LIBERTY BAPTIST THEOLOGICAL SEMINARY

A STRATEGY FOR THE BALANCED DISCIPLESHIP THAT INTEGRATES EMOTIONAL HEALTH AND SPIRITUAL MATURITY WITHIN THE KOREAN PRESBYTERIAN CHURCH

A Thesis Project Submitted to Liberty Baptist Theological Seminary in partial fulfillment of the requirements for the degree

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ABSTRACT

A STRATEGY FOR BALANCED DISCIPLESHIP THAT INTEGRATES
EMOTIONAL HEALTH AND SPIRITUAL MATURITY WITHIN THE KOREAN
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Kwang Shik Seo

Liberty Baptist Theological Seminary, 2009

Mentor: Dr. Charlie Davidson

The purpose of this project is to understand the biblical basis for a balanced
discipleship that integrates emotional health and spiritual maturity within the Korean
Presbyterian Church. This project reviews historical research and provides an analysis of
the emotional issues in the Korean Presbyterian Church. Based on the survey, this project
defines current reality and offers a vision for the Korean Presbyterian Church. Through
the evaluation of biblical models and churches, this project suggests effective principles
for developing a balanced discipleship that incorporates both emotional health and
spiritual maturity.

Abstract length 99.
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First of all, I would like to give thanks and glory to our Lord for the opportunity to do this research. The balanced discipleship that integrates emotional health and spiritual maturity is never a process that one undertakes alone. The work of this project has involved many hours spent with good people.

My thanks go to Dr. Ron Hawkins and Dr. Charlie Davidson of Liberty University Baptist Theological Seminary. Their devotion has been a real inspiration and encouragement in my life and ministry. Their instruction in the classroom and counsel as the project took shape has been deeply appreciated.

This project was made possible by the diligent effort and support of my wife, Wha. She has been a tremendous support in the writing of this project. The researcher’s children, Sun, Jin, and Joseph, have endured the completion of this study.

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CHAPTER I

INTRODUCTION

Personal Story Concerning the Topic

Like many Korean Christian leaders, the author thought emotional issues were limited to other people. However, after something happened to him, his mind was changed. A few years ago, the author’s family was involved in a terrible car accident. When his car was struck by another car, his two month old baby flew through the rear window. When the baby hit the trees, his scalp was peeled back because of the force of the blow. There was great shock at that scene. It looked like the infant would die in a matter of minutes. Nevertheless, the child did not die. To the astonishment of the hospital staff, the baby made a complete recovery and regained his full strength. Today, the baby suffers no effects from the accident.

Even though the family recovered from the accident, the author had been through hard times before and was intimately acquainted with sorrow and grief. The memory of the accident was overwhelming. Following the accident, there was a period of despondency and sleeplessness. Depression and anger erupted. It was difficult to handle the anger, sadness, and hurt. The author even felt guilt and shame. Eventually, the author developed the thought that he had been rejected by God. The author started to whine, complain, distance himself, blame, and use sarcasm like a little child. He expected to be taken care of and often treated people as objects to meet his needs. Although the author
received much advice from schools and churches, he could not overcome his emotions. His church members were aware of the situation for a long time, but they could not help him.

During this time, one question continually came to his mind: “Where have these problems come from?” Through the Doctor of Ministry Program at Liberty Baptist Theological Seminary, he began discovering that the problems came from the past and not just the car accident. So at the same time that the author was digging down into his past to identify the issues that had been affecting him, the author was also researching the scriptures to identify how the Bible spoke to those same issues.

During study at the seminary, he discovered some guidance and encouragement in a basic teaching of Jesus. Christ told His disciples, “Then you will know the truth, and the truth will set you free” (John 8:32). Christ was referring not only to an intellectual assent to the truth but also to the everyday application of truth within the most basic issues of life. In the process of the author’s own struggle, he came to understand his internal issues and learned how to deal with them and be set free.

Hospitalization was required, and the author feared it was the beginning of the end of his life. But, as it turned out, this bottom was the starting point of his uphill climb to emotional health. That dark and confusing time was the first step in a transition to a far better understanding of the past and his identity as a unique member of the Body of Christ. He came to the realization that God did not want to have a superficial relationship but a super relationship. David wrote, “Surely you desire truth in the inner parts; you teach me wisdom in the inmost place” (Psalm 51:6). The author realized that God wanted

1 Unless otherwise noticed, all Scripture quotations are from the New International Version (Colorado Springs: International Bible Society, 1999).
to guide, direct, and heal not only his spiritual part but also his emotional, intellectual, and social dimensions. The Bible says, “Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting” (Psalm 139:23-24).

The knowledge developed that the Lord desires truth and honesty at the deepest levels and wants His children to experience love, forgiveness, and power in all areas of their lives. He understood that experiencing God’s love does not mean that all thoughts, emotions, and behaviors will be pleasant and pure. It does mean that a Christian can be real, and be feeling pain and joy, love and anger, confidence and confusion at the same time.

