact with the study in terms of their hearts and attachments to each other. However, the leader of the group needs to model how that subject relates to herself and share her own experiences first before the members share their own stories. Cloud & Townsend gives a list of the subjects for modeling:<sup>92</sup>

- Vulnerability
- Need and dependency on each other
- Support
- Listening well
- Accepting failure
- Confessing faults so as to be restored
- Giving and receiving the truth
- Resolving conflict without ruining relationships
- Discerning people’s character
- Forgiveness

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<sup>91</sup> Wofford, *Transforming Christian Leadership*, 193-94.

<sup>92</sup> Cloud & Townsend, *Making Small Groups Work*, 105.

Cloud again advises that “The best modeling, as indicated in the above list, is how *an imperfect group with imperfect members engages in the processes that ultimately heal them and grow them up.*” Then the group is using “real people” with “real problems” to show each other how to deal redemptively with all their flaws and weaknesses.<sup>93</sup>

### **Summary**

In this chapter, the researcher has observed the historical background of Korean society in relationship to women’s role and status in socio-familial perspective. Along with them are many conflicts and stresses for the Korean pastors’ wives, thus the need for the community as support group. And it is suggested for Korean pastors’ wives to have a small group, where personal life can be shared in close relationship and focused on healthy spirituality which includes emotional aspect of their lives. Furthermore that small group needs a well prepared leader who resembles Christ’s model.

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<sup>93</sup> Cloud & Townsend, *Making Small Groups Work*, 106.

## CHAPTER 4

### RESEARCH QUESTION AND DESIGN

#### **The Need and Goal of *Bibliotherapy Centered Growth Group***

As mentioned in the previous chapter, Korean women in general suffer many inner struggles in society and the church. Korean Pastors' (including missionaries) wives especially seem to have more stress and pressure from church ministry and family (couple or children) relationships. This produces many different forms of emotional stress; depression, psychosomatic problems, isolation and relational difficulties. These kinds of hurts and pains need consistent care and personal help. Their problems are so deep and chronic that they cannot be solved with short-term counseling sessions or special seminars for these problems.

Their emotional problems can be summed up as identity problems; that is to say, low self-esteem including lack of confidence, depression, and mental breakdown.<sup>1</sup> The most difficult aspect for pastors' wives is that they cannot share their burdens with others as easily as other parishioners. This researcher has felt the need for some action to help relieve their problems since she herself has been a minister's wife.

Dr. Sunny Song graciously responded to the suggestion for leading a Bibliotherapy Centered Growth Group for Korean Pastors' wives. For the pilot *Growth Group*, Dr. Song interviewed all the members of the Deborah (pilot) Group and found out that there are various needs from Pastors' Wives: nobody around to trust and share their problems including their husbands (husbands are too busy with church ministry), no role model to follow, low self-esteem, self-doubt, isolation and lack of confidence.

Many pastors' wives expressed feelings of exhaustion because there was no clear guideline for the role of a pastor's wife. Most of them were tired from church work and familial conflicts. Further, they suffered a lot of stress in their lives because of their work

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<sup>1</sup> Yoon (윤기봉), "Research on the psychological health of pastors' wives-Focusing on Stress," 56.



to meet the needs of various church members. Thus, there was a great need to establish a Growth Group for Pastors' Wives, for their own identity and for their opportunities for learning and sharing. In this sense, the researcher put the Research Question as follows:

How can some of the emotional needs of Korean Pastors' Wives be met through a

*Bibliotherapy Centered Growth Group?*

The ultimate goal of a *Bibliotherapy Centered Growth Group*, would be that all of the members of the group would follow the Lord Jesus and become more like Him. On the way, the members of this *Growth Group* would experience the power of the Gospel and, at deeper levels, experience the freedom of new life and deep connections with one another.

The immediate mission of this *Growth Group* was to help members experience change and growth in their spiritual life through deep connections in this *Growth Group*. Thus, all the members who attended the Deborah Group, as we named it, should experience the full restoration of womanhood as God intended in the image of God.

Writing about the destiny of a woman, Paul Tournier aptly stated as follows:

Therefore, instead of inviting women to accept this solitude, it seems to me to be preferable to ask them to cure our solitude, to bring warmth back into our frozen world of objectivity, and to give our mechanized society a soul. That is the mission which I propose for women, and it seems to me that it can provide a worthwhile aim for the women's movement.<sup>2</sup>

### **Research Design for the Program (*Bibliotherapy Centered Growth Group*)**

With these goals in mind, the researcher designed the Deborah Group as safe environment for them to feel safe, connected and to share their burdens with openness.

They would be encouraged and challenged to read recommended books for guidance and growth in their characters. There may be different structures for different groups, but the basic framework of the *Bibliotherapy Centered Growth Group* is as follows:

#### The Small Group as Closed Structure

The best way to develop a *Bibliotherapy Centered Growth Group* is through regular meetings conducted on a weekly basis. However, due to busy schedules and many expectations placed on the Pastors' wives, an adjustment was made to make these

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<sup>2</sup> Paul Tournier, *The Gift of Healing*, Trans. Edwin Hudson, 1979, (Reprint, Atlanta. J. Knox press, 1981), 130.

Deborah Group meetings monthly. Monthly meetings are arranged on an available weekday of each month. These meetings are designed to continue for three years.

There are different frameworks for different groups: open group, closed group, and an in-between option, semi-closed group. The framework depends on what kind of group is chosen. We decided to structure this *Bibliotherapy Centered Growth Group* as a closed one where membership is limited to a specific group of women for the duration of the program. Since it is closed and group membership is fixed, attendance is vital to the community. A limit of no more than three absences a year was established.

Obviously, there are valid reasons for missing a meeting, like illness or accidents, but in general, high commitment to attendance yields greater group cohesion and results. Research shows that prepared group members have much better outcomes than those who are not prepared to understand the structure, ground rules, and expectations.<sup>3</sup> Prepared members also have shown more faith in the process and more participation along the way.

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<sup>3</sup> Cloud & Townsend, *Making Small Groups Work*, 130.

## Bibliotherapy Centered Growth Group <sup>4</sup>

With the time limit of this Group being monthly meetings instead of weekly meetings, we decided to focus on the book readings to adapt the concept of the Transforming Community. We decided that all of the content of the books introduced within the *Growth Group* should be linked with every sphere of life in a person; they are not limited. It has been discovered that through the attainment of proper knowledge, people can change their wrong attitude or old habit for the practice of a better life. Some researchers contend that bibliotherapy can be a “healing place for the soul.”<sup>5</sup>

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<sup>4</sup> Mardziah Hayati Abdullan (2002), “*What is Bibliotherapy?*” The basic concept behind Biblio-therapy is that reading is a healing experience. This was applied to both general practice and medical care, especially after WWII, because the soldiers had a lot of time on their hands while recuperating. Research shows that this helps students solve problems and cope with teasing, name calling, mockery, fears, sexuality changes, anxiety, and death.

<sup>5</sup> Amie K Sullivan & Harold R Strang, “Bibliotherapy in the Classroom: Using literature to promote the development of emotional intelligence,” *Childhood Education*, v79 n2 Win 2002-2003, 74-80.

Every month the members read a selected book and then submit feedback through electronic mail. Presentations are then made in the meeting. The focus of each year's curriculum and book reading lists<sup>6</sup> is as follows.

### Reading Book Lists

Most of the members (pastors' wives) are first generation immigrants. Their preference for reading is in the Korean language rather than in English. Therefore, mainly Korean authors' books, or English authors' books translated into Korean language, are used.

As can be seen, the books and the topics in the list were cautiously selected by the leaders for the needs of Korean pastors' wives. They cover the topics of spirituality and emotional healthiness, marriage, family and women, relationships and communication, addiction and recovery, leadership and ministry skills (small group). The theme, authors and book titles are given in the following chart.

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<sup>6</sup> For details on the books, cf. the book list on the following pages.

Table 4.1 – Reading Book List

<b>Theme</b>	<b>Author(s)</b>	<b>Book Title</b>	<b>Publisher</b>
Spiritual Formation	Larry Crabb	<i>Connecting</i>	Thomas Nelson
		<i>Becoming a True Spiritual Community</i>	„
		<i>Finding God</i>	Walker & Co.
	Henry Cloud	<i>Changes that Heal</i>	Zondervan
	Henry Cloud & John Townsend	<i>How People Grow</i>	Zondervan
	Dallas Willard	<i>Renovation of the Heart</i>	Navy press
	Henry Nouwen	<i>Turn My Mourning into Dancing</i>	W Publishing Group
	Klaus Issler	<i>Wasting Time with God</i>	InterVarsity Press
	Scott Peck	<i>The Road Less Traveled</i>	Touchstone
	Mulholland, M. Rober	<i>Deeper Journey</i>	InterVarsity Press
	Os Guinness	<i>The Call</i>	W Publishing Group
Emotion	Peter Scazzero	<i>The Emotionally Healthy Church</i>	Zondervan
	Peter Scazzero	<i>The Emotionally Healthy Spirituality</i>	Thomas Nelson
	David A. Seamands	<i>Healing For Damaged Emotions</i>	David C Cook

	Neil Clark Warren	<i>Make Anger Your Ally</i>	Focus on the Family
	Gerald May	<i>Addiction &amp; Grace</i>	HapperCollins Pub.
	Paul Tournier	<i>The Gift of Feeling</i>	John Knox Press
Relationship & Marriage	Tim Keller	<i>The Meaning of Marriage</i>	Penguin Group
	Gary Chapman	<i>The 5 Love Languages</i>	Northfield Pub.
		<i>The Five Languages of Apology</i>	Northfield Pub.
	Gary Thomas	<i>Sacred Marriage</i>	Zondervan
		<i>Devotion for Sacred Parenting</i>	Zondervan
	Gary Smalley	<i>Relationship DNA</i>	Tyndale House Pub.
	Paul Tournier	<i>To Understand Each Other</i>	John Knox Press
	Henry A. Virkler	<i>Broken Promises: Healing &amp; Preventing Affairs in Christian Marriages</i>	Word
	Henry Cloud & John Townsend	<i>Making Small Groups Work</i>	Zondervan
	Joe & Michelle Williams	<i>Marriage 911 first response</i>	National Institute of Marriage
David Olson & Peter Larson	<i>Prepare-Enrich Facilitator Training</i>	Life Innovations Inc	

## Extra Activities to Complement Regular Meetings

There will be a pre-test and a post-test using the Beck Depression Inventory and Prepare-Enrich assessment with all of the members. Additionally, some special events or gatherings will be planned as follows:

- Fellowship Program – Couples’ Dinner Meeting, Christmas Party, and special dinners for fellowship at a cozy place like a restaurant or someone’s residence.
- 1 Night – 2 Days’ Retreat: There will be a retreat once a year for fellowship/ refreshment and spiritual training. There will be personal time and devotional (meditation) time. There will also be a time for sharing life issues. Periods of sharing have the effect of bringing all of the members closer to one another in a strong bond.
- Attendance at the Talbot Seminar: The members will be encouraged to attend seminars or conferences, such as: “How to deal with Grief;” and life issue seminars like “Divorce Care/Grief Share” conducted by professors such as Dr. Norman Wright, Dr. Rex Johnson, and Dr. Sunny Song. There will be many other topics such as “Affairs,” “Restoration of Romance for Couples,” “Couple Remodeling,” and others by various presenters.



## Time Line of the Project (Bibliotherapy Centered Growth Group)

### *Selection of the Members*

A process of screening for potential members for Deborah Group has been developed. First, a recommended list of Korean pastors' wives are contacted by phone. The intention and overall duration of *the Growth Group* is introduced and if a positive response is received, a personal interview is arranged. Second, potential members of the Deborah Group are screened through personal interviews conducted by the leader (Dr. Sunny Song). The target group for these *Growth Groups* is Pastors' wives in mainly medium and large size churches. Based upon the participant's interview, the selection is confirmed as to whether they are considered to be suitable or not for the Deborah Group. The details concerning the demographics of the experimental group are as follows:

Among nine members, there are four senior pastors' wives, four associate pastors' wives and one missionary's wife.

Table 4.2: Demographic of Pastors' Wives

	Characteristic	Number
Husband's Position:	Senior pastor	4
	Associate pastor	4
	Missionary	1
Age	30-34	1
	35-39	1
	40-44	3
	45-49	2
	50-54	2
Education	High school	1
	BA	5
	MA	3
Duration of Marriage	6~10	2
	11~20	5
	21~30	2

### *Orientation*

The orientation consists of communicating the framework of the program and member's responsibilities to the members. They also sign the Consent Form for confidentiality, and provide their contact information. There is clear communication on ground rules for reading assignments, attendance (no more than three unexcused absence a year allowed), and commitment to extra activities including assessment tests.

### *Time Line of the Project*

- a. Preliminary Research: Through the first (pilot) project of Deborah Group (2009 – 2012), the researcher could see the effectiveness and possibility of the *Growth Group* (Testimonies from participants in this group are contained in Appendix).

b. Experimental Research: During a three year period of the second (experimental) group, we plan to focus on different issues each year as follows:

First Year: Book Readings on Self-realization and Emotional health.

Second Year: Book Readings on Couples' Relationships and Family issue.

Third Year: Book Readings on Leadership and Ministry Skills.

Especially in third year all the members will experience leading a small group in their church just like internship.

c. Pre-Test: The leader will use the Beck Depression Inventory to assess the experimental group members' depression mood, and the Prepare-Enrich Assessment for their marriage and family relationships at the beginning stage (first or second month) of the meetings.

d. Post-Test: The members of this experimental group will have the same assessments (BDI and Prepare-Enrich) administered after eighteen months from the starting point of the Deborah Groups. With these two tests, the researcher will compare the results of all the group members and offer evidence for the effectiveness of this kind of Growth Group.

## **Observation of Procedure**

### *The Process and Contents of Deborah Group*

The first Deborah Group was initiated as a pilot project by the researcher and Dr. Sunny Song, starting in September 2009 and ending in August 2012. This initial group stayed together for three years and followed the Lord's discipleship group model in the form of a closed group consisting of nine people. Because of the positive results experienced by the first pilot group (the pilot group met monthly for three years, September 2009 ~August 2012), a second group, the experimental group, was formed with ten pastors' wives. It started in the fall of 2012 and is scheduled to continue until August 2015.

Monthly meetings are conducted on the first Thursday of each month beginning at 10:00 a.m. and normally ending at 1:00 p.m. Vacation breaks are scheduled due to the children's vacation season for their family union.

- a. QT Sharing – The first activity in the meeting is to bring and share some snacks while all the members individually share their devotional message.

This sharing time about fifteen to twenty minutes in length is a good

opportunity for members to open up and get to know one another on a personal basis.

- b. Special Announcements: If there are some important issues, they are announced first. Any important announcements are given at this time.
- c. Book Reading Report: The rest of the meeting time, about two and a half hours, members share insights from the books they read, discussing the important subjects. Sometimes there is a short message or comment from the leader of the group (Dr. Song) about the content of the books.

Through reading the first book, *“Reading with Healing”* by Young Ae Lee, members are able to get the big picture idea of the *Bibliotherapy centered Growth Group*. Usually, all the members are asked to read the entire book. However, if the book is too long, chapters are divided among the group members (normally two chapters for each person). They are expected to prepare a two page summary along with application points. The Book Reading assignment serves as a kind of bibliotherapy in a group

context. This is possible because the mentor of the Deborah Group, Dr. Sunny Song, majored in clinical psychology.<sup>7</sup>

### Instrumentation & Validity

#### a. The Beck Depression Inventory (BDI)

This research uses the BDI for the diagnosis of depression in the members of the Deborah Group. The Beck Depression Inventory was designed to measure the severity of depression in adolescents and adults already diagnosed as depressed. An important use of the BDI is examining the specific items as significant information about a person's experience of depression.

The BDI consists of twenty-one items with four options per item. The BDI is estimated to take the average person five to ten minutes to complete. The reading level is estimated at a fifth grade level with the inventory designed for ages thirteen years and older. The inventory may be administered orally in about fifteen minutes.

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<sup>7</sup> If you want to make use of more professionals recommending books to read, you may consult with counselors with Psychological study background. Cf. John T. Pardeck, *Using Bibliotherapy in Clinical Practice: A Guide to Self-Help Books*, (Westport, CT: Greenwood Press, 1993). For more extreme cases, such as addiction or cancer/HIV, see Janice Maidman Joshua & Donna DiMenna, *Read Two Books and Let's Talk Next Week: Using Bibliotherapy in Clinical Practice*, (John Wiley & Sons, Inc. 2000).

The BDI has been used for over twenty-five years. The original version was developed in 1961 with a revision made in 1971. A brief search of the psychological literature revealed over 1,900 articles using the BDI. The BDI has been translated into many languages in addition to English. There are translations in Chinese, Spanish, French, German, Dutch, Arabic, and Persian. There are studies including many different U.S.A. cultural groups and people residing in other countries.

In conclusion, the Beck Depression Inventory has made an important contribution to clinical research work on depression. It is a simple, short, and specific measurement for depression. For clinical purposes, of course, diagnosis must involve much more than this inventory alone.<sup>8</sup>

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<sup>8</sup> Aaron T. Beck and Robert A. Steer, *Beck Depression Inventory* (The Psychological Corporation, 1961-87). Yearbook: 11, cf. Collie W. Conoley, “*Review of the Beck Depression Inventory*” (University of Nebraska-Lincoln, NE: 1987). <http://search.ebscohost.com/login.aspx?direct=true&db=mmt&AN=11%3a31&site=ehost-live>

## Couple Relationship Assessment (PREPARE-ENRICH)

Earlier research shows that the isolation experience of Korean pastors' wives is from broken relationship and to overcome the isolation a woman must experience restoration of relationship with important others, especially with her husband.<sup>9</sup>

For the restoration of relationship with their husbands, the researcher asked all the pastors' wives to take the Prepare-Enrich assessment and PE workshop to learn how to analyze and enhance relationship skills.

PREPARE-ENRICH developed by Life Innovations, Inc. is a customized couple assessment tool which can be completed online and identifies a couple strength and growth areas. It is one of the most widely used programs for premarital counseling, marriage counseling, marriage enrichment, and dating couples considering engagement.

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<sup>9</sup> Chun (전정희), "A Study on the Psychosocial Phenomenon of Pastor's Wives experiencing Self-alienation," 133.



Based on couple assessment results, a trained facilitator provides four to eight feedback sessions in which the facilitator helps the couple discuss and understand their results as they are taught with proven relationship skills.<sup>10</sup>

The goal of the program is to help pre-marital couples prepare for marriage (PREPARE) and married couples enrich their marriage (ENRICH) by increasing their awareness of relationship strengths and growth areas and providing them with skills to improve their relationship. The Customized version is totally online and is designed for dating, engaged, and married couples. It is called Customized since it chooses specific scales for each couple based on the background information they provide.

PREPARE-ENRICH has been scientifically developed and has high reliability, high validity, and large norms with couples from various ethnic groups. Numerous studies demonstrate the rigor of the assessment and its relevance to couples from a variety of ethnic groups (Olson, 1998; Asai & Olson, 2004; Allen & Olson, 2001).