The author had a realization that God does not only look only upon the spiritual part but also upon the emotional, intellectual, and social dimensions of the Korean Presbyterian Church. As a person who grew up in the Korean Presbyterian Church environment, the author knows a lot of emotional issues that are a part of the Korean Presbyterian Church. Throughout certain peculiar circumstances of Korean history (Korea’s long history of vulnerability to Chinese and Japanese control, Japanese colonialism, and the Korean War), the Korean Church has experienced a lot of emotional turmoil, including shame anger, depression, loss, and bitterness.

Despite having a lot of emotional issues in the Korean Presbyterian Church, most Korean Church leaders have long been urged to maintain their churches spiritual vitality, social health, and intellectual growth, and they have been encouraged to place less emphasis on emotional well-being. Emotional issues were discounted in much of the conservative Korean Church teachings the author heard growing up. While the Korean
Presbyterian denomination was growing vigorously, overall, many local Korean Presbyterian Churches were experiencing a severe decline. Obviously, some churches were healthy, and some were unhealthy.

Thus, this thesis examines healthy growing churches and begins by recognizing the value of emotional health in achieving a balanced spiritual life. This thesis investigates the emotional issues in the Korean church that hinders the unity of the whole church and limits the utilization of all the gifts in the church. This thesis suggests how the Korean Presbyterian Church can be balanced and why they need this balance.

**The Statement of Problem**

According to a WHO report, mental and neurological disorders in 2002 accounted for 17.6% of the total disease burden in the WHO’s Western Pacific region, with depression alone responsible for more than six percent. There were about 331,000 suicides in that region in 2002, the latest for which full data is available. Worldwide, suicide accounts for 33% of all violent deaths among men and 57% among women.²

The incidence of mental health problems is rising rapidly in Korea, putting a major burden on individuals and societies. Suicide is the fourth cause of death in South Korea. At the end of 2006 South Korea’s suicide rate was the highest among the members of the Organization for Economic Cooperation and Development (OECD).

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Japan announced measures to try to reduce its suicides from a rate of 24.2 in 2005. The rate for the United States in 2002 was 10.2.\(^3\)

\[\text{Figure 1. List of OECD countries by suicide rate (Source: Wikipedia, the free encyclopedia)}\(^4\)

The suicide rate (the number of people committing suicide per 100,000 people over five years old) also more than doubled from 9.7 persons in 1992 to 19.1 persons in 2002.

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\(^4\) http://en.wikipedia.org/wiki/List_of_countries_by_suicide_rate
In 2005, 26.1 out of every 100,000 South Koreans committed suicide, a dramatic increase from 11.8 people in 1995.5

Figure 3. Increase of suicide rate 1995-2005 (Source: KNSO, Korean Statistical Information System)

According to a survey by the Korean Institute for Health and Social Affairs, 63% of South Koreans have considered or attempted committing suicide.6

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The survey conducted for 1,025 people aged 15 to 69 found that 360 respondents, or 35%, said they had thought about killing themselves at least once, and 17% said they had thought about it over the past 12 months. 4.3% said they had set up a detailed plan for suicide, 3.7% actually attempted it, and 0.4% said they had received medical treatment after attempting suicide. About half of the respondents said they feel depressed once in a while, and 5.5% said they suffer from chronic depression. The respondents said 18% of their relatives or close friends had attempted suicide, and 12.7% had known people close to them committed suicide.

Suicide is not the only problem; because divorce is another. The traditional support base of Korean society, the family, is crumbling; divorce rates are at a record

**Figure 2.** Considered or attempted Suicide rate in Korea. (Source: Ministry for Health: Welfare and Family Affairs)
high. In 2002 we reached a divorce rate of 47.4%,\textsuperscript{7} which is higher than the rate in the US.\textsuperscript{8}

\textbf{Figure 4.} Percentage of new marriages which end in divorce, in 30 selected countries (Source: Americans of Divorce Reform)\textsuperscript{9}


\textsuperscript{9} http://www.divorcemag.com/statistics/statsWorld.shtml
There has been criticism over the appropriate formula for calculating the Korean divorce rate, but any formula used reveals that it is one of the highest in the world and probably the highest in Asia.

In addition Yonsei University’s Severance Hospital finds that one-third of its 1,060 patients in child and adolescent psychiatry over the last two months were admitted for violence against their mother. Even two or three years ago, this was unheard of. Samsung Medical Center’s child psychology unit in Seoul saw 585 of 1,010 patients over the last two months for behavioral disorders and emotional disturbance. The major reason for admission was extreme defiance of their mothers and behavioral problems. Thirteen counseling centers under the Seoul City Educational Authority have received 66,516 cases between the beginning of this year and October, and 24,573 of those were related to family violence and personality problems.10

The United States government has reported that violence against women and child abuse are serious problems in Korea:

Between January and July 2004 the MOJ registered 6,549 cases of domestic violence and prosecuted 1,153 cases. Rape remained a serious problem. Between January and August 2004 there were 4,917 reported cases of rape and 2,281 prosecutions. Many rapes were believed to have gone unreported because of the stigma associated with being raped. In 2005 the Ministry of Health and Welfare increased requirements for child abuse reporting. In the past child abuse reporting was limited to employees of welfare institutes, teachers, medical professionals, and social workers. The new measure includes lawyers, private institute instructors, and kindergarten teachers.11