The core scales in PREPARE-ENRICH cover the topics of communication, conflict resolution, partner style and habits, financial management, leisure activities,

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<sup>10</sup> [https://www.prepare-enrich.com/webapp/pe/overview/template/DisplaySecureContent.vm;pc=1425406007130?id=pe\\*prepare\\_enrich\\*introduction.html&emb\\_org\\_id=BNG4EVR&emb\\_sch\\_id=0&emb\\_lng\\_code=ENGLISH](https://www.prepare-enrich.com/webapp/pe/overview/template/DisplaySecureContent.vm;pc=1425406007130?id=pe*prepare_enrich*introduction.html&emb_org_id=BNG4EVR&emb_sch_id=0&emb_lng_code=ENGLISH) (accessed Nov. 2 2013)

affection and sexuality, family and friends, relationship roles, and spiritual beliefs. Customized scales include topics such as cohabitation issues, cultural/ethnic issues, interfaith/interchurch, dating issues, forgiveness, and a variety of scales for parenting based on the age of the child and parenting situations (parenting expectations, step-parenting, intergenerational issues, etc.). Beyond these core and customized scales, PREPARE-ENRICH assesses a couple's closeness and flexibility, family-of-origin, personal stress, four areas of relationship dynamics, and five factors of personality. The program has been adopted by professional counselors from various fields (marital and family therapists, social workers, and psychologists) and clergy from many diverse religious groups.<sup>11</sup>

The PREPARE-ENRICH program possesses several goals. In order to achieve these goals, there are exercises designed to help couples improve their relationship skills.

The program helps couples:

- Explore strength and growth areas;
- Strengthen communication skills;

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<sup>11</sup> David H. Olson, Amy K. Olson, Peter J. Larson, "PREPARE-ENRICH Program: Overview and New Discoveries about Couples" (Journal of Family & Community Ministries, 2012), 25, 30-44. Cf. [www.familyandcommunityministries.org](http://www.familyandcommunityministries.org) (accessed Oct 11, 2013)

- Identify and manage major stressors;
- Resolve conflict using the Ten Step Model;
- Develop a more balanced relationship;
- Explore family of origin issues;
- Discuss financial planning and budgeting;
- Establish personal, couple and family goals; and
- Understand and appreciate personality differences.

#### Analysis of Research Hypotheses

The basic hypothesis of this research is that *a significant way to impact the lives of pastors' wives is through Bibliotherapy Centered Growth Groups*. Through the experience of the “Deborah Group,” the researcher will show the validity of this hypothesis. To reach the goal of the hypothesis, more specific hypotheses are stated as follows:

1. The emotional stability of Pastors’ wives in Korean churches will be improved through the closed group settings including the various connecting activities of the *Bibliotherapy Centered Growth Group*;
2. Self-confidence (self- acceptance) will be improved through the Prepare-Enrich assessment and the activity of book reading and sharing in the group.

3. The contentment in couples' relationships will be enhanced through the activity of book reading with sharing, Prepare-Enrich assessment, and it will be measured by the Prepare-Enrich.
4. Pastors' wives will have better communication with more assertiveness and better conflict resolution skills than before through the Growth Group.

The data and statistical results on above hypotheses will be shown in the next chapter.

**CHAPTER 5**  
**RESULTS OF THE RESEARCH**

**Introduction**

The pilot group (2009-2012) did not take the Prepare-Enrich assessment or the BDI so we were unable to measure their emotional stability or relationship with their pastor-husbands. Members in the Experimental group (2012-2015), were asked by the researcher to take the pre-test and post-test of the BDI and the Prepare-Enrich assessment.

The Data Collection Procedures were as follows: 1) Pre-test: All the members of the experimental group were asked to take the BDI in October 2012 and the Prepare-Enrich assessment during the month of December 2012; and 2) Post-test: After sixteen months from the initial Experimental group meeting (February 2014), they were asked again to take the BDI and the Prepare-Enrich assessment with their husbands. Due to the hectic schedule of pastoral ministry, especially for their husbands, they had a hard time finishing the assessment. All members, however, were able to finish the couple assessment by the end of March 2014.

## Results and Reflections from the Prepare-Enrich

### *Results of Typology*

The Couple Typology is based on patterns in couple's scores across nine relationship areas. The Couple Types are based on the Positive Couple Agreement (PCA) scores which indicate how much a couple agrees with each other in a healthy direction. Statistical analysis by Life Innovations has identified five types of married couples. These couple types are labeled in order from healthiest to least healthy: Vitalized, Harmonious, Conventional, Conflicted, and Devitalized.<sup>1</sup>

The results from the two tests of our group are as follows:

- **Vitalized** couples are typically most satisfied with their relationship and are skilled in communication and conflict resolution.

**Pre-Test Results:** In the pre-test, none of the couples' scores reached the Vitalized level.

**Post-Test Results:** In the post-test, four out of ten couple's scores reached the Vitalized level.

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<sup>1</sup> Olson, Larson, and Olson, *Prepare-Enrich Training Manual*, 10

- **Harmonious** couples enjoy high levels of satisfaction across most areas of their relationship.

**Pre-Test Results:** In the pre-test, two couples had scores that were in the Harmonious level.

**Post-Test Results:** In the post-test, these two couple's scores reached the Vitalized level. Theirs are two of the four post-test vitalized scores.

- **Conventional** couples are often highly committed to one another, but not as skilled in communication or conflict resolution.

**Pre-Test Results:** In the pre-test, four couples had scores that were in the Conventional level.

**Post-Test Results:** In the post-test, two couples of these had achieved the Vitalized level and two other couples of these had reached the Harmonious level.

- **Conflicted** couples have a lower level of satisfaction and often struggle in many areas of their relationship.

**Pre-Test Results:** In the pre-test, one couple's score was in the Conflicted level.

**Post-Test Results:** In the post-test, this couple had reached the Harmonious level.

- **Devitalized** couples have the lowest level of satisfaction and have areas in need of growth in almost all aspects of their relationship.

**Pre-Test Results:** In the pre-test, two couples had scores that were at the Devitalized level.

**Post-Test Results:** In the post-test, one couple had reached the Conventional level and another rose to the Conflicted level, thus there were no more Devitalized couples in this Growth Group.

If we express each Couple Typology with a numerical point value, the lowest level, Devitalized, as 1 point, to the highest level, Vitalized, as 5 points, we are able to graph the results. The graph reveals that all members showed improvement in their test results by either a +1 or +2, the average being an increase of 1.44 (28.8%) rising from 2.67 in the pre-test to 4.11 in the post-test of Prepare-Enrich in the Couple Typology.



**Table 5.1: The Typology Results from Prepare-Enrich (Full Score: 5)**

Member	Pre- test		Post- test		Changes
	Typology	Point	Typology	Point	
M1	Harmonious	4	Vitalized	5	+1
M2	Harmonious	4	Vitalized	5	+1
M3	Conventional	3	Vitalized	5	+2
M4	Conventional	3	Harmonious	4	+1
M5	Conventional	3	Vitalized	5	+2
M6	Conventional	3	Harmonious	4	+1
M7	Devitalized	1	Conventional	3	+2
M8	Conflicted	2	Harmonious	4	+2
M9	Devitalized	1	Conflicted	2	+1
<b>Mean</b>	2.67 (53.4%)		4.11 (82.2%)		+1.44 (28.8%)

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.1a: Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre-Typology	2.667	9	1.118	.373
	Post-Typology	4.111	9	1.054	.351

**Table 5.1b: Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pre-Typology Post-Typology	1.444	.527	.176	-1.850	-1.039	-8.222	8	.000

The result shows an increase of 1.444 (the difference between pre-typology and post-typology), that is to say a 28.8 % increase, and the significance shows 0.000, which reveals an average error of less than 0.05 thus demonstrating the strong validity of the statistics. It was an amazing result (average 28.8% increase), especially in the short period of eighteen months. Additionally, it was possible to discover the detail results of each area of their couple relationship.

### ***Overall Satisfaction***

According to the *Prepare-Enrich Facilitator Report*, *Overall Satisfaction* shows the degree of satisfaction in relational aspects from the perspective of each individual, as well as, the couple based on the Core Scales. There are two components in measuring Overall Satisfaction:

- Individual Satisfaction – Scores are based on the average of each Individual's scores across the core relationship categories.
- Couple Satisfaction – Scores are based on the average of the couple's Positive Couple Agreement (PCA) scores across the core relationship categories.

**Table 5.2: Result from Overall Satisfaction (%)**

	Wife			Husband			Overall satisfaction		
	pre	Post	change	Pre	post	change	pre	post	change
<b>M1</b>	67	75	+8	68	76	+8	58	72	+14
<b>M2</b>	55	67	+12	66	70	+4	60	81	+21
<b>M3</b>	78	72	- 6	62	67	+5	56	65	+9
<b>M4</b>	57	67	+10	55	75	+20	41	63	+22
<b>M5</b>	58	58	0	67	65	-2	56	65	+9
<b>M6</b>	60	63	+3	65	70	+5	58	60	+2
<b>M7</b>	30	45	+15	53	46	-7	18	36	+18
<b>M8</b>	65	65	0	36	63	+27	35	58	+23
<b>M9</b>	44	68	+24	50	48	-2	27	42	+15
<b>Mean</b>	57.1	64.4	+7.3	58	64.4	+6.4	45.4	60.2	+14.8

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.2a: Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Satis-Pre	45.4444	9	15.70120	5.23373
	Satis-Post	60.2222	9	13.90843	4.63614

**Table 5.2b: Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Satis-Pre Satis-Post	-14.778	7.067	2.356	-20.21	-9.345	-6.273	8	.000

The result shows an increase of 14.77 (the difference between pre-satisfaction and post-satisfaction) and the significance shows 0.000, which tells that an average error of less than 0.05 shows the strong validity of the statistics.

In the assessment of Overall Satisfaction, we can observe the positive (average 29.5%) increase above. The researcher attributes this increase to new insight on the couples' relationships and normalization of their problems through book readings on family and relationships. For example, they could perceive and accept the difference between males and females through the book, *To Understand Each Other* by Paul Tournier. In this book they learned that due to their self-realization, that in the marriage relationship they are not to project their problems on their husbands. One exceptional case in decrease of personal satisfaction (M3), the researcher suspects that the person might have a distorted view of self and environment including her husband from an idealistic viewpoint. We will look at the details now, in idealistic distortion.

### ***Idealistic Distortion***

Idealistic Distortion measures how much a person is wearing “rose-colored glasses,” distorting reality in a positive direction. It is used to revise or correct the individual scores.

- **Interpretation of Idealism**

A high score (above 65%) indicates that a person describes their relationship in an overly positive manner and sees it through “rose colored” glasses. A lower score (below 40%) indicates a more realistic approach to describing the relationship.

- **Revised Individual Scores**

In order to provide more accurate Individual Scores for each category, each person’s Individual Scores are corrected based on how high their score is on *Idealistic Distortion*. Revised Individual Scores are graphed and defined in many of the relationship categories.

**Table 5.3: Idealistic Distortion Results from Prepare-Enrich (%)**

	Wife			Husband		
	pre	post	change	pre	post	change
<b>M1</b>	64	96	32	63	96	33
<b>M2</b>	53	61	8	65	75	10
<b>M3</b>	80	62	-18	65	75	10
<b>M4</b>	63	65	2	37	64	27
<b>M5</b>	63	60	-3	90	75	-25
<b>M6</b>	43	43	0	64	64	0
<b>M7</b>	27	48	21	37	59	22
<b>M8</b>	90	61	-29	57	65	8
<b>M9</b>	57	63	6	63	57	-6
<b>Mean</b>	60	62.1	+2.1	61.2	70	+8.8

As the data shows, M3 (80), M8 (90) scored well beyond the normal scale of 40-65, which means they see their marital relationship through “rose colored glasses.” But in the post-test, the data became lower (M3:80->62; M8:90->57), in normal scale. This suggests that they may now see their life from a more realistic viewpoint which may include the reality of their couple relationship. M7’s change from 27 to 48 (an increase of 21) along with her husband’s change (increase of 22) may indicate a change in their viewpoint from one that is too negative one to one that is a more normal (or realistic) one. M1 (64) and her husband (63) show a drastic increase to 96 (+32, +33), which may imply an overly optimistic view of their relationship. When the researcher asked about the results, M1

shared that the assessment may have been influenced by a visit from her parents during the testing period and their expression of support for her at that time.

***Results on Assertiveness***

There is an assessment of Assertiveness in the assessment. Assertiveness is a person’s ability to express their feelings and to ask for what he/she wants from his/her partner.<sup>2</sup> The compared results from the pre-test and post-test in the area of Assertiveness are shown as follows (Table 5.4):

**Table 5.4: Assertiveness Result from Prepare-Enrich (Full point: 5)**

<b>Member</b>	<b>Pre- test</b>	<b>score</b>	<b>Post- test</b>	<b>score</b>	<b>Changes</b>
<b>M1</b>	Very High	5	Very High	5	0
<b>M2</b>	High	4	High	4	0
<b>M3</b>	Very High	5	Very High	5	0
<b>M4</b>	High	4	High	4	0
<b>M5</b>	Average	3	High	4	+1
<b>M6</b>	High	4	High	4	0
<b>M7</b>	Low	2	Low	2	0
<b>M8</b>	Very High	5	Very High	5	0
<b>M9</b>	Average	3	High	4	+1
<b>Mean</b>	3.89		4.11		+0.22

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<sup>2</sup> David Olson & Peter Larson, *Prepare-Enrich Facilitator’s Report* (Minneapolis, MN: Life Innovations, 2009), 19.

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below (Table 5-1 & 5-2):

**Table 5.4a: Paired Samples Statistics**

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Asser_Pre	3.8889	9	1.05409	.35136
Asser_Post	4.1111	9	.92796	.30932

**Table 5.4b: Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Asser_Pre - - Asser_Post	-.22222	.44096	.14699	-.56117	.11673	-1.512	8	.169

The result shows that the increase of 0.222 (difference between pre-assertiveness and post-assertiveness) and the significance shows 0.169, which tells that average error more than 0.05 shows that assertiveness did not increase significantly.

The Average level of Assertiveness increased slightly (+0.22) from 3.89(77.8%) to 4.11(82.2%). This increase is accounted for by the measured increases for two couples.

Two members (M5, M9) show an increase (+1 each), from average to high assertiveness.

It is notable that assertiveness increased at all in a shy Korean culture, where women normally keep silent.



### *Results of Self-Confidence*

Self-confidence focuses on how good a person feels about himself/herself and their ability to control things in their life.<sup>3</sup>

The compared results are shown as follows:

**Table 5.5: Self Confidence Result from Prepare-Enrich (Full Point: 5)**

<b>Member</b>	<b>Pre test</b>	<b>Post test</b>	<b>Changes</b>
<b>M1</b>	4 (High)	5 (Very High)	+1
<b>M2</b>	4 (High)	4 (High)	0
<b>M3</b>	5 (Very High)	5 (Very High)	0
<b>M4</b>	3 (Average)	3 (Average)	0
<b>M5</b>	3 (Average)	3 (Average)	0
<b>M6</b>	4 (High)	4 (High)	0
<b>M7</b>	3 (Average)	4 (High)	+1
<b>M8</b>	4 (High)	4 (High)	0
<b>M9</b>	3 (Average)	3 (Average)	0
<b>Mean</b>	3.67	3.89	+0.22

For the statistical analysis of the above results, the paired sample T – Test was used. The analytical results are given below:

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<sup>3</sup> *Prepare-Enrich Facilitator's Report*, 19.

**Table 5.5a: Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Confi-pre	3.6667	9	.70711	.23570
	Confi-post	3.8889	9	.78174	.26058

**Table 5.5b: Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 confi_pre - Confi_post	-.22222	.44096	.14699	-.56117	.11673	-1.512	8	.169

The result shows that the increase of 0.222 (difference between pre-confidence and post-confidence) and the significance shows 0.169, which tells that average error more than 0.05 shows that self-confidence did not increase significantly.

The Average level of Self Confidence increased from 3.67 to 3.89(+0.22). Two members (M1, M7) show an increase (+1 each), from ‘average’ to ‘high’ and from ‘high’ to ‘very high’.

It is also notable that self-confidence increased in a shame bound Korean culture, where humility is the favored virtue. Both ladies’ ages (over 50) had an influence on their increase in self-confidence.

*Results of Communication Measures*

The Communication scale measures each individual’s feelings, beliefs, and attitudes about communication in his/her relationship. Items focus on the level of comfort felt by both partners in being able to share important emotions and beliefs with each other, the perception of a partner’s way of giving and receiving information, and the respondent’s perception of how adequately she/he communicates with their partner.<sup>4</sup>

**Table 5.6: Communication Result from Prepare-Enrich (100%)**

	Wife			Husband			Positive Couple Agreement (%)		
	pre	post	change	pre	post	change	pre	post	change
<b>M1</b>	66	65	-1	67	78	+11	60	70	+10
<b>M2</b>	68	73	+5	73	71	-2	90	100	+10
<b>M3</b>	57	64	+7	71	65	-6	40	70	+30
<b>M4</b>	56	69	+13	50	64	+14	30	60	+30
<b>M5</b>	64	64	0	74	74	0	70	80	+10
<b>M6</b>	60	66	+6	56	56	0	58	60	+2
<b>M7</b>	14	43	+29	53	45	-8	0	30	+30
<b>M8</b>	69	58	-11	34	69	+35	30	60	+30
<b>M9</b>	43	80	+37	42	23	-19	30	10	-20
<b>Mean</b>	55.2%	64.6%	+9.4%	50%	59.4%	+9.4%	45.3%	60%	+14.7%

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<sup>4</sup> *Prepare-Enrich Program: Customized Version, 17.*

For the statistical analysis of the above result, the paired sample T – Test was used.

The analytical result are given below:

**Table 5.6a: Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Comm-Pre7	45.3333	9	26.85144	8.95048
	Comm-Post7	57.7778	9	26.35231	8.78410

**Table 5.6b: Paired Samples Test**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Comm-Pre7 Comm-Post7	-12.444	14.621	4.8747	-23.683	-1.206	-2.553	8	.034

The result shows that the increase of 12.44 (the difference between pre-communication and post-communication) with a significance of 0.034, and an average error less than 0.05 shows the strong validity of the statistics. It was higher than expected result (average 12.4 % increase).

Most of the members showed an increase on the scales (average increase of husbands: +9.4%; average increase of wives: +9.4%; average increase of Positive Couple Agreement: +14.7%) on the communication level. Some exceptional cases (M1, M5 and M8; and the husbands of M2, M3, M7, and M9) indicate uneasiness in communication

and negative reaction toward their habitual way of communication, especially from the husbands' side.

*The Results of Conflict Resolution*

The Conflict Resolution scale assesses an individual's attitudes, feelings and beliefs toward the existence and resolution of conflict in his/her relationship. Items focus on the openness of partners to recognize and resolve issues, the strategies and procedures used to end arguments, and their satisfaction with the way problems are resolved.<sup>5</sup>

**Table 5.7: Conflict Resolution Result from Prepare-Enrich (%)**

	Wife			Husband			Positive Couple Agreement		
	Pre	post	change	pre	post	change	pre	post	change
<b>M1</b>	70	84	+14	60	66	+6	40	50	+10
<b>M2</b>	65	70	+5	70	71	+1	60	60	0
<b>M3</b>	46	67	+21	79	52	-27	30	30	0
<b>M4</b>	76	76	0	24	64	+40	20	50	+30
<b>M5</b>	67	79	+12	78	77	-1	50	80	+30
<b>M6</b>	75	81	+6	60	60	0	55	60	+5
<b>M7</b>	49	54	+5	53	24	-29	30	20	-10
<b>M8</b>	80	79	-1	10	53	+43	10	40	+30
<b>M9</b>	65	64	-1	50	61	+11	20	40	+20
<b>Mean</b>	65.8	72.6	+6.8%	53.8	58.7	+4.9%	35	47.8	+12.8

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<sup>5</sup> *Prepare-Enrich Program: Customized Version*, 17.

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.7a: Paired Samples Correlations**

	N	Correlation	Sig.
Pair 1 Conflict-Pre8 & Conflict-Post8	9	.626	.071

**Table 5.7b Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Conflict-Pre 8 Conflict-Post 8	-12.778	15.230	5.077	-24.484	-1.071	-2.517	8	.036

The results show that an increase of 12.77 (difference between pre-conflict resolution and post-conflict resolution) and a significance of 0.036, with an average error less than 0.05 shows a significant difference in pre and post scores. It was a greater than expected result (average 12.7% increase).

The Positive Couple Agreement increased by 12.8%. Two husbands showed decreases (M3: -27, M7: -29) in the post-test, suggesting that they are not ready to be open in conflicts, nor content with the way conflict resolution occurs with their wives.

### *The Results of Leisure Activity*

Leisure Activity evaluates each individual's preferences for using free time. Items focus on social versus personal activities, active versus passive interests, shared versus individual preferences and expectations as to whether leisure time should be spent together or balanced between separate and joint activities.<sup>6</sup>

**Table 5.8: Leisure Activity Result from Prepare-Enrich (%)**

	Wife			Husband			Positive Couple Agreement		
	pre	post	change	pre	post	change	pre	post	change
<b>M1</b>	41	53	+8	58	47	-11	40	50	+10
<b>M2</b>	30	55	+25	57	61	+4	40	70	+30
<b>M3</b>	33	29	-4	72	35	-37	40	20	-20
<b>M4</b>	33	40	+7	21	55	+34	20	40	+20
<b>M5</b>	36	29	-7	35	29	-6	30	40	+10
<b>M6</b>	37	40	+3	41	46	+5	40	50	+10
<b>M7</b>	10	15	+5	43	27	+16	0	10	+10
<b>M8</b>	43	55	+12	24	61	+37	30	60	+30
<b>M9</b>	15	36	+21	24	21	-3	0	20	+20
<b>Mean</b>	30.8	39.1	+8.3	41.7	42.4	+0.7	26.7	40	+13.3

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<sup>6</sup> *Prepare-Enrich Program: Customized Version*, 18.

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.8a: Paired Samples Statistics**

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Leisure-Pre	26.6667	9	16.58312	5.52771
Leisure-Post	40.0000	9	20.00000	6.66667

**Table 5.8b: Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Leisure-Pre – Leisure-Post	-13.333	15.000	5.000	-24.863	-1.803	-2.667	8	.029

The results show that an increase of 13.33 (difference between pre-leisure and post-leisure activity) with a significance of 0.029, and an average error less than 0.05 suggests a significant difference in pre and post-test scores. The result was an average 13.3 % increase. While there is a minor increase (+0.7) in average scale of leisure activity in the results on the husbands' side, there is quite an increase (+8.3) in the results on the wives' side in their pre-test and post-test.



*The Results of the Sexual Relationship Scale*

Sexual Relationship assesses an individual's feelings and concerns about affection and the sexual relationship with his/her partner. Items reflect satisfaction with expressions of affection, level of comfort in discussing sexual issues, attitudes toward sexual behavior, birth control/family planning decisions, and feelings about sexual fidelity.<sup>7</sup>

**Table 5.9: Sexual Relationship Result from Prepare-Enrich (%)**

	Wife			Husband			Positive Couple Agreement		
	pre	post	change	pre	post	change	pre	post	change
<b>M1</b>	82	82	0	74	77	+3	80	80	0
<b>M2</b>	54	65	+11	55	61	+6	60	80	+20
<b>M3</b>	88	88	0	55	64	+9	60	80	+20
<b>M4</b>	61	76	+15	84	90	+6	70	100	+30
<b>M5</b>	42	51	+9	60	57	-3	50	50	0
<b>M6</b>	42	42	0	82	82	0	50	50	0
<b>M7</b>	27	52	+25	43	51	+8	20	50	+30
<b>M8</b>	72	61	-11	45	73	+28	40	80	+40
<b>M9</b>	42	61	+19	55	42	-13	20	40	+20
<b>Mean</b>	56.7	64.2	+7.5	61.4	66.3	+4.9	50	67.7	+17.7

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<sup>7</sup> *Prepare-Enrich Program: Customized Version*, 18.

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.9a: Paired Samples Statistics**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Sexual-Pre	50.0000	9	20.61553	6.87184
	Sexual-Post	67.7778	9	20.48034	6.82678

**Table 5.9b: Paired Samples Test**

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower				Upper
Pair 1	Sexual-Pre – Sexual-Post	-17.778	14.814	4.938	-29.165	-6.391	-3.600	8	.007

The result shows an increase of 17.78 (difference between pre-sexual relationship and post-sexual relationship) with a significance of 0.007, and an average error less than 0.05 suggests a significant difference. The result was a greater than expected, average 17.8% increase.

The average sexual relationship scores increased (wives: +7.5; husbands: +4.9) and the average scale of Positive Couple Agreement increased (+17.7). However, there were wives who showed no change at all (M1, M3, and M6) and one who decreased (M8:

-11%). It can be further compared with the above area in the following sections. Several of the wives, has shown a big increase: M7 (+25) along with M2 (+11), M4 (+15), M5 (+9), and M9 (+19).

### ***Emotional Steadiness Results***

Emotional Steadiness reflects the tendency to stay relaxed and calm even when faced with stressful situations. High scores in the area of Emotional Steadiness is the result of the following traits: Not easily bothered, seldom gets mad, rarely complains, seldom feels blue, comfortable in unfamiliar situations, feels comfortable with self, and remains calm under pressure.<sup>8</sup>

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<sup>8</sup> *Prepare-Enrich Program: Customized Version*, 36.

**Table 5.10: Emotional Steadiness Result from Prepare-Enrich (Full Point: 3)**

Member	Pre test	Score	Post test	Score	Changes
M1	Average	2	Average	2	0
M2	Low	1	Average	2	+1
M3	High	3	Average	2	-1
M4	Low	1	Low	1	0
M5	Low	1	Average	2	+1
M6	High	3	High	3	0
M7	Low	1	Average	2	+1
M8	Average	2	Average	2	0
M9	Average	2	Average	2	0
<b>Average</b>	<b>1.78(59.3%)</b>		<b>2.0(67%)</b>		<b>+0.22(7.3%)</b>

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.10a: Paired Samples Statistics**

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Emot-Pre	1.7778	9	.83333	.27778
Emot-Post	2.0000	9	.50000	.16667

**Table 5.10b: Paired Samples Test**

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Emot-Pre – Emot-Post	-.222	.667	.222	-.735	.290	-1.000	8	.347

The result shows an increase of 0.22 (difference between pre-emotional stability and post-emotional stability) and the significance shows 0.347, which tells that an average error more than 0.05 suggests no significant difference between pre and post scores.

### **Results & Reflections from Beck Depression Inventory**

Our pilot group did not take the BDI. The BDI, however, was administered to the experimental group (2012-2015). As mentioned in the previous chapter, subjects in the experimental group took the BDI twice for comparison; first, at the beginning stage of the group (October 2012), and then fifteen months later (February 2014).

The Beck Depression Inventory (BDI)<sup>9</sup> consists of twenty-one items with four options per item. Each question has a set of at least four possible answer choices, ranging in intensity as follows:

- (0) I do not feel sad.
- (1) I feel sad.
- (2) I am sad all the time and I can't snap out of it.
- (3) I am so sad or unhappy that I can't stand it.

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<sup>9</sup> [http://en.wikipedia.org/wiki/Beck\\_Depression\\_Inventory](http://en.wikipedia.org/wiki/Beck_Depression_Inventory).

When the test is scored, a value of 0 to 3 is assigned for each answer and then the total score is compared to a key to determine the depression's severity. The standard cut-offs are as follows:

0–13 : indicates minimal depression (I)

14-19: indicates mild depression (II)

20-28: indicates moderate depression (III)

29–63: indicates severe depression. (IV)

According to the Depression inventory, most of the program participants tested in the normal range with the exception of one pastor's wife (M4). But after the second test, her score changed to the normal range (III -> I). Others show not so much change except one, who increased the depression level from mild to moderate. The results are as follows:

**Table 5.11: Results from the BDI (Beck Depression Inventory)**

Members	Pre-test (Mood Range)	Post-test (Mood Range)	Changes (Mood Range)
<b>M1</b>	4 (I)	6 (I)	+2 (0)
<b>M2</b>	12 (I)	7 (I)	-5 (-1)
<b>M3</b>	5 (I)	4 (I)	-1 (0)
<b>M4</b>	19 (II)	9 (I)	-10 (-2)
<b>M5</b>	7 (I)	8 (I)	+1 (0)
<b>M6</b>	16 (II)	19 (II)	+3 (+1)
<b>M7</b>	7 (I)	8 (I)	+1 (0)
<b>M8</b>	6 (I)	5 (I)	-1 (0)
<b>M9</b>	9 (I)	6 (I)	-3 (0)
<b>Average Score</b>	9.44	8.0	-1.44

For the statistical analysis of the above result, the paired sample T – Test was used. The analytical results are given below:

**Table 5.13a: Paired Samples Statistics**

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 BDI -Pre	9.4444	9	5.17472	1.72491
BDI -Post	8.0000	9	4.41588	1.47196

**5.13b: Paired Samples Test**

	Paired Differences				t	df	Sig. (2-tailed)	
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower				Upper
Pair 1 BDI -Pre BDI -Post	1.444	4.065	1.355	-1.681	4.569	1.066	8	.318

The results show a decrease of 1.444 (difference between pre-mood test and post-mood test) and the significance shows 0.318, which tells that an average error more than 0.05 suggests no significant difference. However, we can observe positive result when we compare the overall mood change.

Overall, our group members' scores in the pre-test were in the minimal depression range, i.e., normal range (six persons in pre-test; eight persons in post-test). Two persons were in the mild depression range, and one person in the moderate depression range.

The average score from the pre-test administered to the experimental group was 9.44 and the average score of the post-test was an 8.0, demonstrating a decrease of 1.44



in the depression mood in general. If we dismiss the similar change of  $\pm 1$ , because our mood can change even with a slight change of the weather, and we focus on big changes of more than two points, we can observe that two of the group members (M1: +2 and M6: +3) experienced an increase. The researcher learned that the two persons had situational reasons for the increase of depression. M1 (4 ->6) had another (her second) baby delivered during the experimental time frame. Due to the difficulty of child rearing and child birth, she may have been more stressed and become depressed. Another participant, M6 (16 ->19) experienced the loss of her husband's pastoral job during the experimental time period, and had financial difficulty, which may have increased depression.

In contrast, two others (M2: -5 and M4: -10) experienced big, positive changes that implied a new connection might be relieving some of their burdens of life and providing hope for their life and role as a pastor's wife.

In summary, not all of the members felt relieved through the Growth Group, but some of them found their self-identity and emotional stability enhanced, thus they may have felt some relief from their depressed mood.

## Some Findings & Reports

### The Importance of Small Groups as Support Groups

Through the Deborah meetings, all of the pastors' wives could have the opportunity to bond in the support group. As they shared their personal (inner) struggles along with their concerns, they could sympathize with one another and feel release and safe after their sharing. In many cases, pastors' wives can have many surrounding people, but most of them are not ready to be empathetic with others or to allow anyone to get close to their inner struggles. In the process of these meetings, the participants could see that all the struggles and difficulties they are experiencing are not to be carried alone. They are to be shared, thus their struggles can be normalized.

Regarding the importance of support groups, Dr. Henry Cloud and Dr. John Townsend pointed out the following:

Groups are an extremely powerful tool for spiritual and emotional growth. A dynamic occurs in a group that is absent in one-on-one relationships. Members realize the universality of "pain and suffering", and they are not as tempted to condemn themselves.<sup>10</sup>

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<sup>10</sup> Henry Cloud & John Townsend, *Safe People* (Grand Rapids, MI: Zondervan, 1995), 153, 167.

They further explained the dynamics of the small group among its members as follows:

Integration is the state of accepting, experiencing, and dealing with all parts of ourselves, good and bad. That is, an integrated person lives in self-awareness of reality rather than just experiencing parts of that reality...One great benefit of groups is helping people to normalize, or adjust and adapt to and deal with pain and struggle. While we may not enjoy failure and conflict, we surely benefit when we know what to do about them.<sup>11</sup>

### The Significance of Screening and Confidentiality

Within the experimental group of ten members, one pastor's wife was recommended at the last moment and was accepted to the group without completing an interview. After one year, however, she could not continue and finally dropped out. The main reason was due to her personal issue of child-bearing. The researcher thought she also demonstrated a lack of motivation. This confirmed the importance of screening, where potential members need to be checked and excused from the start if they appear unsuitable.

Confidentiality of individuals was also emphasized and seriously dealt with from the start. Anyone who divulged secrets (any personal story shared during the meeting),

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<sup>11</sup> Cloud & Townsend, *Making Small Groups Work*, 63, 64.

was prohibited from continuing to attend the Deborah Meetings. Within one month after starting our pilot group, one participant shared a private story under confidentiality with her husband, who communicated that story to a pastor in the same denomination in Korea. That pastor again communicated the information to pastors in the church in the United States, thus learning each other's stories. As a result, that person was advised to leave and not to attend any more Deborah Meetings due to their breach of confidentiality which was emphasized in the first session of the meeting. Confidentiality was viewed as a very basic responsibility for membership.

### The Importance of Book Reading

All the members of the experimental group read more than thirty books (one book for each month) during the three year period. It was good training for the members of the *Growth Group* to have a more comprehensive understanding of human development and the dynamics of relationships from a biblical perspective. This helped build their own picture of healthy families and relationships, as well as provide guidance for a healthier emotional and spiritual journey.

Now the question is how did the book reading impact the group members? Through the involvement in the Deborah meetings, the researcher could infer that there

were at least three positive aspects associated with the Book Reading project in the experimental group: 1) Self-perception and realization of personal problems (wrong perception of self-identity) with new insights and perspectives; 2) Self-treatment or adjustment of personal issues (fear, shame, and guilt feelings) through transference, catharsis, and counter-transference, as in group counseling; and 3) Self-actualization of good attitudes or behaviors through sharing and observation of other members' modeling.

### The Significance of Leadership

The role of the leader or mentor is very crucial for the Growth Group. Dr. Sunny Song showed a deep care and love for all the members as the role model and as a mentor with experience and expertise. She was very effective in that she candidly shared her own life story including an abandoned childhood and relational conflicts with her husband. With such openness in her leadership, all the pastors' wives were encouraged to be more open with their own stories and difficulties in the group meetings. Dr. Song was a well-prepared mentor in that sense, as well as in her training as a psychologist and counselor. According to the testimonies of the members of the experimental group following the

three year period, many were appreciative of the listening ears as well as the encouraging and loving words and attitude of the leader.

Through the close relationships the pastors' wives developed with one another, they sensed the presence of confidentiality (safe and secure) needed to freely share their burdens regarding their family or church issues with one another. As a result, they felt boldness to confront their issues in life and ministry without fear, thus prepared to serve as women of leadership in their churches. Most of the first (pilot) group members are now more actively involved in church ministry.

The researcher could observe that wives' potential leadership was improved in the area of locus of control<sup>12</sup> over family life and church activities throughout the Growth Group meetings. People with a high external locus of control believe that control over events and what others do is outside themselves, that they personally have little or no control over such things. They may even believe that others have control and they can do nothing but obey. But with a proper view of themselves and surroundings, they will gain

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<sup>12</sup> Julian B. Rotter, "Internal versus External Control of Reinforcement: A Case History of a Variable," (*American Psychologist*, April 1990), 490-93.

a high internal locus of control and believe in their own ability to control themselves and influence the world around them.

We need to exercise caution, however, in becoming small group leaders, because leaders need to know the issues that arise within the group and how to deal with them. In this area Drs. Cloud and Townsend offer good insight:

That is why groups have trained leaders, or leaders who have experience in the growth process. We generally discourage informal groups of hurting people who get together with no trained or experienced leader. These groups can re-create all the problems that someone is there to get help with. Unless you are far along in the process, try to find groups that are structured, have an expressed purpose, and have experienced leadership.<sup>13</sup>

Research has been conducted on this subject of leadership as the key factor for effective small groups and healthy churches. The research of Dr. Park especially documented the importance of leadership for small groups. He emphasized the importance of the emotional stability of the small group leaders and enumerated the major roles for effective small group leaders as follows:

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<sup>13</sup> Cloud & Townsend, *Safe People*, 167.

First, the roles of effective leaders were mostly depicted as more non-directive, non-authoritarian, and relationship-oriented.

Six major roles were identified: coaching and counseling; bridging between the church and the members; shepherding; serving; role model; and coordinating.

The roles of teaching and training were not perceived as highly important. . .

Fourth, most participants reported that they had learned valuable lessons while leading small groups over the years. They also attested that their own leadership development occurred over the years. Three major aspects of development were identified: emotional stability; flexibility; and skillfulness.<sup>14</sup>

In this sense, it is essential for the leaders of *Growth Groups* to be well prepared before they start any group. Especially the emotional maturity and stability of leaders can be a key factor for this kind of *Growth Group*.

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<sup>14</sup> Joung-Sik Park, "A Study of Effective Lay Small Group Leaders," iv-v.



## **CHAPTER 6**

### **SUMMARY AND CONCLUSIONS**

We have pointed out the importance of the position and the role of the pastors' wives of Korean Churches due to their influence both on the family and the church. It has been demonstrated that they need to maintain health in the emotional, spiritual, and relational aspects of their lives. We also observed the various patterns of behavior these pastors' wives use to deal with their personal stresses, psychological and emotional problems. They attempt to solve their problems mainly by reading the Bible and engaging in prayer, or through various other religious disciplines, yearning for God to help them. They also try taking a bath, exercising, playing musical instruments, sleeping, or shopping when they feel troubled or stressed out. In some cases, they try to converse with safe friends or professional counselors to solve the issues. However, these methods are not always effective in bringing relief.

Especially when living in a Western Culture context that is characterized by individualism, Korean immigrants have a hard time adjusting because of their collective cultural background. Generally speaking, Korean culture, as well as other Asian cultures,

is community centered, and a collective life style is more natural in many aspects. For instance, Koreans easily say, “Our hometown” instead of “My hometown,” or even, “Our house, our wife” instead of “my house, my wife.” Furthermore, pastors and their wives are distanced from their parishioners due to the professional position of the “pastor” as a spiritual leader.

Because of these cultural dynamics, Korean pastors’ wives need to have a close community for themselves and, if possible, of themselves and by themselves. With this background in mind, this doctoral project proposed that through participation in a *Bibliotherapy-centered Growth Group*, Korean pastors’ wives could form a healthy self-identity and a balanced life, and thus could better serve as leaders of their families and their churches.

Following the experience of the pilot *Growth Group* meetings (2009-2012), the researcher observed that many pastors’ wives experienced restoration of their inner strength and the development of a healthy self-image while securing their own self-identity as pastor’s wives. They also improved their relationships with their pastor-husbands and with their children. Although within limited areas and with limited resources, the Deborah Meetings (the experimental *Bibliotherapy-centered Growth*

*Group*) continued to meet for three years with the two consecutive sample groups showing reasonably effective results.

Most of the Pilot Group and Experimental Group members acknowledged that through their Growth Group experiences they had the chance to reflect on themselves and their relationships with their husbands and children. With the restoration of their emotional health they could look at themselves, their spouses, and other people from new perspectives. The result was a more mature relationship with God, themselves, and other people, including their own family members.