Korean church leaders have emphasized such things as athletic events, revival meetings, and conferences and rarely have addressed what spiritual maturity looks like as it relates to emotionally healthy persons. As the number of Korean Churches grew, they became more and more independent and individual. Collaboration of churches has increasingly become impractical and undesirable. Korean Churches are prone to church splits. An expert in the Korean Church, Dr. Kwangik Lee said “a schism occurs once every five years”. According to a study, Korean churches have been left vulnerable in the midst of struggle among church leadership. Five reasons for a schism are (1) moving away from the areas, (2) services do not satisfy spiritual needs, (3) too much conflict in the congregation, (4) do not appreciate the pastors, (5) do not like the problem currently offers. In many cases, members who feel these ways leave for another church or even abandon their faith entirely. It also causes many believers and nonbelievers to have bad impressions about churches and Christianity. Many Christians get hurt emotionally and spiritually when churches are divided. Such divisions can be a huge betrayal of those who trusted the churches to help them grow spiritually and emotionally.

In many cases, however, the Korean Church seems to ignore the balance between spiritual maturity and emotional health. Most of the Korean churches do not have training programs for emotional health because they are more interested in increasing their membership and therefore are more focused on quantity rather than quality.


Moreover, Korean Christian leaders refer “emotional” issues to the therapist’s office and take responsibility only for “spiritual” problems within the church. Most discipleship training in the Korean Church has lost the balance between body and spirit. There is no motivation to advocate for hurting people with emotional issues.

The sad truth is that too many Korean Christians are fixated on a stage of spiritual immaturity, and current models of discipleship have not addressed this problem. At the present time, it must be emphasized that the most urgent task for the Korean Church should be to restore the healthiness of Christians. The most crucial thing for the contemporary Korean Presbyterian Church is to deal with the balance between spiritual maturity and emotional health in the life and ministry of the Church.

**The Statement of Purpose**

The purpose of this project is to understand the biblical basis for a model of discipleship that balances emotional health and spiritual maturity and to propose that church leaders should hold such a model within the mandates of the overall church mission and apply it to Korean Presbyterian churches. This project suggests a discipleship model for an emotionally healthy church that is balanced between emotional health and spiritual maturity. It will examine the discipleship training programs of outstanding churches. Thus, the purpose of this project is to develop a more effective and emotionally healthy discipleship training model – one that is comprehensive, systematic, adaptable to the different contexts of local churches, and especially applicable Korean churches.
The Statement of Limitations

This project will not address all the possible discipleship training models that are available. This project is intended to provide a discipleship model for Korean Presbyterian Churches that includes a balance between emotional health and spiritual maturity. This project is limited to developing a proposal regarding the philosophy, program, and operation of such discipleship training. Therefore, this study will limit itself to the particular pastors and churches within Korean Presbyterian Churches. The focus is limited to the strategies for discipleship model that are necessary for leading today’s Korean Presbyterian Churches into a future state of healthy and balanced growth. This project can give insight into improving discipleship training in Korean Presbyterian Churches to achieve a balance between emotional health and spiritual maturity.

The Statement of Methodology

The main methodology of this project will be a literature review. This literature review will give us answers to the following questions:

1. What is a healthy church?
2. What is an emotionally healthy church?
3. What is a discipleship model for an emotional healthy church?
4. What kinds of attempts have there been to adapt a balanced discipleship-model to the congregation of a church?

The author also use the exegetical method to solve the following question: What is the meaning of a healthy church or a healthy church congregation in the Bible? Does an emotionally healthy church fit the biblical concept?

The author will also use the method of secondary analysis. This will use
demographic data on the Korean Church. The author will analyze that data to evaluate the contemporary status of the Korean Presbyterian Church.

The author will also use the method of content analysis. To evaluate the current Presbyterian Church in Korea it will be better to analyze some forms of communication: written, audio or visual.

The author will research the characteristics of the Korean Presbyterian Church from its history and traditional culture. The author will try to diagnose the contemporary problems of the Korean Presbyterian Church.

To achieve the purpose of the study, as stated before, the report is done in the following order:

The first chapter is the introduction; including motive, purpose, scope, as well as limitation, methodology, and literature.

Chapter two will examine the biblical definition of the balanced discipleship and look at the aspects of the church and discipleship that balances emotional health and spiritual maturity.

Chapter three will introduce and evaluate the context of Korean Presbyterian Church using a historical and cultural approach. The author will evaluate the unresolved emotional issues in Korean Presbyterian Church culture.

Chapter four will outline the current reality of the Korean Presbyterian Church based on the survey and introduce biblical models.