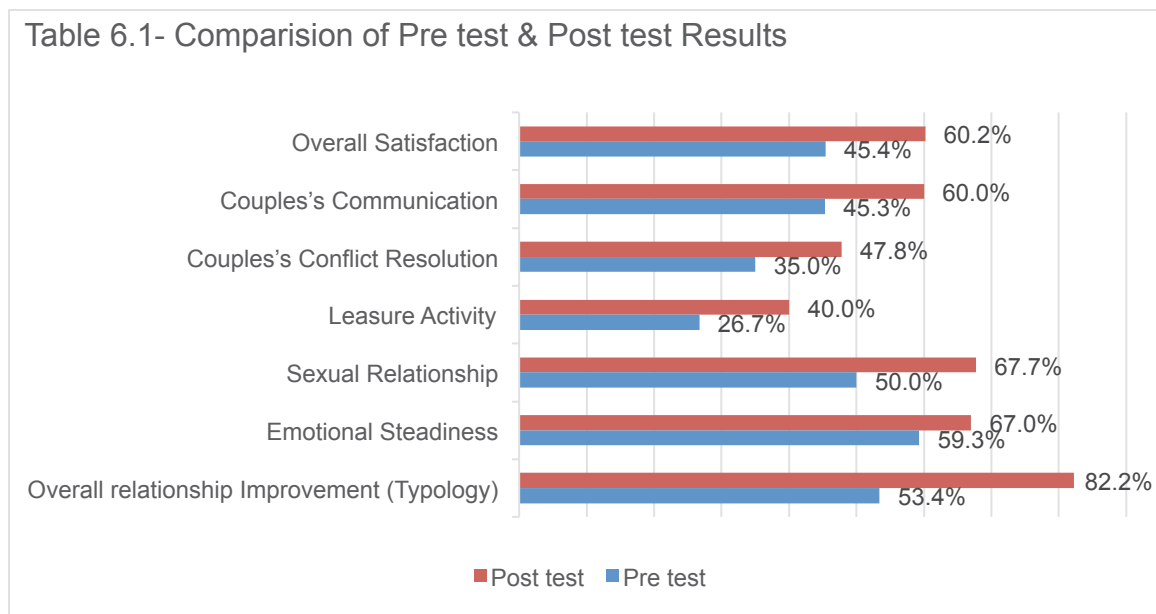
### **Results of Pre & Post-Test**

As was seen in the previous chapter, the result of the analysis of the experimental group (2012 – 2015) partly confirmed four initial hypotheses:

1. The emotional stability of pastors' wives of Korean churches was not improved as much as expected (+ 0.22, in full scale 5);
2. The assertiveness and self-confidence (self-acceptance) was not improved as much as expected (assertiveness: + 0.22; self-confidence: + 0.22 in full scale 5);

3. The contentment in couple’s relationships was enhanced and their relationship with their spouse was significantly improved (+ 14.8%), and the couple’s typology in relationship was also significantly improved (+28.8%); and

4. The Communication and Conflict Resolution skill was significantly improved (+ 14.7% / + 12.8%).



Marital satisfaction in general – the couple's degree of satisfaction in Couples’ Communication, Couples’ Conflict Resolution, Leasure Activity, and Sexual Relationship - according to the Prepare-Enrich assessment showed significant improvement (14.8%). Thus, all of the members experienced some relational growth and improved marital satisfaction as a result of attending the *Growth Group*.

This researcher posts several, probable reasons for the significant differences aforementioned and the lack of significant differences found in some areas of study.

a. In relation to emotional stability where significant differences were not found:

- This aspect is more of a personality issue which requires more time to experience change;
- This area was tested when this experimental group had only met for one and a half years; and
- The experimental group was comprised of mostly middle-aged women who were experiencing mid-life crises with emotional turbulence.

b. In relation to the enhancement of the contentment in couples' relationships:

- The probable reason would be the enlightenment they gained through the book readings on marriage and family issues with sharing on couple's relationship.

c. In relation to communication and conflict resolution:

- The probable reason would be the feedback session with the Prepare–Enrich Facilitator workshop. With that workshop and follow up sessions, they learned assertiveness and active listening skills which helps increase the

positive cycle of assertiveness and self-confidence and reduces the negative cycle of avoidance and partner dominance for both the individual and the couple.<sup>1</sup>

In conclusion, the *Bibiotherapy-centered Growth Group* proved to be an effective solution for some problems of Korean Pastors' wives. Additionally, this model demonstrates potential as a program guide for other groups such as a pastors' group or a lay leaders' group.

### **Summary of the *Growth Group* program and its operation<sup>2</sup>**

First, the *Bibiotherapy-centered Growth Group* is a safe place for sharing and fellowship. Confidentiality needs to be emphasized from the beginning so that whatever is told will be kept inside the community, not shared outside. Therefore, they will not worry about the personal stories they share because they will not cause any negative rumors outside the group. This kind of safety and acceptance among the members encourages them to share their inner struggles as well as other personal issues.

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<sup>1</sup> *Prepare-Enrich Facilitator's Report*, 29.

<sup>2</sup> Cf. Dr. Rex Johnson's lecture notes, Talbot 707 class project 4 (2011).

Second, the content of the *Bibiotherapy-centered Growth Group* meeting needs to be realistic and fruitful. A list of books is compiled for the community to assist them in dealing with cognitive and emotional problems and spiritual issues. The books are selected to address cognitive, emotional, and spiritual concerns. These books also address relationship issues through the sharing of personal and real life situations. Books related to philosophical or other social issues are avoided.

Third, the *Bibiotherapy-centered Growth Group* is dynamic. This community looks for resolutions by itself, but with a supervising leader. Members of this community think and agonize together while they share and listen to one another's stories. This is just like a research center in a hospital in the aspect of looking for the resolution of problems and their causes. The charm of a small group is when its dynamics are maximized; it becomes more productive and effective. That is to say, it releases the tension and conflicts among the members of the group and makes the group more amicable.<sup>3</sup> These group dynamics bring members together to form groups comprised of individuals that are working together in intimate relationships.

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<sup>3</sup> Dae Gyun Kim (김대균), "Group Dynamics and The Church Education"(그룹 역동과 교회교육) *Church and Theology* (Seoul: Duranno, May 1972), 240.

Fourth, the *Bibiotherapy-centered Growth Group* is where the Holy Spirit moves. This community needs the absolute love and grace of God because everybody struggles with their inner issues of sin. In this sense, members need to depend upon the Holy Spirit to work in the group so that healing, recovery, and deeper levels of spirituality may be achieved in the sharing time. Engelmann points out the role of the Holy Spirit in the community when he writes:

It is fascinating to note that as we read about revivals or movements of the Holy Spirit through history, we find that demographics play no role in how God draws people into community. Experiencing God's presence together is the super glue that creates authentic community. The Holy Spirit always leaps over the walls of human propriety and continues to show us something bigger and better than ourselves.<sup>4</sup>

Finally, it was essential for the *Bibiotherapy-centered Growth Group* to be connected to Christ in order to restore functionality as the body of Christ. This is consistent with the teaching of Jesus when he defined the eternal life that He gives to the people as "that they might know thee, the only true God, and Jesus Christ, whom He has sent" (John 17:3, KJV). Here he is speaking of "the grace of constant, close interaction

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<sup>4</sup> Engelmann, *Soul-Shaping Small Groups*, 34.



with the Trinitarian being of God that Jesus brings into the lives of those who seek and find him.”<sup>5</sup>

The saints will get comfort and healing through solidarity and union with Christ, and experience the restoration of the relationship with God and other believers. The Community also can experience the spiritual growth that God desires and the abundant life that he has made possible for them to enjoy.

Thus, the *Bibiotherapy-centered Growth Group* can be an effective aspect of healthy churches as they are prayerfully and intentionally formed into the body of Christ.

We are hopeful that these models will be expanded to the second and third generation of *Growth Groups*, producing maturity and positive change in the lives of other pastors’ wives in many other churches. We are also hopeful that this kind of *Bibiotherapy-centered Growth Group* will become a movement not only in churches in the United States, but in the churches around the world, and result in more progressive and healthy communities as the Lord Jesus wishes.

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<sup>5</sup> Willard, *Renovation of the Heart: Putting On the Character of Christ*, 51.

## **Limitations and Suggestions**

As the researcher mentioned in the first chapter, the research was completed with a limited number of participants (ten pastors' wives) and a singular ethnic group (the Korean immigrant church situation). Generalization of the project results to other cultural or ethnic situations should be explored cautiously. Furthermore, though it was conducted with much care and scrutiny, this program cannot be considered a therapeutic attempt to heal all of the hurts of the wives of Korean pastors.

Even though the research showed that this *Growth Group* produced positive results, the researcher sees some limitations as follows: 1) The experimental group could only meet once a month instead of once a week due to their hectic schedules; 2) The role and position of the husband-pastors was quite different (some were senior pastors, some were associate pastors, and one was a missionary), thus the wives could have different influences in their self-identity as well as their relationship with their husbands. Due to the limits of time and energy, the researcher could not do research on those area of difference; and 3) The background of each person's inner problems could not be dealt with here. In the case of a traumatic experience or a deep emotional wound, the personal touch of counseling or care would have been needed.

Further studies on a weekly meeting format, along with the same or similar contents of the biblio-therapeutic approach, for a three year course should be considered. Another recommendation is research on the formation of a pastors' group or laymen's group along with a proper book list for the target group. Finally, the researcher appeals to denominational leaders to support the development of programs for pastors' wives for the sake of the healthy growth of Korean churches.

## Appendix 1

### Informed Consent Form

Participant's name:

I authorize Young Jin Kum of Talbot School of Theology, La Mirada, California, and/or any designated research assistants to gather information from me on the topic of “An Assessment of *Growth Group*: A Ministry to Korean Pastors' Wives”.

I understand that the general purpose of the research is to help Korean Pastors' Wives, and that I will be asked to participate in interviews about the expectation and readiness of the *Growth Group*. I need to invest at least 20~25 hours per month at home for reading and summarizing the book that is assigned in the *Growth Group*. And I need to send summary of insights and application points through e-mail.

In a Growth Group Meeting, the time of my involvement per month might be 3 hours monthly for three years. During the meeting, the members will share their daily devotions one person at a time and the members will have discussion on the books.

I will also take the pre-test and post-test of the Prepare-Enrich and the Beck Depression Inventory. The pre-test will be given in the beginning stage and post-test will be given in the middle stage of the *Growth Group*. Total test time would be around 70 minutes.

There will be other extra activities such as Retreat (1 night 2 days), Special Gatherings (ex: Baby Shower).

The potential benefits of the study are as follows:

1. I may improve my self-confidence and emotional stability through the confidential Growth Group.
2. I may improve couple relationship with my husband through the training for relationship and couple counseling skills (Prepare-Enrich Workshop).
3. I may improve my leadership with my parishioners through book readings on various topics.

I am aware that I may choose not to answer any questions that I find embarrassing or offensive. I understand that my participation is voluntary and that I may refuse to participate or discontinue my participation at any time without penalty or loss of benefits to which I am otherwise entitled.

I understand that if, after my participation, I experience any undue anxiety or stress or have questions about the research or my rights as a participant, that may have been provoked by the experience, Young Jin Kum will be available for consultation, and will also be available to provide direction regarding medical assistance in the unlikely event of physical injury incurred during participation in the research.

Confidentiality of research results will be maintained by the researcher. My individual results will not be released without my written consent.

Signature

Date

There are two copies of this consent form included.

Please sign one and return it to the researcher with your responses.

The other copy you may keep for your records.

Questions and comments may be address to Young Jin Kum Talbot School of Theology, Biola University, 13800 Biola Avenue, La Mirada, CA. 90639-0001. Phone: (562) 903-6000.

## 부록 1-1 (Korean Translation)

### 설문 참가 동의서

이름 :

나는 탈봇신학교 목회학 박사과정의 금영진 학생이 준비하고 있는 ‘한국교회 사모들을 위한 독서치유 성장그룹’에 대한 논문과 관련한 연구자료로, 다음 내용을 사용할 수 있도록 허락합니다.

한국교회 사모들을 돕기 위하여 독서치유 성장그룹에 대한 기대에 대해 이야기하고 아울러 부부관계 진단 및 가족관계 및 우울증 검사에 참여하는 것입니다. 각 검사에 필요한 시간은 약 30 분에서 60 분 정도가 될 것입니다.

이 논문연구의 유익함을 말씀드리다면, 다음과 같습니다.

1. 비밀이 보장된 독서치유성장그룹에 참여함으로 여러분의 자신감과 정서적 안정감이 증진될 것입니다.
2. 커플관계진단 워킹샷 통해 나의 남편과의 관계가 증진될 것입니다.
3. 다양한 주제에 관한 책을 읽음으로 교회내에서의 지도력이 향상될 것입니다

나는 질문가운데 곤란한 것에 대해서는 답하지 않아도 된다고 이해합니다. 나는 이설문에 자발적으로 참여하는 것이며, 설문 검사를 중도에 그만둘 수 있으며 그것에 대한 책임은 없으며 그에 대한 불이익도 없다고 이해합니다.

만일 이 설문에 응한후, 내 개인적인 염려나, 스트레스, 또는 의구심이 있을 경우 금영진씨가 상담에 응해 줄 것이며 본연구에 참여하는 가운데 발생한 신체적인 상해에 대해서 의료적인 지원을 받을 수 있는 것으로 이해합니다.

설문결과에 대해 비밀 보장이 될 것입니다. 개인적인 신상에 대한 정보는 저의 서면 동의없이 유출되지 않는 것으로 이해합니다.

Signature (서명)

Date(날짜)

이 동의서중 한부는 서명한 후 제출해 주시고, 다른 한부는 보관하셔도 됩니다. 본 설문에 대한 문의나 건의사항은 다음 주소로 해 주십시오. Young Jin Kum(714-287-2458) 혹은 Talbot School of Theology, Biola University, 13800 Biola Avenue, La Mirada, CA. 90639-0001. Phone: (562) 903-6000.

## Appendix 2

### Verbatim of Interview

Hi! This is Young Jin Kum, a student in the Doctor of Ministry program at the Talbot School of Theology. I want to ask for your help with my project on “An Assessment of *Growth Group*: A Ministry to Korean Pastor’s Wives.”

First of all you will have an interview with Dr. Sunny Song about the expectation and motivation for the *Growth Group* for three years. And I will keep confidentiality of the sharing in the *Growth Group*.

You will take the pre-test and post-test of the *Prepare-Enrich* and the *Beck Depression Inventory*. The pre-test will be given in the beginning stage and post-test will be given in the middle stage (eighteen months later) of the *Growth Group*.

After three years of *Growth Group*, please submit a three page opinions for this group, which includes

- 1) Your own status or expectation for this Group,
- 2) Most helpful aspect or any good memory of the group – any special incident or insight,
- 3) Vision after this group in your personal life or ministry.

## Appendix 2-1 인터뷰 내용 (Verbatim of Interview)

안녕하십니까? 저는 탈북신학교 목회학 박사과정 금 영진입니다. “한국 목회자 사모들을 위한 독서치유 성장그룹”에 관한 논문 작업에 필요한 자료를 준비하는데 도움을 구합니다.

1. 3년 동안 갖게 될 성장그룹(드보라 그룹)에 참석하는데 대한 기대와 동기에 대해 써니 송 박사와 인터뷰를 갖게 됩니다. 독서치유 성장그룹에서 나눈 것에 대해 비밀을 지켜드릴 것을 약속합니다.
2. 커플관계검사인 Prepare – Enrich 와 우울정도 검사인 BDI 검사의 사전과 사후 검사를 받게 됩니다. 사전검사는 모임의 초기단계에서 진행되며 사후 검사는 18개월 정도가 지난 후에 (성장그룹 모임의 중반부) 갖게됩니다.
3. 3년간의 성장그룹이 끝난 후에는 졸업 하기 전에 약 3페이지 분량의 소감문을 부탁 드립니다. 소감문은 세가지 측면에서 적어주십시오.
  - 1) 모임을 시작 하기 전의 자신의 상태 또는 기대,
  - 2) 모임을 하면서 받은 은혜 - 좋았던 점들,
  - 3) 모임 이후, 개인의 삶이나 사역에 대한 비전에 대해 간략히 적어주십시오.



### Appendix 3

#### Interview Form

Please provide the information requested in the spaces provided. This and all other information relating to your association with our meeting is regarded as strictly confidential and will not be shared with anyone without your signed consent.

I. Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Age \_\_\_\_\_ Birth place \_\_\_\_\_

Previous Group Experience(s)

\_\_\_\_\_

#### II. Education Level

Your last school attended (check one): High School ( ) Bachelor ( ) Master ( )

\_\_\_\_\_

#### III. Background Questions:

1. What do you expect from Growth Group?

**2. Spiritual Life History: What is your spiritual experience?**

**3. Current Family & Relationship (Fellowship)**

Where would you put yourself most of the time? (Please check v)

1    2    3    4    5    6

In Community ----- Isolated

Open ----- Closed

United ----- Separated

What is not going well for you?

## Appendix 3-1

### 인터뷰 설문 (Interview Form In Korean)

아래 빈칸에 적어 넣으십시오. 우리가 가질 모임과 연관된 모든 정보는 확실하게 비밀보장이 될 것이며 당신의 서명이 없이는 누구와도 나누지 않을 것입니다.

I. 이름 \_\_\_\_\_ 생년월일 \_\_\_\_\_  
나이 \_\_\_\_\_ 출생지 \_\_\_\_\_

어떤 모임에 참석한 경험이 있나요?

\_\_\_\_\_

### II. 교육정도

최종학력 : 고졸 ( ), 학사( ), 석사 ( ), 기타 \_\_\_\_\_

III. 배경 질문:

1. 이 모임에서 어떤 것을 기대하십니까?
2. 영적 여정: 영적으로 어떤 체험을 하셨습니까?
3. 현재 가정과 관계

(대부분의 시간을 어디에 쓰십니까?(체크하세요 v )

1    2    3    4    5    6

공동체와 함께 -----

- 독립되어서

개방적 -----

-- 폐쇄적

연합해서 -----

-- 분리되어

어떤 어려움이 있으십니까?

## **Appendix 4**

### **Prepare – Enrich Questionnaire**

Due to copyright issues, the entire assessment cannot be printed in the appendix.

With a permission from the Life Innovation, Inc., I could enlist 2 statements from each category.

#### **Idealistic Distortion**

Every new thing I have learned about my partner has pleased me.

My partner completely understands and sympathizes with my every mood.

#### **Assertiveness**

At times it is hard for me to ask my partner for what I want.

It is difficult for me to share negative feelings with my partner.

#### **Self Confidence**

I have a number of good qualities.

Sometimes I feel I am being pushed around in life.

#### **Avoidance**

At times it is hard for me to ask my partner for what I want.

I go out of my way to avoid conflict with my partner.

### **Partner Dominance**

I sometimes feel pressured to participate in activities my partner enjoys.

Sometimes my partner seems to be too controlling.

### **Communication**

I wish my partner was more willing to share his/her feelings with me.

My partner is a very good listener.

### **Conflict Resolution**

To end an argument, I tend to give in too quickly.

My partner and I have different ideas about the best way to solve our disagreements.

### **Partner Style and Habits**

My partner has some personal habits that bother me.

I am sometimes upset or embarrassed about my partner's behavior.

### **Financial Management**

One or both of us have unpaid bills or debts that concern me.

I am satisfied with our decisions about how much money we should save.

### **Leisure Activities**

As a couple, I wish we did a better job of balancing time together and time apart.

My idea of a good time differs from my partner's.

### **Sex & Affection**

I am completely satisfied with the amount of affection my partner gives me.

I am comfortable with our current level of sexual activity.

### **Family & Friends**

I really enjoy being with most of my partner's friends.

Sometimes our family or friends interfere with our relationship.

### **Roles & Responsibilities**

I feel good about how we have divided household chores.

I am happy with how we share leadership in our relationship.

### **Spiritual Beliefs**

My spiritual beliefs are an important part of the commitment I have to my partner.

Sharing spiritual values helps our relationship grow.

### **Marriage Expectations**

I believe I've already learned everything there is to know about my partner.

Nothing could cause me to question my love for my partner.

### **Children & Parenting**

My partner and I have similar views on our children's religious upbringing.

We agree on how to discipline our children.

**Forgiveness**

I find it difficult to trust my partner because of his/her past actions.

My partner has a hard time letting go of past hurts and disappointments.

**Cultural/Ethnic Issues**

It is very important to me that we find traditions, rituals, and holidays we can both feel good about observing.

Differences in our ethnic/cultural backgrounds can sometimes strain our relationship.

**Closeness**

I feel guilty when I spend time away from my partner.

My partner and I are best friends.

**Flexibility**

Both of us are able to adjust to change when it is necessary.

We compromise when problems arise.



## Appendix 5

### Beck Depression Inventory

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

This depression inventory can be self-scored. The scoring scale is at the end of the questionnaire.

	check	Score	
<b>1</b>		0	I do not feel sad.
		1	I feel sad
		2	I am sad all the time and I can't snap out of it
		3	I am so sad and unhappy that I can't stand it
<b>2</b>		0	I am not particularly discouraged about the future.
		1	I feel discouraged about the future
		2	I feel I have nothing to look forward to.
		3	I feel the future is hopeless and that things cannot improve.
<b>3</b>		0	I do not feel like a failure.
		1	I feel I have failed more than the average person
		2	As I look back on my life, all I can see is a lot of failures
		3	I feel I am a complete failure as a person.
<b>4</b>		0	I feel I am a complete failure as a person.
		1	I don't enjoy things the way I used to.
		2	I don't get real satisfaction out of anything anymore.
		3	I am dissatisfied or bored with everything.
<b>5</b>		0	I don't feel particularly guilty
		1	I feel guilty a good part of the time.
		2	I feel quite guilty most of the time.
		3	I feel guilty all of the time.
<b>6</b>		0	I don't feel I am being punished.
		1	I feel I may be punished.
		2	I expect to be punished.
		3	I feel I am being punished.
<b>7</b>		0	I don't feel disappointed in myself.
		1	I am disappointed in myself.
		2	I am disgusted with myself.
		3	I hate myself.
<b>8</b>		0	I don't feel I am any worse than anybody else.
		1	I am critical of myself for my weaknesses or mistakes.
		2	I blame myself all the time for my faults
		3	I blame myself for everything bad that happens.

9	0	I don't have any thoughts of killing myself.
	1	I have thoughts of killing myself, but I would not carry them out
	2	I would like to kill myself.
	3	I would kill myself if I had the chance.
10	0	I don't cry any more than usual
	1	I cry more now than I used to.
	2	I cry all the time now.
	3	I used to be able to cry, but now I can't cry even though I want to.
11	0	I am no more irritated by things than I ever was.
	1	I am slightly more irritated now than usual.
	2	I am quite annoyed or irritated a good deal of the time
	3	I feel irritated all the time.
12	0	I have not lost interest in other people.
	1	I am less interested in other people than I used to be.
	2	I have lost most of my interest in other people.
	3	I have lost all of my interest in other people.
13	0	I make decisions about as well as I ever could
	1	I put off making decisions more than I used to
	2	I have greater difficulty in making decisions more than I used to.
	3	I can't make decisions at all anymore.
14	0	I don't feel that I look any worse than I used to.
	1	I am worried that I am looking old or unattractive.
	2	I feel there are permanent changes in my appearance that make me look unattractive
	3	I believe that I look ugly.
15	0	I can work about as well as before.
	1	I can work about as well as before.
	2	I have to push myself very hard to do anything.
	3	I can't do any work at all.
16	0	I can sleep as well as usual.
	1	I don't sleep as well as I used to.
	2	I wake up 1-2 hours earlier than usual and find it hard to get back to sleep.
	3	I wake up several hours earlier than I used to and cannot get back to sleep
17	0	I don't get more tired than usual.
	1	I get tired more easily than I used to
	2	I get tired from doing almost anything.
	3	I am too tired to do anything.

<b>18</b>	0	My appetite is no worse than usual.
	1	My appetite is not as good as it used to be.
	2	My appetite is much worse now.
	3	I have no appetite at all anymore.
<b>19</b>	0	I haven't lost much weight, if any, lately.
	1	I have lost more than five pounds.
	2	I have lost more than ten pounds.
	3	I have lost more than fifteen pounds
<b>20</b>	0	I am no more worried about my health than usual.
	1	I am worried about physical problems like aches, pains, upset stomach, or constipation.
	2	I am very worried about physical problems and it's hard to think of much else.
	3	I am so worried about my physical problems that I cannot think of anything else
<b>21</b>	0	I have not noticed any recent change in my interest in sex.
	1	I am less interested in sex than I used to be.
	2	I have almost no interest in sex
	3	I have lost interest in sex completely.
<b>Total</b>		

The BDI -II was a 1996 revision of the BDI, developed in response to the American Psychiatric Association's publication of the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, which changed many of the diagnostic criteria for Major Depressive Disorder.

Like the BDI, the BDI also contains 21 questions, each answer being scored on a scale value of 0 to 3. Higher total scores indicate more severe depressive symptoms. The standardized cutoffs used differ from the original:

- 0–13: minimal depression
- 14–19: mild depression
- 20–28: moderate depression
- 29–63: severe depression.

## Appendix 5-1

### (Korean Translation of BDI)

#### Beck 의 우울 척도(BDI -II ) (총 21 문항)

각 내용은 모두 네 개의 문장으로 되어 있는데, 이 네 개의 문장들을 자세히 읽어보시고 그 중 요즈음 (오늘을 포함하여 지난 일주일 동안)의 자신을 가장 잘 나타낸다고 생각되는 하나의 문장을 선택하여 기입하여 주십시오.

문제	체크	점수	보기
1		0	나는 슬프지 않다.
		1	나는 슬프다.
		2	나는 항상 슬프고 기운을 낼 수 없다.
		3	나는 너무나 슬프고 불행해서 도저히 견딜 수 없다.
2		0	나는 앞날에 대해서 별로 낙심하지 않는다.
		1	나는 앞날에 대해서 용기가 나지 않는다.
		2	나는 앞날에 대해 기대할 것이 아무 것도 없다고 느낀다.
		3	나의 앞날은 아주 절망적이고 나아질 가망이 없다고 느낀다.
3		0	나는 실패자라고 느끼지 않는다.
		1	나는 보통사람들보다 더 많이 실패한 것 같다.
		2	내가 살아온 과거를 뒤돌아보면, 실패투성이인 것 같다.
		3	나는 인간으로 완전한 실패자라고 느낀다.
4		0	나는 전과 다름없이 일상생활속에서 만족을 느끼고 있다.
		1	나는 전과 같이 일상생활이 즐겁지 않다.
		2	나는 더 이상 어떤 것에서도 만족을 얻지 못한다.
		3	나는 매사가 다 불만스럽고 지겹다.
5		0	나는 특별히 죄책감을 느끼지 않는다.
		1	나는 종종 죄책감을 느낀다.
		2	나는 자주 죄책감을 느낀다.
		3	나는 항상 죄책감을 느낀다.
6		0	나는 내가 벌을 받고 있다고 느끼지 않는다.
		1	나는 내가 벌을 받을지도 모른다고 느낀다.
		2	나는 내가 앞으로 벌을 받을 거라고 생각한다.
		3	나는 지금 벌을 받고 있다고 느낀다.
7		0	나는 내자신에 대해 실망하지 않는다.
		1	나는 내자신에 대해 실망하고 있다.
		2	나는 내자신이 싫다.
		3	나는 내자신을 증오하고 있다.

8	0	나는 내가 다른 사람보다 못하다고 느끼지 않는다.
	1	나는 나의 약점이나 실수에 대하여 내자신을 비판하는 편이다.
	2	나는 나의 잘못에 대해 항상 내자신을 질책한다.
	3	나는 주변에서 일어나는 잘못된 모든 일에 대하여 내자신을 질책한다.
9	0	나는 자살할 생각같은 것은 하지 않는다.
	1	나는 행동에 옮기지는 않지만 자살할 생각을 갖고 있다.
	2	나는 자살하고 싶다.
	3	나는 기회만 있으면 자살하겠다.
10	0	나는 전보다 더 자주 울지 않는다.
	1	나는 요즘 전보다 자주 운다.
	2	나는 요즘 항상 운다.
	3	나는 너무 울어 이제는 울고 싶어도 눈물이 안 나온다.
11	0	나는 전보다 더 자주 화를 내지는 않는다.
	1	나는 전보다 더 신경질적이고 짜증스럽다.
	2	나는 요즘 항상 짜증스럽다.
	3	전에는 짜증스럽던 일인데도 이젠 짜증조차 나지 않는다.
12	0	나는 전처럼 다른사람에 대한 관심을 가지고 있다.
	1	나는 전보다 다른사람에 대한 관심이 줄었다.
	2	나는 다른사람에 대해 거의 관심이 없어졌다.
	3	나는 다른사람에 대해 전혀 관심이 없어졌다.
13	0	나는 전처럼 어떤일을 결정하는 데에 어려움이 없다.
	1	나는 전에 비해 결정을 잘 내리지 못하고 뒤로 미룬다.
	2	나는 전보다 어떤일을 결정하기가 상당히 어렵다.
	3	나는 더이상 어떤결정을 내릴 수가 없다.
14	0	나는 전보다 내 모습(외모)이 추해졌다고 느끼지 않는다.
	1	나는 내가 나이들고 매력없게 보일까봐 걱정한다.
	2	이젠 남에게 매력을 주지 못할 만큼 내모습이 변했다.
	3	나는 내가 못 생겼다고 생각한다.
15	0	나는 전과 다름없이 일을 잘 할 수 있다.
	1	어떤 일을 시작하려면 전보다 더 힘이 든다.
	2	어떤 일을 하기가 무척 힘들다.
	3	나는 아무런 일도 할 수가 없다.
16	0	나는 전처럼 잘 잔다.
	1	나는 전처럼 잘 자지 못한다.
	2	나는 전보다 한두시간 일찍 잠을 깨며 다시 잠들기가 어렵다.
	3	나는 전보다 몇 시간 일찍 잠을 깨며 다시 잠들 수가 없다.
17	0	나는 전보다 더 피곤을 느끼지는 않는다.
	1	나는 전보다 더 쉽게 피곤을 느낀다.
	2	나는 거의 모든일을 할 때마다 피곤을 느낀다.
	3	나는 너무 피곤해서 아무 일도 할 수 없다.

18	0	내 식욕은 전보다 나빠지지 않았다.
	1	내 식욕은 전처럼 좋지 않다.
	2	내 식욕은 요즘 매우 좋지 않다.
	3	요즘은 전혀 식욕이 없다.
19	0	나는 요즘 몸무게가 줄지 않았다.
	1	나는 전보다 몸무게가 조금 줄었다.
	2	나는 전보다 몸무게가 많이 줄었다.
	3	나는 몸무게가 너무 많이 줄어 건강에 위협을 느낄 정도다.
20	0	나는 전보다 건강에 대해 더 신경쓰지는 않는다.
	1	나는 두통, 소화불량, 변비 등으로 건강에 신경이 쓰인다.
	2	나는 건강에 신경이 많이 쓰여 다른 일을 하는데 어려움이 있다.
	3	나는 다른 일을 할 수 없을 정도로 건강에 대해 걱정이 심하다.
21	0	나는 요즘도 성(性)에 대한 관심에 변화가 없다고 생각한다.
	1	나는 전보다 성(性)에 대한 관심이 적어졌다.
	2	나는 요즘 성(性)에 대한 관심이 현저하게 줄었다.
	3	나는 성(性)에 대한 흥미를 완전히 잃어 버렸다.
총점		

각 문항의 점수를 더하십시오. 해석은 다음과 같습니다.

- 0- 13 : 우울증 증세가 없음
- 14- 19 : 약간 우울증 증세가 보임
- 20- 28 : 약간 우울증 증세가 있음
- 29- 63 : 심한 우울증 증세가 있음

## Appendix 6

### Reflections on the Growth Groups of Korean Pastors' Wives

#### (Pilot Group Testimony)

After finishing the pilot group (Sep. 2009 ~ Aug. 2012)

**I. Esther Kim** (Fictitious name)

#### 1. The grace given unto me for the last three years

The Pilot Group gave me the chance for inner reflection and spiritual maturity. Reading the various assignments allowed me to learn many insights of God's grace to the authors as well as the source of inspiration for the book. Professor Song, the lecturer and guide of the program, spoke from her extensive knowledge and insights. The sharing and fellowship of the precious pastors' wives that she facilitated created a safe environment in the community that helped me come through all the difficulties. Above all, I was able to see myself as one who is lacking in many areas, but hopeful once I look up to God.

Looking back, I deeply appreciate Dr. Song and all the members of Deborah who allowed me to experience these meetings and learning events in my life's journey. Insight, awareness, and the challenges in my life through the past three years have proved to be valuable for training and to experience a delicate touch of the Holy Spirit who wishes me to grow up to the measure of the full maturity of Christ, I believe.

I was mainly raised in the bosom of the local church situation after my conversion. This community helped me develop a more objective understanding of human life, the Christian life, the family, and the Church. It was also a good chance to see the insight and wisdom of the spiritual masters and witness the touch of the Holy Spirit who worked among them. The lectures of Dr. Song made me observe my life from

a more objective perspective. I was able to see and learn the spirituality, wisdom, ministry, and the life of dear fellow wives of Korean pastors.

What I felt was important about the impact of Pilot Group is as follows;

Reading books and sharing

Lectures from Dr. Sunny Song

Special Programs (Retreat, Seminars, Assignment papers)

Fellowship in the safe community

## **2. Future vision**

When I heard that the last homework assignment was to write a vision statement for future ministry, my first response was that I'm not a senior pastor's wife. Furthermore, due to my characteristics which include non-steady and non-methodical, I also felt it was not the proper time because it is almost wrapping up age. However, as I prayed to God concerning the burden of this homework assignment, God revealed to me His expectations. As I look back on those times He invested in my life I feel some vision for the personal growth and the ministry of others. Thanks be to God and to Professor Song!

The footprints of the pain and sorrow of my life are now turned to become enormous resources for the suffering and impatient, failure and discipline. And God called me to learn through three years of meetings in Deborah. Even though my husband is not a senior pastor, God has given him a special ministry of service, thus letting us encounter many people of the Church, the saints, missionaries, and their wives. This will provide unique chances for service for God. I realized that powerful strength comes from life experiences and wisdom, and from the grace of God, as well as from the God-given



gift of my temperament. Knowledge learned all through my life will be unfolded in my future for God's glory.

### **3. My vision of future service**

In the Church:

Cell Meeting for the pastors' wives

Wives of the husband's discipleship class – Intercessory prayer, counseling, M911

Grief share

Out of the Church:

Missionaries overseas and their wives – Counseling and support

Pastors of other churches and their wives – counseling and prayer

## **II. Eunice Cho (Fictitious name)**

### **1. The Grace of the last three years**

Looking back on the past three years I am reminded of the first interview with Professor Song in September 2009. It was a beautiful fall day. He asked me, "What is the biggest issue in life now?" The answer at that time was not related to any ministry of the church or the school, but a family issue, which always sank heavily in my heart as a matter of sorrow. To be honest, I was tired of our children and did not know what to do with our children's future life. I did not know anything about these meetings except the fact that I would be meeting with other pastors' wives who are of good character for three years. This created an excitement within my heart.

The monthly book readings and the sharing times during the three years were dear and valuable moments to me. Professor Song was never one-sided, nor overly-forceful to open the hearts of all members to learn or share. Instead, Professor Song presented an example in how to lead a group like this by creating a safe atmosphere.

I was first touched by the book named *The Order of the Inner World and Spiritual Growth*. Through the book I realized the importance of my being before doing. I decided to deal with the problem in my mind first before trying to deal with other harder problems. Up to that moment I had lived according to my busy schedule. I decided to stop and to refocus on God's way of life. This required looking closely at my inner self, as well as at my emotional and spiritual being. However, that work doesn't take place in a moment. It required intentional, continued training and effort.

Larry Crabb's book, *The Safest Place on Earth*, provided a solution for the question I had been asking over the past 20 years related to choir ministry. The question was what I considered with my husband - "Is the true community the Lord really wants possible to achieve within the church as the organization?" First of all, we felt relieved to know that we were not the only persons who were so seriously troubled with the same question, and that a person had studied and written a book on that issue. The author believed that the really important thing for the church is not whether or not to fulfill that complete community, but rather to never give up attempting to create such a community and to commit ourselves to the Lord for that community. Many times we are so scared about getting hurt that we try to protect ourselves. Now we realized that the Lord wants us to be more mature. That is to say, when we get hurt and come to the Lord holding that pain, then comes the comfort from the Lord and healing of our inner being. This

realization gave me and my husband a tremendous freedom and made any fear of being hurt less frightening.

Since that point, we have read more books on the subject of family ministry. Among them, the book *Relationship DNA* helped us know how to communicate in any relationship with in-depth emotions, individually as well as a couple. Now we can no longer to say that "it is impossible to deal with such and such a person." The power that is exercised on my behalf is the key that you can make a difference.

Above all, it was good to acquire more specialized knowledge through the Grief-Share Seminar, Prepare-Enrich Program, and Marriage 911, as well as to obtain a license which will be a real help in my mission field. Sometimes to know too much brought me troubles and difficulties in the whole process. Prior to this time, things that were easily able to get away with me now made me look deeply into myself and let me see a lot of my weaknesses and shortcomings. Sometimes I lost confidence in myself and I wondered, "Was I such a terrible mom, or person?" Indeed, I questioned the difference between humility and low self-esteem.

Here I concluded that even though I am weak, it is true that I can do everything with the Lord in true humility with a high self-esteem. I'm a lousy mother, but the Lord is in me and empowers me so that with His wisdom, patience, and love for me I can do the mother's role. In spite of my weakness and lack of confidence, He guides me and changes me to the maturity of the Lord. As I fully realized this, I became glad and began to live more happily. As I learn that the most influential aspect for our children's self-image is the family at large, from now on I try my best to deliver the following message every day in order to foster a better self-image, "You are indeed okay and a

significant person." In fact, my problem was my attitude towards my children. I realized that the heart matters and I need to accept and wait for their time as the Lord was accepting and waiting for me. Exactly as I had received the love of God, I needed to exercise the same love toward my children and my husband along the journey of life. Along its way I might feel lonely and overwhelmed. However, I will be comforted because of our comrades in the Lord.