Chapter five will study two outstanding churches –Saddleback Church and New Life Fellowship Church–as balanced models of discipleship that incorporate emotional health and spiritual maturity. The author will investigate the adaptability of these
churches’ models in the Korean Presbyterian Church context. That is to say, the author introduces Saddleback Church\textsuperscript{14} and New Life Fellowship Church and their philosophy, methods, curriculum and principle of their model. Then the author evaluates characteristics of each church’s models and investigates the feasibility of applying the models within the context of the Korean Presbyterian Church.

Chapter six will introduce practical suggestions and principles for balanced discipleship between emotional health and spiritual maturity. This chapter will also introduce some methodologies for balanced discipleship and a way to adopt this program in Korean Presbyterian churches in accordance with the analysis of previous efforts shown by the New Saddleback Church and New Life Fellowship Church. This helps to establish why modern church discipleship training has to evolve. This also provides valuable information on how to change the discipleship training paradigm from the former model into the emotionally healthy model.

There are many limitations that affect adapting the emotional healthy discipleship training of churches into Korean ministries. The emphasis in this chapter is on developing such a program and applying it within a Korean ministry. This will then help other Korean churches that want to change their paradigm to a more balanced model.

Chapter seven will summarize the findings of this paper and present implications for future ministries in the Korean Presbyterian Church.

\textsuperscript{14} Peter Scazzero is the founder and senior pastor of New Life Fellowship Church in Queens, New York City, a large, multiracial, international church with over fifty-five countries represented. This church is transformed radically over an eleven year period as it was integrated into their leadership development, staff/board relationships, discipleship, small groups, and multicultural/racial reconciliation efforts.
The Review of Selected Literature

It is true that the balance between emotional health and spiritual maturity is a large, unexpected area of discipleship. It requires that one reexamine the whole of Scripture and the life of Jesus in particular, in order to grasp the connection.

This thesis will refer to books that explore issues of emotional health in discipleship, and it will also attempt to use information from class notes that were taken in church growth, worship, counseling, and discipleship courses within the Doctor of Ministry program at Liberty Baptist Theological Seminary. This proposal will examine three areas of literature and show how emotionally healthy churches are relevant to current church ministry. The three areas to be examined are

1. Emotional Health
2. Discipleship Training
3. Korean Church

Statistical information from the institute for Presbyterian Church History in Korea and in America will be used. There are few books and journals concerning the history, purpose, and activity of the Korean Presbyterian Church. Many articles and theses discussing Korea and the Korean Church have been written during the last twenty years. With regards to discipleship training in Korean Presbyterian Church, very few statistical materials and other materials have been written related to Korean-Church discipleship training.
**Emotional Health**

In his book *The Search for Significance*, McGee deals with emotional struggles which some go through from time to time, and he gives sufferers a coping mechanism for handling these burdensome problems. This book focuses on how our thoughts affect our emotional, relational, and spiritual development. The goal of this book is to enable a wide range of people to apply the Scriptures specifically and deeply to real issues in their lives.

He suggests three phases to destroy the false beliefs and replace them with the truth that God has disclosed (See Figure 5).

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**Figure 5. Three Phases to Destroy the False Beliefs**

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16 Ibid., 321.
McGee does not suggest change through behavior modification or external rules and regulation. Instead he gets to the issue of living according to our identity in Christ. This Christ-centered road-map to recovery balances spiritual and physical symptoms, leading those with depression and those in the Church who must help them to a through understanding and a comprehensive treatment.

Dr. Ron Hawkins’s lectures in his class on “Growth and Development of the Contemporary Minister” also gave many insights to understand the impact of discipleship training and the balance between emotional health and spiritual maturity against the backdrop of life in the 21st century.

In 2004, when the author’s family met a terrible car accident, the author sometimes felt angry with God. As a pastor, the author could not express his anger openly. In his journey applying Ron Hawkins’s model, the author felt that God was looking upon him with merciful eyes and was pleased with him just as He existed. He realized that God loves him, whatever he said or did. God is greater and more merciful than he had thought.

Ron Hawkins’s model emphasizes the spiritual core in us where God work (See Figure 18 in Chapter 4). In our core we see the image of God and also our sinner-ship. When the Holy Spirit comes in the core, we become an imitator of Christ. He understands that salvation restores our original glory.

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Ron Hawkins says that “Committed to knowing, obeying, experiencing the Word of God to achieve imitation and acquire the installation of shalom.”\textsuperscript{18} Our first need in accomplishing this goal is to allow the Holy Spirit into our core. Hawkins emphasized our need for supernatural power because we are dead and powerless without the help of the Holy Spirit. Hawkins suggests the following practical model.

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\caption{Three Phase to be Like Christ}
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In his book, \textit{Victory over the Darkness},\textsuperscript{19} Neil Anderson provides a guide for the healing of past wounds and for experiencing future victory. In it he does not suggest change through behavior modification or external rules and regulation. Instead he gets to the issue of living according to our identity in Christ. This Christ-centered road-map to

\textsuperscript{18} Ibid.

recovery balances spiritual and physical symptoms, leading those with depression and those in the Church who must help them to both a thorough understanding and a comprehensive treatment.

Peter Scazzero has written about the six principles of an emotionally healthy Church in a book called *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*. The author traveled to Queens, New York to learn about the benefits and challenges of a discipleship model that balances emotional health and spiritual maturity in a Korean context. The author took part in the Emotional Healthy Spirituality Pre-conference Workshop on 10 April 2008 and had an opportunity to review his application at Life Fellowship Church during the Emotional Healthy Spirituality Conference, April 10-12. Peter and his wife, Geri, are extremely knowledgeable and helpful in the area of disciple training for emotional health. Peter Scazzero wrote two books on discipleship training that address the link between emotional health and spiritual maturity, and these, especially *The Emotionally Healthy Church*, were particularly helpful. Scazzero gives church leaders a new vision for discipleship that leads to emotional and, ultimately, spiritual wholeness in both their own lives and their churches. He offers six principles of emotionally healthy churches that are actively working to develop mature believers (See next page Figure 7).

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20 This conference was designed for men and women in leadership eager to be equipped in the application of emotional health and contemplative spirituality. About 200 pastors, leaders and spouses took part in this Conference.

21 Peter Scazzero, *The Emotional Healthy Church* (Grand Rapids, MI: Zondervan, 2007); idem, *Emotional healthy spiritual* (Grand Rapids, MI: Zondervan, 2007), are the discipleship-training model of the link between emotional healthy and spiritual mature by Peter.
These realities shed new light on many of the painful problems. Pete Scazzero says the bottom line is this: “It is not possible to be spiritually mature while remaining emotionally immature.” The author and Scazzero met in Queens, New York City in the spring of 2008’s Emotionally Healthy Spirituality Conference at New Life Fellowship Church.

At the insightful and transformational Emotionally Healthy Church conference (EHC), Pete Scazzero explored the impact this truth has on both pastors’ lives and their churches, as he helps pastors and leaders answer the question: What does it take to lead the congregation into wholeness and maturity? Participants became aware of some of the emotional issues pressing both churches and church staff and found that the struggle is with:

1. Biblically integrating anger, sadness, and other emotions.
2. Revealing weakness rather than becoming defensive.
3. Handling grief and loss.
4. Tolerating differences.
5. Resolving conflict rather than withdrawing from it.
This analysis is helpful to leaders in understanding the balanced discipleship training that integrates emotional health and spiritual maturity.

Another valuable resource person and author is Tim Clinton. Tim is President of 50,000-member American Association of Christian Counselors, the largest and most diverse Christian counseling association in the world. He is Professor of Counseling and Pastoral Care and Executive Director of the Liberty University Center for Counseling and Family Studies, and he was recently Distinguished Visiting Professor in the Regent University School of Psychology and Counseling.

When the author attended Clinton’s Doctor of Ministry class in spring 2007, Clinton spoke out about mental issues and inadequacy of treatment. Clinton’s most famous book is perhaps *Caring for People God’s Way*. He contributed significantly to understanding the importance of vision in the link between emotional issues and a discipleship training system in a local church. This book presents discrete and clearly definable areas of personal and emotional concerns—including marriage, sexuality, trauma, addictions, grief, and loss—and also covers the range of issues that are most commonly addressed in counseling in those areas. This book is then applied to the most common issues faced by Christian counselors: personal and emotional issues, addiction problems, trauma disorders, grief, loss, and suicide.

Another extremely helpful book was authored by Mels Carbonell, titled *Extreme Personality Makeover*. This book shows how to develop a winning Christ-like personality to improve effectiveness. It helps shape thinking about the discipleship training that integrates emotional health and spiritual maturity.

\[\text{Ibid.}\]

\[\text{Mels Carbonell, Extreme Personality Makeover (Bule Ridge, GA: Uniquely You Resources publication, 2005).}\]
training program and the link between emotional health and spiritual maturity. To improve personality, he suggests taking a closer look at all the personality types from spiritual, mental, emotional, and physical perspectives. This book introduces four personality types which can be visualized as a pie or circle divided into four quarters (See Figure 8):

![Four Personality Types](image)

**Figure 8.** Four Personality Types

The pie represents all the personality types in one circle. This graphic clearly presents the human mind, and it will paint a plain picture of the Four Temperament Model of Human Behavior. The Active/Outgoing or “Extroverts” are the “D”s and “I”s, while the Passive/Reserved or “Introverts” are the “S”s and “C”s. They are all equal in value. Each of the “D,” “I,” “S,” and “C” types have their strengths and uniqueness. It focuses on how each type can have a personality makeover to control their strengths and avoid their weaknesses. This book gives a vision that discipleship training is developing a person’s character to be like Jesus. To state it succinctly, the purpose of training is to
establish the self-image of a believer who is to be Christ-like in character and in life.

Another extremely helpful book, authored by David A. Seamands, is entitled *Healing for Damaged Emotions.*\(^{24}\) The author maintains a fine balance between understanding and showing sympathy to what causes damaged emotions and challenging the reader to take responsibility for his own healing in the power of the Holy Spirit. Seamands has suggested to every Christian and non-Christian how to be healed from negative emotional wounds. Some of his most important subjects include:

1. How Satan can tempt us to feel inadequate to the point where we are rendered powerless to be used by God for His glory.
2. Symptoms of perfectionism.
3. Truths and myths of depression.
4. How to deal with depression.
5. Developing your worth from God and not the false assumptions of yourself or others.
6. Cooperating with the Holy Spirit in our healing.
7. Grace is not only God's undeserved mercy and favor, it cannot be repaid.