## **2. Future vision**

My main work is music ministry. But all ministry involves working along with people in relationship; so I want to provide a way to help those suffering people specifically. I will begin by having a cell meeting for pastors' wives who dwell within the dead zone in the church due to their busy husbands. I would like to follow this model of Deborah which is to promote spiritual and emotional growth through prayer and the reading of books. We will help the next singles who are getting married by introducing them to the Prepare-Enrich Program. For married couples who are experiencing conflict we can provide the program that leads to correct diagnosis and prevention of marital break-up. For the more conflicted couples, I can try to give practical help through the Marriage 911 Program. This is a group counseling and recovery program.

Above all, I'm learning to share and put into practice the grace given to me, to my husband, and to the children the Lord has given me who I consider to be my greatest blessings. In the meantime, and as a result, I want to see big benefits from this process of going through three years of training.

### **III. Joyce Min (Fictitious name)**

#### **1. The Grace of the last three years**

At the beginning of the Pilot Group I wondered if I could continue attending these meetings for three years. But now I am on the verge of finishing the program. I feel proud of myself for keeping the promise. More than anything else, I am grateful to professor Sunny Song and co-leader, Mrs. Kum. I further realize that all of the other pastors' wives are really precious people in the sight of the Lord.

In fact, after becoming a Christian, I was interested in studying Christian Counseling. But I thought first that I had to study theology in the M. Div. program. However, I missed the opportunity to study counseling because of marriage and beginning ministry at the same time. However, I was still thirsty for it because I felt the need for counseling through my marriage life and through observing people in the ministry field. As I looked inside myself, the need became wider and deeper. Then, three years ago by meeting with Dr. Norman Wright at Talbot Seminary, Dr. Sunny Song, and Mrs. Kum, I was able to satisfy that thirst by joining in the Pilot Group with other pastors' wives.

When I went to the Pilot Group for the first time I felt a feeling similar to that which I felt the day I first met Jesus; truly my heart was fluttering and excited. As reading books piled up, and as I met the authors of those books, I felt proud and satisfied to a certain point. But gradually I was able to peep inside that part of my own self that remained lost and look back on the tackled relationship of pushing and biting among the people.

As I looked into myself during the meetings over those three years I realized that I, as well as my husband, grew up in a dysfunctional home. I had to admit that our children had certainly gotten hurt under their parents. As I truly realized this fact, I was able to talk and listen to the children more honestly. I was able to have sympathy with children's wounds and hurts. This led occasionally to the offering of an apology. Sometimes I could have a very serious heart to heart conversation with the children when they came home from studying in other states. We were able to cry together during this process.

I thought about how many people would suffer pain and groaning out of neglect of this reality in ignorance and sin. In fact, since Adam's sin all people have been trapped under the influence of sin resulting in a broken relationship with God which has created lives full of hurt and conflict due to numerous interruptions and conflicts. The important thing is to properly recognize the fact and to struggle for better relations. However, I have realized that the development of personality is lacking proportionally to the spiritual growth.

I did not recognize the depth of conflict in relationships before marriage because I never faced this reality. But after marriage and during ministry I found that those conflicts cannot be avoided, but must be confronted as a new spiritual challenge. Due to the grace of forgiveness and the joy-filled eternal life after receiving Jesus, I was able to commit myself to Christ with much joy and cheer. The following years of marriage and ministry have yielded the accumulated joy and love of God as I get to know God. Yet, a lot of people, as well as myself, concede way too easily in the face of conflict,

crisis, or emotional problems. There is no exception for God's workers that the problem is going to be avoided.

In order to convey God's message to others, a deep understanding of the human nature is very important. But most of these areas are neglected. Because of those factors, the spiritual disciplines such as prayer, Bible study, and spiritual growth can be experienced to a certain degree, but no change or growth would be shown in the face of life; and finally in front of relationship or emotional problems, they are easily collapsing when experiencing the reality of disappointment. In addition, the fact that it is also true is that I feel shameful and upset because it's just a matter of my own life. But through this Pilot Group, I felt comforted to find out that so many people have similar problems that hurt, and the authors also suffered from similar problems and conflicts, thus they could write books that were awarded to the top.

As I read the books, I should confess that I initially experienced a big conflict. Tinker diagnosis and analysis about the problem in fact made me feel more desperate. The more I got to know about something, the greater the burden I felt that I wanted to just pretend not knowing anything about it. And there was a temptation to throw it all away and the thought that to live a simple life would be safer. I sometimes questioned if all the problems and conflicts really can be solved, and whether I will be free from those things. But most of all, I thought that I might be too late to realize.

However, I really needed the time of three years because it takes time for change to occur. If the water passes through sprouts, then the sprouts grow with time. Likewise, with the passing of three years, I felt I accomplished much more and could feel the passion inside of me.

Especially through the book, *The Emotionally Healthy Church*, I realized that people focus on intellectual growth, physical health, or spiritual growth, but neglect to invest time and energy on emotional growth. Another book, *Wounded Healer*, caused me to weep. Through those other books, *Relationship DNA*, *Change That Heals*, *A Story a Christian Would Like to Share*, etc., I received many blessings.

There are still disappointments and hurts, pain and betrayal to endure in the marriage and pastoral field. Some people even pay us back with the blade. But I still thank the Pilot Group because they reaffirmed for me the really important goal in my life. That goal is that we need to resemble none other than Jesus Christ, rather than any other results nor any amount of ministry; and that we need to make every effort to discover the image of Christ in other people. The goal is to facilitate the growth of a person's inner being, which means a bit more room inside oneself towards one's generous personality. Over time, I realize that I felt a little more at peace.

I still have a long way to go, but I do not feel lonely because there are co-workers that travel along the same way. Now I realize this is most important in my life and ministry because I have the power to look into the wounds of the people, and the listening ear to hear their words and groans sincerely, and that it doesn't bring me weariness, but joy. This is the nucleus found in the appearance of Jesus, and in discipleship. In fact, as Jesus taught his disciples for three years, the professor Dr. Sunny Song gave her time of three years to do this, to be accompanied by us, and always encouraging us as the Master did with his disciples, who gave warm listening and words, and who showed the behavior as a model; that was also a great learning experience.



## **2. Future vision**

Several ministries within the church push me to be busy, but I would like to open the book club meeting in the church. Above all, I believe that it's an investment for me. I am thinking of myself to be a little light for those who still do not know what the problem is or who still wonder and can't recognize how they can be free from the problem. I really desire to discover this vision, and I am also thankful for the bonus of sharing my life with the other pastors' wives. It was really beautiful that each one of us was able to cry openly without shame. And this is my prayer that those experiences that touched all of us will bear much fruit in the field of ministry.

## **IV. Jennie Son (Fictitious name)**

### **1. The grace given unto me for last three years**

As I think of the starting moment of the Pilot Group, I acknowledge that without knowing where to go I boarded the train. Looking back I confess that it was God's providence and grace. God intended for me to grow a little more in His wonderful plan. It seems to me that I made a short trip with good people in the Pilot Group. I feel like I travelled back to reality and now I am not afraid to live. I now dare to dip my feet into the world. Where does such a confidence come from?

Last summer I had a chance to visit my family in Korea. How good and exciting it was! The comfort that I felt from the family was so encouraging that I felt warm feelings beyond any words. (In Korea we made a family event – my mother-in-law, sister-in-law, and myself dressed up in a wedding dress and had a wedding shoot. It was a little awkward at first due to the fact that we were not young women with a stylish fresh

look. But the beauty of the dispensation of life could be seen. In fact, my mother-in-law had never worn a wedding dress. With makeup and fine dresses we became new brides, fit in the Lord, and we were ready to start a new life again with our husbands.) As I arrived back in the United States I found another large family. So, again, I was brought back to reality. Sometimes I had a desire to live in a dream; now I could get the courage to live in reality. I will not go away but rather keep my position in the here and now.

As I compiled a list of books I realized that I had not read many. However, each book we read in the program had one, precious message. For example, as I came to understand about Anger, I could manage it more easily. Due to the kind of impatience I possessed I could not grow up enough. Now I have come to realize that there was a deeper meaning in waiting time: true maturity. Best of all was to realize my weakness, and that I could share it with others. So now I'm not as afraid as before. I do not need to hide my fears to grow!

## **2. Future vision**

During the period of the Pilot Groups I continued to lead the small group ministry. Now I think I have planned the next steps. These steps include QT meetings, couple meetings, parent education, and women's ministry, including a variety of topics and targeted members. This seems to us the way to go in life. And I know that it is the way to go with one another.

This semester, the small group ministry of the Church seems to want to continue in the QT meeting. Besides that meeting I want to start another book club meeting when the book to read is ready. This meeting will proceed with a two-year curriculum. The

participants are expected to be 7-10 years of age. I also want to try to start a meeting with young women. This proposed meeting with intended feedback is for women in the 50-60 year old age group.

Even after the end of our meetings I wish to have fellowship with the other pastors' wives. I deeply appreciate Mrs. Kum and Professor Song for their relentless love and encouragement which was so warm. They are beautiful mentors. I want continuous interest and sharing with their ministries. Again, thank you!

## **V. Julie Eum (Fictitious name)**

### **1. The grace given unto me for the last three years**

At the transitional age of 30 to 40 years, I met this Pilot Group, and it was like emergency relief equipment to prepare for the coming wave in the sea. Over the past three years I suffered shocking incidents, twice which almost led to my death. The death was not that of the body, rather the death of my ego. I experienced daily the meaning of Paul's confession that "I die every day". The journey on the path to self-healing through book readings seemed to fit my situation because I am a pastor's wife. Further, due to the presence of other wives who were confidential companions, I was able to continue to walk on.

The perspectives of spiritual writers helped me to see myself more objectively. I realized that healing could come through their writings as they shared those healing stories without shame. This led me to see myself again.

Though I'm not perfect, I want to follow these predecessors of the faith. I also want to learn those things in the book which should be learnt through experience in another place. I want to be in the place to help others.

## **2. Future vision**

I want to continue these meetings to get to the journey given to me that feels like a comfortable picnic. Now I want to step forward for another season of growth as writings on shelves protrude through my life.

## **VI. Grace Lee (Fictitious name)**

### **1. The grace given unto me for the last three years**

When I first came to the Pilot Group, I was the youngest attender. I felt strange and withdrawn. I often wondered if this was not the place where the Lord wanted and that I was there due to my greed and thirst. I remember that before I decided to join the Pilot Group there was a lot of hesitation and fear in me until I had an interview. The Lord allowed me in my prayer to find his voice. He gave me courage and guided me step by step. Now I realize that there have been many changes in me through participating in the Pilot Group. I want to first give thanks to God, then to Dr. Song and several wives.

I became a Christian through a missionary agency. I started my Christian life and continued to grow up in Christ for the past 15 years in one place. In one sense, I was a faithful believer who was being good, but in another sense I was a terrified frog in a well. When I was asked to join the Pilot Group I found out that I had a lot of prejudices and fears and no freedom. I did not know about myself. Behind my passion and commitment to a busy schedule and harder work than anyone shows, there was a hidden self to be

discovered. I could start the journey of searching for my real self through the Pilot Group and reading books.

Before the Pilot Group I worked hard to maintain my busy schedule and ministries. My goal was to be recognized as a person who was more faithful and good than others, and who demonstrated great spirituality to the Lord. However, I was tired of the repetitive schedule, and protecting my happiness as the goal of my hard work. Even though I believed in the Lord I was inexperienced and unfamiliar with looking inside of my inner being. In theory, I assumed I knew how to be honest before the Lord about my feelings. In reality, however, I did not know what to do. I recognized that even accepting myself seemed difficult. Through the reading of books in the Pilot Group the Holy Spirit opened the eyes of my inner being, as well as numerous disguised features of myself that existed due to past hurts and a number of fears. I also had a chance to understand and accept myself as I am. But I know this was not done by surprise. It took time just as water seeps into the paper slowly and naturally. However, I was shaken as I began to be soaked.

The Os Guinness book, *Calling*, was a difficult and hard book to read in our early meetings. Many books and new awakenings brought me to a place where I did not know what to do. I was forced to wrestle with how to take in what I realized. A war was raging in me. What was my calling to be faithful in the Lord? What about my husband leaving the body of the mission agency? Etc. With many ideas and worries, I saw myself as a captive of idols of faith in the Lord. It was hard to admit.

My mother died and the relationship with my mentor became difficult. Who would continue to take care of me and give me spiritual advice? Who would influence me as a parent? The Lord allowed all these things to happen which wrapped me up in fears

like a child. But He changed the presence of fear into faith and trust in the Lord. I asked again and again about the relationship between faith and traditions. My customary faith within the framework of the relationship, and many other things, had to be redefined. I realized later that I had lived a life of folly.

At first I had blamed the people around me. But the Lord was with me. He led me with His grace and I put down that kind of blame. There were a lot of touches by God to be grateful. I cannot record all of the things, but God worked all things together for my good because He knows everything. I am grateful for everything He has done and taught to be the best for me.

Through good books in the Pilot Group the Holy Spirit quietly gave me the chance to see into my inner self, share stories with other pastors' wives, and to attend a special seminar that had special significance for me. The Lord allowed me to feel the touch of His molding of myself. Through this Pilot Group I had a challenge to study with my husband at Talbot. Dr. Sunny Song offered counseling to all of us, and when I followed her advice I was given a greater grace in return. I had thought that I must bear the wounds of my inner self, but as a result of spiritual direction in the past year I learned that this is not true. I realized that to trust God is so good - I have met the Lord of Love.

Now a few days before the end of the Pilot Group I feel like I am already missing the group in my heart. Until now the Lord continues to be present with me and leads me with His guidance. I am sure that He will continue His grace unto the end. I have full peace in my mind.

## **2. My Vision for future ministry**

I want to give thanks to God and especially to Dr. Song and Mrs. Kum who had given every effort for these meetings. I cannot fully express from my heart all of the appreciation I feel for how they prepared us for this change and enlightenment and led us as living models.

I am reminded of Dr. Sunny Song's comment about the "Relational specialist." There is pain and difficulties in relationships. I want to be used by the Lord; with the blood of the Lord; in the power of the risen Lord; with the love of the Holy Spirit. I dream about the calling of the Lord in comparison with the call in Isaiah 61. "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD'S favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion--to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor." (Is.61:1-3)

## **VII. Jean Keum (Fictitious name)**

### **1. The Motivation of the Pilot Group**

There are three diseases for Pastor's wives: Depression, Heart Sickness, and Mental Breakdown. There is no clear guideline for the role of the Pastor's wife; instead

they are tired and suffer a lot of stress in their lives toward various members to fill their needs. In addition, there is a strong need for them to establish their own identity and to have opportunities for learning and sharing. The first Pilot Group was started with Dr. Sunny Song and started in 2009. Due to the nature of the meetings, it lasted for three years in the form of a closed group.

### **Meeting process**

Personal interview: the target members of the Pilot Group consisted of Pastor's wives mainly from medium and large size churches. They were of middle-age. Participants had personal interviews with Dr. Sunny Song, and tests that measured the individual's personal needs. They also received individual counseling, through which meeting they were judged as being suitable for the Pilot Groups.

Confidentiality of individuals was emphasized and seriously dealt with. If anyone shared secrets, she would not be allowed to continue in the meetings. Within one month after starting our meeting, one attendee shared a private story under confidentiality with her husband, who transferred that story to a pastor in the same denomination in Korea, and that pastor again transferred to pastors in the church in United States, thus learning each other's stories. As a result, that attendee was advised not to attend the following Pilot Groups due to the break of confidentiality for which she was responsible.

### **The Process and contents of Pilot Groups**

- Fellowship Program – Couple Dinner Meeting, Christmas Party at Dr. Song's place
  - Special Dinner for mid-term evaluation



- 1 Night 2 Days' Retreat: Sharing Life issues – made us a strong bonding (support group)
- Talbot Seminar: How to deal with Grief issue, Life issue (Divorce Care/Grief Share)

Affairs, Restoration of Romance for couples, and Couple Remodeling

- Skill training: Prepare – Enrich (Certificate Class) and Couple check up
- M911(for Crisis couple) – Restoration to healthier family
- Book Readings: Reading and sharing after reading was a good training to know each other and to have confidence in the ministry.
- QT Sharing
- Graduation Ceremony
- Pilot Groups - Monthly meetings with all the members 11:30 a.m. ~ 2:30p.m.

The first thing that was done was to bring and share some snacks after which all the members shared their devotional message, approximately 15 minutes. After that there was sharing from the books they read. Finally, there was a short message from Dr. Song.

### **Result of Pilot Group**

Through the Pilot Groups, all the pastors' wives had the opportunity for self-reflection. With improved emotional health they could have eyes to look at their spouses and other people correctly. They could have a more mature relationship between marital partners and the establishment of self-identity. They could gain the strength and right understanding of the role of pastors' wives. They could also learn about bibliotherapy and reading the map for the emotional health and spirituality. These meetings helped the pastors' wives to be prepared as women in leadership roles in the church.

Pilot Groups were richer than I thought and brought closeness with each other among the pastors' wives. When we list the success factors of the meeting there is confidentiality (safe feelings), mental health related reading and sharing, technical knowledge for family issues and the mature mind of looking after one another, and active support of their husbands. Above all, the senior of our faith and life, Professor Sunny Song, has led our meetings with honesty and deep care and love for each one of us. She helped us realize that we lack in expertise and need to be changed. She filled the role of Mentor

Personally, I feel sorry because it was the first experience with the Pilot Groups, thus I did not serve them more actively. However, above all, a meeting with honest wives allowed us to laugh and cry. It seems that I became very rich because I gained a lot of good friends, and I was glad to meet with them. We all could put off the shameful and disgraceful dark clothes of ourselves, which cannot be placed anywhere else. I think that it was good to start the Pilot Group.

## **2. The Vision beyond Pilot Group**

I think I can lead women leadership meetings as well as the meeting for the pastors' wives. Newlywed wives, especially women who are going through a mid-life crisis, can be another target group.

# 독서중심 성장그룹 간증

(The Pilot Group: 캘리포니아 오렌지카운티 지역에

거주하는 목회자 사모대상)

기간: 2009 년 9 월 ~ 2012 년 8 월

## I. 모임을 마치며 (김 00 사모)

### A. 3 년간 받은 은혜

드보라 2012 독서 모임을 통해 책의 저자 뿐 아니라 저자의 영감을 통해 역사하시는 하나님의 은혜를 깨닫게되었고, 교수님의 해박한 지식과 통찰력으로부터 나오는 lecture 와 가이드, 그리고 영적으로 성숙한 귀한 사모님들과의 안전한 공동체 안에서의 나눔과 교제로내면의 성찰과 영적 성숙의 계기가 되었다. 무엇보다도 나 자신이 얼마나 부족한 자 인지 볼 수 있었으며, 그러나 언제나 소망되신 다시 한 번 하나님을 붙잡을 수 있는 시간들이었다. 돌아보건대, 나의 삶의 여정 가운데 이러한 만남과 배움을 허락하신 하나님을 찬양하며 송 교수님과 드보라 사모님들께 감사를 드린다. 지난 3 년을 통한 통찰과 각성, 도전은 앞으로의 나의 삶이 그리스도의 장성한 분량에 이르기까지 자라가기를 원하시는 성령님의 섬세하신 손길과 훈련이었다고 믿는다.

예수를 믿고 나서 교회의 품 안에서만 영적 성장을 해 온 나로서는 조금 더 객관적인 시각을 가지고 인간 이해와 그리스도인의 삶, 가정, 교회에 대하여 바라보게 되고, 영적 거장들의 통찰력과 지혜, 그리고 그들 가운데 역사하셨던 성령님의 touch 를 볼 수 있었다. 교수님의 lecture 는 객관적이고 폭 넓은 시각으로 우리의 삶을 볼 수 있게 하였고, 귀한 사모님들의 영성과 지혜, 사역과 삶을 보고 배울 수 있었다.