In his book *Healthy Congregations,*\(^{25}\) Steinke states, “A healthy congregation is one that actively and responsibly addresses or heals its disturbances, not one with an absence of troubles.”\(^{26}\) In other words, all parts interact and impact each other. In this book, the unit of health or illness is the congregation, and he examines how a Church


\(^{26}\) Ibid., 10.
thinks about its congregation and how its relationships affect their functioning.

**Discipleship Training**

John Oak’s book *Called to Awaken the Laity*\(^{27}\) gives the vision of what could happen if a person simply followed the plan of Jesus to make disciples. John Oak, senior pastor of one of the largest Presbyterian churches in the world, rediscovered that the biblical role of the laity demands a radical remodeling of the old framework of ministry. Rick Warren esteemed this book as an outstanding manual on discipleship. God has used the principles in this book to build a church that is both balanced and healthy, not just large. Dr. John Oak has retired a few years ago, but he was senior pastor of SaRang Community Church, in Seoul, South Korea, which he started in 1978 with a handful of people. It is now one of the largest Presbyterian Churches in the world with 58,000 members. He is founder of Disciple-making Ministries International (DMI), an organization dedicated to building healthy churches worldwide.

In his book, John Oak makes three-fold fundamental observations about discipleship training. The concept of ‘disciple’ contains three important elements underscored by Jesus in His teaching and example: (1) personal commitment, (2) witnessing, and (3) servant hood.\(^{28}\) The first concept, personal commitment, gives the author a vision of the discipleship training that balances emotional health and spiritual maturity.

Another helpful book is authored by George Barna entitled *Growing True*

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\(^{27}\) John H. Oak, *Called to Awaken the Laity* (Seoul: Tyrannus Press, 2003).

\(^{28}\) Ibid., 123.
Disciples. Barna notes how the word “disciple” has lost its meaning and that anyone who semi-regularly attends church without any outside study or work can be called a disciple by today’s definition. He describes what Scriptural discipleship is and how it is much more than doing a few things for God. Instead, discipleship is devoting one’s whole self to God, and the teachings of His Son, Jesus Christ. Barna makes clear at the beginning, that a disciple is focused on having only one goal in life: to become more like Jesus, to grow into Christ likeness. And churches that are effective at discipleship produce Christians that are light and salt in the world, not mean-spirited critics.

Another book that is fundamental to understanding how a healthy church occurs is Rick Warren’s book, *The Purpose Driven Church*. This book is extremely helpful to understand that healthy churches cannot occur without having some type of “base path” or strategy to run on. Rick Warren said “a balanced church will be a healthy church.” He explained “the church is not called to do one thing; it is called to do many things.” He emphasized that the healthy church is organized around two simple concepts to insure balance. They are called the “Circles of Commitment” and the “Life Development


30 Ibid., 6-16, 20.

31 Ibid., 17-24.

32 Ibid., 19.


34 Ibid., 128.

35 Ibid.

36 Ibid., 130.
Process.” These two concepts symbolize how church applies “five purposes” of the church. The Life Development Process illustrates what to do at church. The Circles of Commitment illustrate who to do it with. This simple strategy can help any church move from unbalance to balance in a short amount of time.

Bill Hull’s book, *The Disciple Making Church*, gives a biblical foundation of discipleship and a theological rationale for making disciples in the local church context, and it places particular emphasis on the principles and priorities in the Small Group environment. The Biblical foundations of discipleship he mentions can be summarized by the following outline.

1. “Come and See”
2. “Come and Follow Me”
3. “Come and Be with Me”
4. “Remain in Me and Make Disciples”

Another helpful book *Discipleship Counseling* written by Neil T. Anderson provides clear information and models to help people understand what discipleship counseling is all about. He introduces specific counseling areas covered in depth

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37 Ibid.
38 At Saddleback they use five key words to summarize Christ’s five purpose. (1) Magnify: We celebrate God’s presence in worship. (2) Mission: We communicate God’s Word through evangelism. (3) Membership: We incorporate God’s family into our fellowship. (4) Maturity: We educate God’s people through discipleship. (5) Ministry: We demonstrate God’s love through service.
40 Ibid., 42-44.
including:

1. Defining mental health and understanding how Biblical counseling addresses the whole person-body, soul and spirit.

2. Counseling the spiritually oppressed and counseling in Christ to resolve the root issues.

3. Overcoming false guidance, deception, bitterness and rebellion.

4. Helping others experience freedom in Christ.

Another book, *Into the Future* by Elmer Towns and Warren Bird, is fundamental to understanding how a healthy church occurs in a local church. They go beyond identifying the major trends impacting most churches today to explore the practical implications for the future.

Another helpful book is authored by C. Peter Wagner entitled *Your Church Can be Healthy*. This book show how to overcome common problems so that a church can really grow, using practically oriented methods to undertake the evangelical tasks more effectively. Dr. Wagner mentions eight common diseases that are obstacles to church growth, along with concrete steps for remedying them.

Knowing what is wrong with churches is an important step toward good health and balance. This book focuses on local institutional factors and secondarily on local contextual factors. These factors relate to social trends in the local neighborhood or area where the church is located.

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Korean Church

Reformed Social Ethics and the Korean Church\(^\text{44}\) by Heong Yang Nak is a book that has valuable information about the history, philosophy, and social activity of the Korean Presbyterian Church in Korea. This book examines the historical position of reformed social ethics and compares it with that of the Korean Presbyterian churches.

The Koreans,\(^\text{45}\) written by Michael Breen, is valuable to understand historical, theological, and systematic characteristics of Koreans. It gives an insight into the history and character of a complex Korean people which help to assess how they might deal with the current complex period in their development.

Summary and Conclusion

In Korean churches the author finds an imbalance. For example, throughout the history of the church, the churches focused on the spiritual revival and acted, as if spirits were not of bodies. The bodily life was not a focus of Christian missions in Korea. Churches do not necessarily draw a line between emotional health and spiritual maturity. In this sense, this paper reviews the nature and task of the church set forth in the Bible. For the restoration of the church health, Korean Presbyterian church history should be reexamined to draw out other significances.

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CHAPTER II

THE BIBLICAL FOUNDATION OF BALANCED DISCIPLESHIP THAT INTEGRATES EMOTIONAL HEALTH AND SPIRITUAL MATURITY

What is the Balance of the Church?

The Bible calls the church the “body of Christ.” Both Ephesians 1:22, 23 and Colossians 1:18 say that Jesus is the head of the church, which is His body. The author does not believe that we should stretch the biblical analogy so far as to suppose that the body of Christ could be healthy or it can be unhealthy. But, in the result of the author’s survey on the spiritual growth and emotional health in the Korean Presbyterian Church, the author discovered an imbalance between emotional healthy and spiritual health of its congregation.

When we look into Scripture, we see that spiritual maturity and emotional health are both of great importance. Jesus himself wept on at least two occasions (John 11:35) and sometimes got angry (Matt. 21:12). He did not deny feelings, and neither did he condemn people for experiencing and expressing their emotions (Luke 7:13). This emphasis on emotional and spiritual life is seen in the book of Acts and on through the New Testament epistles. At the end of his Letter to the Philippians, the apostle Paul gives spiritual advice for daily living, advice that applies equally well to developing good emotional health. He says, “Rejoice in the Lord always. I will say it again: Rejoice!”(Phil.

\[46\] See chapter 4.
4:4) The apostle reminds us that the Lord is near and that we can present our requests to God (Phil. 4:5), “by prayer and petition, with thanksgiving” (Phil. 4:6). With the realization, we need not be anxious about anything, and we can experience “the peace of God, which transcends all understanding” (Phil. 4:4-7). Emotional and spiritual dimensions both are important in the Scriptures; we cannot emphasize one part while we ignore the other.

However, many evangelical churches have downplayed the role of the emotions in spiritual growth. Rick Warren says that:

Because some Christians have made the mistake of overemphasizing emotional experiences to the neglect of sound biblical doctrine, many evangelical churches have downplayed the role of experience in spiritual growth. They have overreacted to other groups’ glorification of experience by removing any emphasis on experience and viewing every experience with suspicion, especially if it moves the emotions. Sadly, this denies the fact that God created human beings with emotions in addition to minds. God has given us feelings for a purpose. By removing all experience from the Christian-growth process, you are left with nothing but a sterile, intellectual creed that can be studied but not enjoyed or practiced.47

The restoration of the health of the Church can be achieved in a balance between spiritual maturity and emotional health. The healthy church does not emphasize either the body or the spirit at the expense of any other part. In our failure to address the interconnection between body and spirit, the Korean Presbyterian Church has allowed the Shamanism ideas,48 instead of the Church, to be the primary proponents of holistic health.

**Biblical/ Theological Foundation for the Balance of the Church**

The closer our ministry philosophy is to the essence of the church, the healthier

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48 See Chapter 3.
and more balanced our ministry will be. Rick Warren says that “If you want to build a healthy, strong, and growing church, you must spend time laying a solid foundation.”

For the health of the Church, we must focus on the both the *nature* and the *task* of the church.

When we review what the Bible says about the Church, we find two great statements by Jesus that summarize it all: the Great Commitment (Matt. 22:37-40), and the Great Commission (Matt. 28:19-20).

Jesus replied:  “Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: “Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” (Matt. 22:37-40)

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. (Matt. 28:19-20).

These two passages summarize all five tasks that Christ ordained for his church to accomplish.

**Worship**

First of all, the church exists to worship God. The word that describes “Love the Lord with all your heart and with all your soul and with all your mind”(Matt. 22:37) is *worship*. The church exists to worship God. God called the church out of this world for His name’s sake, for rendering the glory that befits His name (Acts 15:14).