내가 본 드보라 모임의 영적 성장의 動因

- 독서와 나눔
- 교수님의 lecture (special, 매 시간)
- Special Program (Retreat, Seminars, 졸업 paper )
- 안전한 community 안에서의 Fellowship

### B. 앞으로의 vision

처음, 앞으로의 vision 에 대한 졸업 숙제를 들었을 때는 나는 담임 목사 사모도 아닌데, 꾸준하지도 조직적이지 않은 내 성품도 그렇고, 나이도

이제는 wrap up 할 때인데 하는 생각이 들었다. 그러나 숙제에 대한 부담으로 기도하며 나자신에 대한 하나님의 기대와 하나님께서 내 삶에 투자하신 시간과 내용들을 돌아보며 앞으로의 사역과 성장에 대한 vision 을 품게 되었다. Thank God and Professor 송! 나의 삶의 발자욱에 드러져 있는 아픔과 슬픔들, 고통과 인내, 그리고 그로 말미암은 단련들과 마침내 붙드는 소망들, 실패들과 훈련들이 나의 막강한 자원이라는 것을 깨닫게 되었다. 그리고 하나님은 3 년이라는 시간들을 드보라 모임을 통해 배우게도 하시지 않았는가! 담임목사는 아니지만 남편 사역의 독특한 특성으로 말미암은 수많은 만남들, 수많은 교회의 사람들, 성도들, 사모님들, 선교사님들... 하나님께서 내게 특별한 사역과 섬김의 場 을 주셨다는 것을 자각하게 되었다. 내가 겪은 삶의 경험과 그것에서 깨달은 지혜와 하나님의 은혜가 나이에서 오는 막강한 강점임을 알게 되었고, 뿐만 아니라, 하나님께서 주신 나의 기질과 은사, 그리고 그동안 배운 지식들이 나의 앞으로 펼쳐질 환경가운데 하나님께 드러질 귀한 자원인 것을 깨닫게 되었다.

나의 독특한 환경에서의 섬김의 vision

\*\*\*교회 안에서

- o 소그룹 사모다락방 - 독서모임
- o 제자반 아내들, 성도들 - 중보기도, 상담, marriage 911
- o 특별한 모임 (사별모임) - grief share

\*\*\*교회 밖에서

- 남편과 함께 제자훈련 강사훈련을 이끌고 국내외 세미나를 인도하고 있는데 연결되는 선교사님들, 타교회 사모님들, 성도들 - 상담, 언제든지 섬길 수 있을 것이다.

## II. 모임을 마치며 (조 00)

### A. 3 년간 받은 은혜

지난 3 년을 뒤돌아 볼 때 가장 먼저 2009 년 9 월 한 아름다운 가을날에 가졌던 Sunny Song 교수님과의 인터뷰 때가 생각납니다. 그 분은 내 삶에 있어서 지금의 가장 큰 이슈가 무엇이냐고 물어보셨고 나는 당시 몸담고있던 모든 교회사역이나 학교일 보다도 내 맘에 항상 묵직하게 가라앉은 양금같은 근심이 가정의 문제였다는 것을 고백하였습니다. 솔직히 나는 우리 아이들로 인해 너무 많이 지쳐있었고 어떻게 해야 우리 아이들을 잘 키울지 난감한 상태였던 것입니다. 나는 이 모임이 어떤 성격인지도 잘 몰랐었고 다만 믿을만한 분들과 함께 3 년을 같이 할 거라는 사실만이 내 맘을 설레이게 했었습니다. 매달 한 권씩 주어지는 책들을 읽고 나누며 지낸 3 년의 시간은

결코 짧지만은 않은 세월이었지만 나에게겐 너무나 귀하고 값진 시간이었습니다. 특히 교수님은 조금도 일방적이거나 강압적이지 않고 우리 모두의 마음을 열고 나누고 배우도록 안전한 분위기를 만들어주심으로써 어떻게 모임을 이끄는것인지 본을 보여주셨습니다

내가 제일 먼저 접한 “내면세계의 질서와 영적성장” 이란 책을 통해 나의 바쁜 일정에 따라 살아가던 삶을 잠시 접어두고 나의 내면을 자세히 들여다보며 모든일과 나의 감정과 영적 위치를 점검 내지 재조명하는 시간을 갖게되면서 내가 힘들어 하고 있던 문제들보다 내 안의 문제를 다루는 것이 우선이 되어야겠다는 생각을 하게 되었습니다. 그리고 그 작업은 한 순간에 이루어지는 것이 아니라 꾸준한 훈련과 의도성에 기초한 삶에서 가능하다고 믿게 되었습니다. 또한 래리 크랩의 “지상에서 가장 안전한 곳”이란 책을 통해 지난 20 여년간 찬양대 사역을 하며 남편과 함께 고민해 왔던 “주님이 원하시는 진정한 공동체를 이루는것이 과연 교회라는 조직안에서 가능한 것인가”라는 의문에 대해 해결을 보게 되었습니다. 우선 우리와 똑같은 문제로 그렇게 심각하게 고민하고 연구한 사람이 있다는 사실만으로도 위로가 됐고 정말 중요한 것은 교회가 그렇게 완벽한 완전한 공동체를 이룰수 있는 지 없는지가 아니라 비록 끊임없이 실패하고 상처받더라도 포기치 않고 그러한 공동체를 만들어 가도록 우리는 주님께 우리자신을 내어드려야 한다는 것이라는 것이었습니다. 상처받을까 두려워 우리가 우리 스스로를 보호하려는 노력보다는 상처를 받게되어도 그 고통을 안고 주님께 나아가 주님으로부터 오는 위로와 치유를 경험하고 그를 통해 우리의 내면이 더욱 성숙해지는것이 주님이 원하시는 것이라는 것입니다. 이러한 깨달음은 우리 부부에게 엄청난 자유를 가져다 주었고 상처받는 것을 덜 두려워하게 되었습니다.

어느시점부터 우리는 가정사역에 관한 책을 좀더 집중적으로 읽게 되었습니다. 그중 “관계 DNA” 라는 책은 부부 뿐 아니라 그 누구와의 관계속에서도 올바른 대화와 그들의 말이 아닌 감정을 읽는 깊이 있는 소통을 하는 방법을 알게 해주었습니다. 이제는 “절대 저사람하고는 불가능하다”는 말은 할수 없게 되었습니다. 왜냐하면 내 쪽에서 반쪽의 힘을 행사함으로 변화를 추구할 수 있기 때문입니다.

무엇보다도 좋았던 것은 그간 틈틈히 가졌던 Grief share Seminar 나 Prepare/Enrich Program, 그리고 Marriage 911 등을 통해 좀 더 전문적인 지식을 습득할 뿐 아니라 나름 license 를 취득하여 나의 사역지에서 실질적인 도움을 줄수 있게 되었다는 것입니다.

이 모든 과정 가운데 때로는 너무 많이 알게 됨으로 오는 고민과 어려움도 있었습니다. 그 전에는 그냥 넘어갈수 있었던 부분들도 내자신을 깊이 살피고 생각하다 보니 나의 약점과 부족함을 많이 보게되어 “내가 그렇게 형편없는 엄마, 또는 사람”이었나 하는 위축된 감정이 나를 찾아왔었고

자신감을 약간 잃어가는 듯 한 적도 있었습니다. 과연 겸손함과 낮은 자존감의 차이는 어떠한 것일까 스스로 질문해 보았습니다. 여기서나는 주님이 함께 하시므로 모든것을 할 수 있다는 것이 참된 겸손함과 높은 자존감을 지닌것이라 결론내렸습니다. 나는 형편없는 엄마이지만 주님이 내안에 계시고 그 분이 나에게 지혜와 인내와 사랑을 주시기 때문에 나는 할 수있다는 것을 말합니다. 나의 약점과 부족함에도 불구하고 나를 변화시키시고 성숙시키시는 주님의 손길에 나를 맡김으로서 온전히 기쁘고 행복하게 살 수있음을 깨달았습니다. 우리아이들의 자아상 형성에 가족의 영향력이 가장 크다는 것을 배우고 지금부터라도 그들이 좀더 나은 자아상을 가질수 있도록 “너희는 참 꿩잡은 사람들”이라는 message 를 날마다 전달하는데 힘을 쏟고 싶습니다. 우리아이들의 문제는 사실상 나의 그들을 대하는 태도와 마음의 문제였던 것임을 깨닫고 나를 있는 모습 그대로 받아주시고 기다리시고 사랑해주신 주님의 사랑으로 아이들과 남편을 사랑하는 주님을 닮아가는 인생의 여정길을 끝까지 가렵니다. 그길이 외롭고 힘들어도 함께 하는 우리 주안의 동지들이 있기에 행복합니다.

## B. 앞으로의 사역계획 및 비전

나의 주요사역은 음악이지만 모든 사역은 사람을 상대로 하는것이니 만큼 여러관계 속에서 고통하고 있는 이들을 볼때 구체적으로 도울수 있는 방법을 마련하고자 합니다. 교회안에서 사모다락방을 통하여 이와같은 독서 기도모임을 가지기 시작하였고 이는 남편 목사님들의 바쁜 사역으로 인해 자칫 은혜의 사각지대에 거하기 쉬운 사모님들의 영적 , 정서적 성장을 도모하고자 한 것입니다. 찬양대 안에서는 앞으로 결혼할 커플들에게는 Prepare/Enrich Program 을 소개하여 서로에 대해 올바른 진단과 문제예방을 하여 보다 실질적인 도움을 주도록하려고 하며, 현재 부부간의 갈등으로 고통을 겪고 있는 분 들에게는 Marriage 911 Program 에 join 하여 Group Counselling 과 훈련을 통한 회복을 돕도록 하고 싶습니다. 그리고 그무엇보다도 주님께서 나에게 주신 가장 큰 축복인 가정 안에서 그간 내가 배우고 깨달은 은혜들을 나누고 실천해 감으로써 3 년간의 이 과정의 가장 큰 수혜자가 나의 남편과 아이들이 되었으면 하는 바램을 가져봅니다.

## III. 모임을 마치며 (민 OO)

### A. 3 년간 받은 은혜

처음 독서모임을 시작하면서 과연 3 년을 지속할 수 있을까 반신반의했는데, 어느새 졸업을 하게 되니 약속을 지킨 저 자신에게도 뿌듯함이 있지만, 무엇보다 이 모임을 이끌어 가시느라 애쓰신 씨니 송교수님과 금정진 사모님, 그리고 함께 한 사모님들이 정말 소중한 분들임을 다시 한번 깨닫게 됩니다. 사실, 크리스찬이 되고 나서 기독교상담학에 관심이 있어 공부하고 싶은 마음이 있었던 저는 상담학을 하기 전에 먼저 신학을 해야겠다는 생각에 M.

Div.를 하게 되었지만, 결혼과 동시에 시작된 사역의 현장에 매진하다보니 상담학을 따로 공부할 기회를 놓치고 말았습니다. 그러나 마음 한 구석에 여전히 그것에 대한 갈증이 있었는데, 그것은 결혼생활을 통해 그리고 사역의 현장에서 사람들을 만날수록, 또한 저 자신의 내면을 들여다볼수록 깊어지는 것이었습니다. 그러다가 3년 전 탈봇 신학교의 Norman Wright 박사님, 서니 송교수님, 금정진 사모님을 만남으로 드보라독서모임에 동참하게 되었고 조금씩 그 목마름을 해결할 수 있었습니다. 처음 독서모임을 하던 날은 예수님 처음 만난 날처럼 참으로 가슴이 설레고 흥분되는 시간이었습니다. 그리고 독서량이 쌓여가고 책속의 저자들을 만나가면서 자부심도 느끼고 지적 만족이 저를 drive 하기도 했지만, 차츰 잃어버렸던, 아니 저만치 멀어 두었던 저 자신의 내면을 들여다보게도 되었고 부딪히는 많은 사람들과의 관계에 대해 다시금 돌아볼 수 있었습니다.

3년간의 독서를 통해 돌아보니 저 자신이 역기능가정에서 자랐을 뿐만 아니라 남편역시 건강한 가정에서 자라난 것이 아니기에 그 두 사람 속에서 태어난 우리의 아이들 역시 상처를 받을 수 밖에 없었다는 사실을 인정하게도 되었습니다. 그리고 그 사실을 진정으로 깨닫게 되니, 아이들과 진솔한 대화를 나눌 수 있게 되었고 경청할 수 있었으며, 아이들의 상처에 대해 진심으로 아파하며 보듬고 때로는 사과할 수 있는 기회도 가질 수 있었습니다. 타주에서 공부하다가 가끔 방학 때 집에 오는 아이들과 그래도 정말 진지한 대화, 가슴 속의 이야기기를 하며 그들과 함께 울 수 있었던 것도 이 과정 중에 있었습니다. 그러면서, 얼마나 많은 사람들이 이런 현실 속에서 무지와 방임의 죄아래 아파하고 신음하는가도 생각하게 되었습니다. 사실, 아담의 범죄 이래 모든 사람들이 죄의 영향력 아래 간혀 있고 하나님과의 깨어진 관계에서 시작된 인생이기에 수많은 관계의 단절과 거기서 파생되는 상처와 갈등은 너무도 당연한 결과일 수 밖에 없습니다. 문제는 그 사실을 제대로 인식하는 것과 더 나은 관계발전을 위한 몸부림인데 영적인 성장에 비례하여 인격의 발달은 많이 뒤쳐져 있다는 깨달음도 갖게 되었습니다. 저 자신 결혼 전에는 깊이 인식하지 못했던 인간관계의 갈등이라는 것을 결혼생활과 목회현장 속에서 처절하게 발견하며 그것이 결코 비껴갈 수 없는 현실이기에 직면하여 해결해야 하는 새로운 영적 도전의 장이라고도 느끼곤 합니다.

예수님을 영접한 이후에 사죄의 은총과 영생의 기쁨으로 충만한 생활을 할 수 있었고, 사는 것이 너무도 기쁘고 신나서 마침내 그 열정을 그리스도께 헌신하게 되었지만, 그러나, 결혼생활과 사역의 연수가 쌓여가면서 발견한 것은 하나님을 알아가는 것이 즐겁고, 하나님을 사랑하면서도 갈등이나 위기, 감정문제 앞에서는 나 자신뿐만 아니라 많은 사람들이 너무도 쉽게 무너진다는 사실이며, 그것은 사역자들이라고 해서 비껴가는 문제는 아니라는 사실입니다. 아니, 하나님을 전하기 위해 인간을 깊이 이해하는 것이 너무도 중요하건만 대부분 이 영역은 소홀히 다루고 있다는 깨달음이 있었습니다.

그러다보니, 말씀공부와 기도 등의 영성훈련을 통해 영적 성장을 경험하는 것 같다가도(아니 분명히 성장했겠지만) 삶에서 부딪히는 인간관계의 문제 혹은 정서적인 문제들 앞에서는 여지없이 무너지는 현실을 경험하면서 낙망하곤 하는 것이 현실임을 깨닫게 됩니다. 또한 그것이 바로 나 자신의 문제라는 사실에 속상하고 부끄러운 것도 사실입니다. 그러나 독서모임을 통해 가장 먼저 은혜받은 것은 수많은 사람들이 이런 문제로 아파했다는 것과, 저자들도 비슷한 문제로 고민하고 갈등했기에 책을 쓰기에 까지 이르렀다는 사실에 위로받기도 했습니다.

그러나 고백하건대 책들을 읽어가며 처음에는 갈등이 커 갔던 것도 사실입니다. 문제에 대해서 어설픈게 진단하고 분석하니 사실 더 절망스럽기만 했습니다. 무언가 더 알아가는 것이 부담이 되기도 하고 그냥 모른 척 살아버리는 것이 더 안전하지 않을까 하는 유혹도 있었습니다. 뿐만 아니라 문제들, 갈등들은 과연 해결할 수는 있는 것들인가 그리고 언제쯤 자유로울 수 있을 것인가 등등 의문이 들기도 했습니다. 그러나 무엇보다도 너무 늦게 깨달은 것이 아닌가 하는 생각에 안타깝기도 했습니다. 그러나, 3년의 시간은 정말 필요한 시간들이었습니다. 아니 변화에는 반드시 시간이 필요했습니다. 콩나물에 물주면 물이 다 빠져나가 언제 자랄까 싶지만 시간과 함께 콩나물이 자라듯이 3년이 지난 지금은 훨씬 더 풍요로워진 내면을 느낍니다.

저는 특히 <정서적으로 건강한 교회>를 통해서 사람들이 지적 성장, 신체의 건강, 영적 성장 등에 비해 정서적인 부분에는 얼마나 투자하기를 소홀히 하는가를 알았고, <상처입은 치유자>를 전에도 읽었지만 이번에 다시 울면서 읽었으며, <관계 DNA>, <향기나는 인격만들기>, <그리스도인과 나누고 싶은 이야기> 등에 많은 은혜를 받았습니다.

여전히 결혼생활에, 목회현장에, 그리고 사람들과 관계 속에 실망과 상처, 아픔도 있고 배반의 칼날조차 견뎌야 할 때도 있지만 그래도 감사한 것은 드보라모임을 통해 정말 중요한 한가지 목표를 재확인하고 그것에 집중할 수 있게 된 것입니다. 그 진정한 목표는 사역의 양도, 결과도 아니며 다른 아닌 예수 그리스도의 형상을 닮아가는 것이며 다른 사람들 속에 있는 그리스도의 형상을 발견하고자 애쓰는 노력이라는 사실입니다. 내면이 자란다는 것은 좀 더 여유있게 목표를 향해 다가가는 넉넉한 인격일 것입니다. 시간이 지나면서 그 깨달음에 조금씩 마음의 평안을 느끼게 됩니다. 아직도 가야할 길이 멀지만 그러나 그 길을 함께 가는 동역자들이 있기에 또한 외롭지 않습니다. 사람들 속에 있는 상처를 들여다 볼 수 있는 힘, 그들의 말과 신음조차 진심으로 경청할 수 있는 여유, 그리고 진정으로 위로할 수 있는 일이 피곤한 것이 아니라 기쁨으로 여겨지는 것, 이것이 삶과 사역의 중요한 본질이요, 예수님을 따르는 제자의 모습이라는 발견이 감사합니다. 이 일을 위해 실제로 3년간 예수님이 제자들을 가르치듯이 동행하시며 지켜봐 주시고 항상 격려와



따뜻한 경청을 해주신 우리의 스승님, 씨니 송 교수님이 말로가 아니라 행동으로 보여주셨다는 것이 또한 큰 배움이었습니다.

## **B. 앞으로의 사역계획 및 비전**

그동안 교회 내의 여러 사역들에 떠밀려 가느라 바빴지만, 교회내의 독서모임을 개설하고 싶습니다. 무엇보다도 그것은 저 자신을 위한 투자라고 믿습니다. 또한 무엇이 문제인지도 모르고 또 그 문제 속에서 어떻게 빠져나와 자유로울 수 있는지 아직도 방황하는 누군가에게 작은 빛이 되어야겠다는 생각입니다. 이런 비전을 발견하게 된 것도 감사한데 덤으로 함께 삶을 나눌 수 있었던 사모님들이 있어서 참으로 감사한 시간이었습니다. 서로 부끄러움 없이 드러내 놓고 눈물 흘릴 수 있었던 것은 정말 아름다운 추억이었습니다. 그리고 그 경험들이 우리 모두의 사역의 현장에서 열매로 나타나기를 기도합니다

## **IV. Deborah 2012 모임을 마치며(손 00)**

### **A. 3년간 받은 은혜**

이 모임을 시작할 때를 생각해보니 어떻게 시작하게 되었는지도 모르고 가야할 길도 모른채 기차에 올라탔습니다. 뒤돌아보니 하나님의 귀한 섭리와 은혜였음을 고백합니다. 어린 아이같은 저를 조금 더 자라게 하시려는 그분의 놀라운 계획속에 저는 자라고 있습니다. 지금도 우리 드보라모임을 통해 좋은 사람들과 함께 짧은 여행을 다녀온 것 같습니다. 여행이 끝나고 다시 현실로 돌아가야 하는데 이제는 두려운 현실이 아니라 살 만한 세상으로 받을 내디딤니다. 어디서부터 온 자신감일까요?

지난 여름 한국에 있는 가족들을 방문하고 왔습니다. 얼마나 반갑고 좋든지요. 가족들이 주는 위로는 말로 할 수 없었습니다. 그들이 있음이 얼마나 좋은지....

(한국에서 가족이벤트를 만들었습니다 - 시어머님, 형님, 나 이렇게 새롭게 웨딩 드레스를 차려입고 웨딩촬영을 했습니다. 처음엔 좀 어색하고 청년의 상큼한 멋은 아니었지만차려입은 모습들은 삶의 경륜을 헤아려 볼 수있는 아름다움이었습니다. 사실 저희 시어머니는 웨딩 드레스를 한번도 입어 보지 못하셨거든요. 분장과 함께 곱게 차려입은 우리들은 주님을 맞을 새신부, 남편과 새로운 삶을 다시 시작해 볼 수 있는 새신부가 되기에 충분했습니다.) 가족들을 뒤로 하고 이곳에 도착하고 보니 또 다른 커다란 가족들이 있었음을 새삼 느끼게 되었습니다. 그래서 다시 현실로 돌아오게 되었습니다.

가끔 꿈 속에서 살고 싶다는 소망이 있었는데, 이제는 현실에서 살립니다.

더 이상 도망가지 않고 이 자리에 있겠습니다.

책목록을 정리해보니 많은 책을 읽지는 못했지만 한 권 한 권 귀한 메시지가 있었습니다.

분노에 대해 알고 보니 쉽게 분을 내지 않게 되었고,

조급함으로 인해 성숙을 이뤄가지 못했는데 시간이 주는 깊은 의미도 깨닫게 되었고

무엇보다도 나의 부족함을 깨닫고 나눌 수 있게 되었다는 것은 굉장한 소득이었습니다.

그래서 이제는 크게 두렵지 않습니다. 아직도 자라야 할 내 모습을 숨기지 않아도 되니까요!

## **B. 앞으로의 사역계획, 비전**

드보라모임 중에도 소그룹사역을 계속해왔는데 이제는 다음 단계를 생각하게 됩니다.

QT 모임, 부모모임, 부모교육, 여성사역 등 모임의 주제와 대상들이 다양했지만 우리 모두가 가야 할 길이 보이는 것 같습니다. 그리고 그 길을 함께 가야한다는 것도 알고 있습니다.

이번 학기까지 교회의 소그룹사역은 QT 모임으로 계속 이어질 것 같고, 함께 읽을 책이 준비가 되는데로 독서모임을 한 그룹정도 시작할 예정입니다. 이번 모임은 2년 커리큘럼으로 진행되고 참가 인원은 7-10 정도로 예상하고 있습니다. 젊은 여성을 상대로 모임을 시작하고, 그 모임의 피드백을 통해 5-60 대도 시도해 보고 싶습니다.

모임을 마친 후에도 서로간의 교제가 이루어지길 소망하고 교수님과 금사모님의 끊임없는 따뜻한 사랑과 격려에 너무 감사를 드립니다. 아름다운 멘토임을 자랑스럽게 생각합니다. 지속적인 관심과 사역나눔들이 있기를 원합니다. 고맙습니다.

## **V. 모임을 마치며 (엄 00)**

### **A. 3년간 받은 은혜**

30대에서 40대로 넘어가는 고개에서 만나게 된 독서모임은 앞으로 펼쳐질 파도를 대비하기 위한 비상구호 장비와도 같았다.

지난 3년동안 나는 거의 죽음에 까지 이르게 만드는 일을 2번이나 겪게 되었다. 이 죽음은 육체의 고통에 의한 것이 아닌 완전한 내 자아의 죽음이었다. “나는 날마다 죽는다”라는 바울의 고백에 담긴 의미를 날마다 조금씩 배워가는 과정 중에 있다. 그 여정 가운데 있기에 독서를 통한 자가치유는 사모의 길을 걷는 내게는 안정맞춤인 시스템이란 생각이 든다. 그리고 비밀을 보장해줄 수 있는 길동무인 다른 사모님들이 있기에 이길을 걷고 있는 것 같다.

영성있는 작가들의 관점들은 나를 객관적으로 볼 수 있도록 도왔다. 그리고 그것을 통해 깨닫고 치유받게 된 내용을 들고와서 함께 부끄럼없이 끄집어내는 과정을 통해 또 나를 볼 수 있었다. 완전하지는 않지만 다른 믿음의 선배들처럼 나에게 주어진 길을 잘 걸고 싶다. 내가 실 수해서 배울 수 있었을 일들을 책을 통해 배우며 또 다른 이들을 돕는 자리에 있고 싶다.

## B. 앞으로의 사역계획

내게 주어진 여정을 소풍가는 기분으로 가기 위해서 이 모임이 계속 지속되기를 원한다. 이제는 책장속에 있던 글들의 튀어나와서 내 삶을 통해 글을 써내려가며 또 다른 성장을 위한 스텝을 옮기고자 한다.

## VI. 모임을 마치며 (이 00)

### A. 지난 3년간 내 안에서 일어난 변화

처음 가장 어린 막내로 데보라 사모모임에 들어오게된 나는 많이 낯설기도 어땀거리지기도 했다. 주님이 인도해 주신 곳 인지 아님 나의 욕심과 목마름으로 나와는 다른 옷을 걸치는 것은 아닌가 생각하기도 했었다. 데보라모임 조인을 위한 인터뷰를 하기로 결정하기 까지 내안에 많은 망설임과 두려움이 있었던 것을 지금도 기억한다. 하지만 주님은 기도하며 그분의 음성을 찾을때 내게 용기를 주셨으며 한 걸음 한 걸음 인도해 주셨다. 지금은 내 안에 너무나 많은 변화를 주님은 이 데보라 모임을 통해 이뤄 주셨음을 깨닫으며 다시 한번 먼저 하나님께 그리고 교수님과 여러 사모님들께 감사를 드린다.

선교단체를 통해서 믿음생활을 시작하고 그 후 쪽 지난 15년의 시간을 믿음의 뿌리를 한 곳에서만 내리고 자라온 나는 착하게는 충성된 사람이었고 달리 보면 두려운 우물안 개구리였다. 데보라 사모모임을 참여해 보자 않겠냐는 질문에 내 안에 많은 생각과 두려움을 발견하였고 그리고 수 많은 편견들과 자유하지 못한 내 모습을 발견했다. 바쁘게 그리고 누구보다도 열심히 뛰었던 열정과 노력뒤에 나도 모르고 있었던 나의 모습을 발견 하기 시작한 것이다. 숨어있었던 그리고 알지 못했던 또 다른 나를 찾아가는 여정의 시작을 데보라와 책들을 통해서 하게되었다.

데보라 사모모임의 전 나는 바쁜 사역의 일정과 반복적인 스케줄에 피곤했지만 그럴수록 나는 더욱 주님께 충성하기 위해, 사람들에게 착하고 영성있는 사람으로 인정받기위해, 그리고 나의 행복을 지키기위해 열심히 노력하는 사람이었다. 주님을 믿으며 주님을 잠잠히 바라보는 것 나의 내면을 먼저 드러다 보는 것은 아주 미숙했고 생소하며 감정을 주님앞에 솔직히 내려 놓는 것이 이론적으로는 이해하고 알고 있었던 것이었으나 어떻게 해야하는지는 알 수없었다. 나를 인정하고 받아주는 것 조차 힘들었던것 같다. 데보라에서 읽는 책들을 통해 성령님은 나의 내면의 눈을 뜰수있게 해주셨고

과거 상처로 인한 나를 싸고 있었던 수많은 거짓모습들 두려움들을 조금씩 보게 하셨다. 그리고 나를 또한 많이 받아드리고 이해할수 있는 시간들을 갖게 되었다. 그러나 이것은 갑자기 한번에 이뤄진것이 아닌 나도 모르는 사이에 물이 증이에 스며들듯 자연스럽게 조용히 천천히 이루어 졌다. 그러나 적셔진 나는 마구 흔들려지기 시작했다. 초기에 읽은 오스기니스의 “소명”은 어렵고 힘들었었다. 많은 책들과 새로운 깨달음에 나는 어찌할바를 몰랐다. 어떻게 받아드려야 할것 인가 많이 고민하고 씨름할수밖에 없었다. 내 안에 전쟁이 일어났던 것이다. 주님안에 나의 부르심과 충성은 무엇인가? 남편이 또한 함께 몸담고 있던 선교단체를 떠나는 여러 생각과 고민으로 어려워하며 하는 시기를 함께 겪으며 나 또한 주님께서 내가 신앙의 우상에 사로잡혀있는 것을 보았다. 너무나 인정하기 힘든 사실이었다. 또한 어머니가 돌아가시고 계속 나를 돌봐주시며 영향력을 주신 나의 영적리더 부모님같은 멘토와의 관계도 어지럽기만 했다. 주님은 이 모든일들을 격게 하시며 나의 두려움에 싸여 어린아이만 같던 신앙에서 주님을 신뢰하고 경외하는 신앙으로 바꾸시고 계심을 느꼈다. 신앙전통과 관계의 습관적인 테두리안에서 나는 많은 것을 다시 물어야 했고 다시 정의 해야했다. 나중에 깨달았지만 나는 내 신앙관(신학)을 만드는 것도 죄 처럼 느껴질 정도로 우매하며 삶이 건강하지 못했던 것이다. 처음엔 주위 사람들을 원망하기도 했었다. 그러나 그것은 주님이 나와 함께 인도해주시는 은혜를 망쳐버리는 실수를 저지르게 하기에, 또한 그것은 내 몫이 아니기에 내려놓았다. 깨닫고 보니 너무나 감사한것이 많았다. 지금 이 일들을 일일이 기록할 수는 없지만 하나님은 우리를 다 아시기에 모든 환경과 일들을 통해 함께 가르치시고 최선으로 일하고 계셨음을 깨닫고 감사하게 된다.

모임에서 좋은 책들을 통해 성령님은 조용히 내가 나를 드러다 볼수 있는 기회를 주시고 깨닫게 하시며 모임에서 나누는 이야기들과 특별 세미나등은 때마다 내게 꼭 필요한 기준을 제시해 주었다. 그리고 주님은 나를 빚어 가고 계시는 손길을 느낄수 있었다. 데보라를 통해 공부에대한 도전을 주셨고 남편과 함께 탈봇에서 공부할수 있는 길도 열리게 되었다. Sunny Song 교수님이 상담을 모든 사모님들에게 받으라고 권유하셔서 실천했을 때는 더 큰 은혜로 보답해 주셨다.

지난 1년의 Spiritual Direction 을 통해서 믿음으로 내가 감당해야만 한다고 생각 했었던 내면의 상처들이 드러났고 깨닫게 해주셨으며 잠잠히 들어주시는 너무나 좋으신 사랑의 주님을 만나게 되었다. 이제 드보라모임의 마지막을 몇일 앞두고 너무나 아쉬운 마음이 내안에 가득하다 그러나 아쉬하고 두려워하지만은 않는다. 이렇게 여기까지 놀랍게 인도해주신 주님은 계속 함께 하시며 인도하심을 확신하니 마음에 평강이 가득하고 감사할뿐이다. 하나님께 모든 영광을 올리며 늘 모두 수고해주신 교수님과 금사모님께 특별한 감사를 다시 드린다. 진실한 마음을 담아 여기에 모두 적지는

못했으나 이렇게 변화과 깨달음을 시작게 할수있게하신 터전을 만들어 주시고 인도해주심을 모델이 되어주심을 감사할뿐이다.

## B. 앞으로의 비전과 사역 계획

탈북신학교를 다니도록 허락하셨으니 열심히 배우고 준비되고 싶다. 그리고 감사하게도 늘 학생사역만 했었는데 5가정을 맡은 목자가 되어 한달에 한번씩 모임을 하게 되었다. 데보라에서 배운것들을 삶에서 적용하라고 주님이 주신 기회인것 같은 마음이 들어 부담을 많이 뒀지만 도전하게 된다. 사랑의 공동체 진실한 마음을 나누고 예수님을 닮아갈수 있는 공동체로 자라가길 기도한다. 감사한것은 목장식구중 알콜로 힘들어하시는 집사님이 조금씩 마음에 빛을 찾아 가시는 것을 느끼게 되고, 남편의 사별후 재혼을 몇달전에 하신 집사님 가정도 함께 있고 여러 가지 모습으로 서있지만 예수님의 진실한 사랑안에 녹아져 갈것을 꿈꾼다.

그리고 서니교수님이 말했던 Relational specialist 의 단어가 맘에 남는다. 관계속에 아픔과 어려움이 가득하다. 흐르신 주님의 피로 부활하신 주님의 능력으로 성령의 사랑으로 주님께서 고쳐가시는 건강한 관계를 세우는데 쓰임받고 싶다. 이사야 61 일장의 나의 주님의 부르심은 더욱 어떤 모습인지 꿈꿔본다.

“주 여호와와의 영이 내게 내리셨으니 이는 여호와께서 내게 기름을 부으사 1)가난한 자에게 아름다운 소식을 전하게 하려 하심이라 나를 보내사 마음이 상한 자를 고치며 포로된 자에게 자유를, 갇힌 자에게 놓임을 선포하며 여호와와의 은혜의 해와 우리 하나님께의 보복의 날을 선포하여 모든 슬픈 자를 위로하되 무릇 시온에서 슬퍼하는 자에게 화관을 주어 그 재를 대신하며 기쁨의 기름으로 그 슬픔을 대신하며 찬송의 옷으로 그 근심을 대신하시고 그들이 의의 나무 곧 여호와께서 심으신 그 영광을 나타낼 자라 일컬음을 받게 하려 하심이라.”

이사야 61 장 1 절~3 절

## VII. 모임을 마치며 (금 00)

### A. 모임을 시작하게 된 동기

사모들의 3대 질병은 우울증, 심장병, 정신병이라고 한다.

사모들의 역할에대해 분명한 지침도 없고, 다양한 성도들의 요구를 채우느라 사모들의 삶은 많은 스트레스 속에 피곤하다. 또한 자신의 정체성을 확립할수 있는 배움과 나눔의 기회를 찾고 있던 중에 사모모임. 2009년 처음 만들어 졌고. 특성상 closed group 형태로 3년동안 지속되었다

## B. 모임 과정

1. 개인인터뷰 : 우선 대상은 중대형교회의 사모들을 중심으로 구성하였고, 중년의 사모들을 모임에 초대하게 되었다. 참석자들은 리더인 써니송교수와 개인 인터뷰를 통해 개인의 필요 측정 및 개인상담 그리고 모임 성격에 적합한지 여부를 가리게 되었다.

2. 개인의 비밀보장을 중요하게 생각하였고 비밀을 누설할 경우는 모임을 계속할 수 없다고 언지를 드렸다. 그러던 중 모임을 시작한 후 1달 안에 우리 안에서 비밀보장을 약속했던 이야기가 참석자 A 사모가 무심코 남편 목사에게 이야기 한 것을 한국의 같은 교단의 B 목사에게 전달되었고, 서로의 이야기들을 알게 되었다 그래서 비밀보장을 어긴 것에 대한 책임으로 A 사모는 모임에 참석치 못하도록 권고했다.

### 3. program -

- QT 나눔
- 독서 나눔: 정서적으로 건강한 영성과 가정 및 대인관계에 관한 독서를하고 함께 나누는 훈련을 통해 자기성찰과 회복의 시간을 가졌다.
- 1박 2일 Retreat: (life issue 다룸) 통해 더욱 강한 결속을 갖게 되었다.
- Talbot 가정사역 세미나 참석: loss & grief  
이혼/사별가정회복모임소개, 외도, 부부 로맨스 회복하기등,
- 부부식사모임(왕성), 성탄모임(써니 송교수님 식사모임- 중간평가)  
\*
- Skill training: Prepare -Enrich Workshop (커플관계 진단 자격증과정)  
M911 workshop - 위기가정회복모임
- 수료식

### 4. 모임의 진행

한달에 한번 오전 11시 30분 부터 2시 30분 정도까지 가졌다. 먼저 도착하여 간식을 나누었고 한명씩 돌아가며 QT 와 말씀을 전하였다. (약 15분 내외)  
읽어온 책을 서로 나누었고 써니 송교수의 간단한 메시지도 듣게 되었다

## C. 결과

1. 드보라 모임을 통해 사모들은 자기 성찰의 기회를 갖게 되었다.
2. 정서적으로 건강하게 되었고.... 자신과 배우자 다른 사람들을 바르게 볼 수있는 눈을 갖게 되었다.

3. 부부관계가 더욱 성숙한 관계를 갖게 되었고 자아 정체감이 확립됨에 따라 사모의 역할에 대한 바른 이해와 힘을 얻게 되었다.
4. 독서치료(bibiotherapy) & 독서지도를 통해 정서적 건강과 영성등에 대해 배우게 되었다.
5. 교회안에서 사모의 지도적 역할들을 주도적으로 할 수 있도록 준비되는 과정이었다.

Pilot Group 은 생각했던 것 보다 더 풍성하고 사모님들과 가까워진 느낌이다. 모임 성공의 요인 을 들라면 비밀보장(안전함), mental health 에 관련된 독서나눔, 다양한 가정에 대한 전문적 지식및 서로를 돌아보는 성숙한 마음과 , 남편들의 적극적인 지지라고 본다. 무엇보다도 믿음과 삶의 선배이고 스승이신 씨니 송교수님의 진솔하고 깊은 배려 그리고 사랑으로 배려된 전문 지식으로 한사람 한사람의 부족했던 부분들을 깨닫게 도와주시고 변화될 수 있도록 이끌어 주신것이다. (멘토의 역할)

개인적으로는 처음 시도해 본 모임이라 회원 사모님들을 더 적극적으로 섬기지 못한 것이 죄송한 마음이다. 그리고 무엇보다도 사모님들의 진솔한 모임 통해 함께 웃고 울고... 마치 마음에 맞는 좋은 친구들을 많이 만나 부자가 된것 같아 감사하고 기쁘다. 우리 모두는 어디에도 내 놓을 수 없었던 부끄럽고 수치스러웠던 어둠의 옷들을 하나 하나 스스로 벗어 낸것 같다. 드보라 모임의 시작을 잘했다는 생각이 든다.

#### D. 앞으로의 비전

사모들을 위한 모임 뿐만 아니라 여성과 남성 리더쉽을 위한 모임에 응용해 볼 수 있겠다고 생각한다. 특히 신혼 아내 또는 중년의 위기를 겪고 있는 여성들을 위한 모임과 함께 영적 정서적 필요를 공급받을 수있는 다양한 모임을 진행 할 수 있으리라 생각한다.

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