Authentic worship take place when believers worship God in spirit and in truth (John 4:23). We must first know who He is and worship Him properly (Ps. 29:2; Rev.

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49 Rick Warren, *The Purpose Driven Church*, 86.
Worship must be founded on what God has done for the church in creation and redemption. The elders surrounding God’s throne give glory, honor, and power to God for His work in creation (Rev. 4:11). The angels worship the lamb that was slain (Rev. 5:12). The redeeming grace that has saved us from eternal death is the basis of worship.

Church worship is based on the character of God. Through Christ, the people of God became one body as the church and a holy priesthood, offering their bodies as holy sacrifices, pleasing to God (Rom. 12:1; 1 Pet. 2:5). God is looking for individuals who will voluntarily love Him and worship Him with their heart, soul, mind and strength. Christian worship is unique in that it is a sacrifice of the whole person: spiritual, emotional, and physical.

In his book *Effective Counseling*, Gary Collins says that “Worship is more than a divine command; however, it is an experience which encourages good mental health.” Worship can be a coming together of believers who are united in acknowledging and celebrating the nature of God and His centrality in all of life. Together we acknowledge that God is still powerful and ultimately in control, and we find strength and comfort as the Holy Spirit brings comfort and reassurance in the midst of other believers. We know that people who worship together often find strength, support, and healing as they turn their attention to God in the presence of other Christians.

**Ministry**

Secondly, the word we use to describe “Love your neighbor as yourself” is *ministry*. The church exists to minister to people. Rick Warren defines ministry as

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“demonstrating God’s love to others by meeting their needs and healing their hurts in the name of Jesus. Each time we reach out in love to others we are ministering to them. Jesus always ministered to people’s needs and hurts.”\(^{51}\) When a leper came to Jesus, Jesus did not launch into a long discourse on the cleansing laws of Leviticus. He just healed the man. When He met the sick, the demon-possessed, or the disturbed, he dealt with them at their point of pain. The church is to “to prepare God’s people for works of service, so that the body of Christ may be built up” (Eph. 4:12). Rick Warren says that “The church is to minister to all kinds of needs: spiritual, emotional, relational, and physical.”\(^{52}\)

Jesus had good news to share so people wanted to hear it. His message offered practical benefits to those who listened to him. His truth would “set people free” and bring all sorts of blessing to their lives. His preaching had immediacy about people’s needs, hurts, and interests. He was always relevant and always on target for that moment. When Jesus preached his first sermon at Nazareth, he read from Isaiah to announce what the preaching agenda of his ministry would be:

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.” (Luke 4:18-19).

Jesus knew that they were “harassed and helpless, like sheep without a shepherd” (Matt. 9:36). The greatest commandment is that you love God with all your being. The second commandment is an extension of the first—that you love your neighbor as you love yourself. David Seamands says that “Jesus plainly made a proper self-love the basis of a proper love for neighbor. The term self-love has a wrong connotation for some

\(^{51}\) Rick Warren, *The Purpose Driven Church*, 104.

\(^{52}\) Ibid.
people. Whether we call it self-esteem or self-worth, it is plainly the foundation of Christian love for others. And this is the opposite of what many Christians believe.” To truly love neighbors as ourselves requires that we love ourselves. To love ourselves we must know ourselves—the nature of our own heart, soul, and mind. In other words, to truly love our neighbors as ourselves requires that we understand that world of feelings, thoughts, desires, and hopes with all its richness and complexity.

**Evangelism**

The third is “Go and make disciples.” This purpose we call *evangelism*. The church exists to communicate God’s Word. The word we use to describe “Go and make disciples” is *evangelism*. The church exists to communicate God’s Word. The church is the gathering of believers who have been called by God and sent out into the world as the witness of Christ. Spreading the gospel to the ends of the earth is the most important responsibility of the church.

Rick Warren says that “evangelism is more than our responsibility; it is our great privilege. We are invited to be a part of bringing people into God’s eternal family.” Evangelism is not a task entrusted to a few in the Church but given to all believers who are called a royal priesthood (1 Pet. 2:9). Why has God called believers a royal priesthood? It is declared the wonderful grace and goodness of God (1 Pet. 2:9).

Jesus loved lost people and spending time with them. From the Bible it is obvious that Jesus enjoyed being with seekers far more than being with religious leaders. He went

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53 David A. Seamands, *Healing for Damaged Emotions*, 70.

54 Rick Warren, *The Purpose Driven Church*, 104.
to their parties and was called the “friend of sinners” (Luke 7:34). People could feel that Jesus loved being with them. Even little children wanted to be around him, which speaks volumes about what kind of person he was.

Rick Warren says that “people crowded around Jesus because he met their needs—physical, emotional, spiritual, relational, and financial.” Whenever Jesus met a person, he began with their hurt, their needs, and their interests. When he sent his disciples out he told them to do the same: “Heal the sick, raise the dead, clean those who have leprosy, drive out demons. Freely you have received, freely give” (Matt. 10:8).

**Fellowship**

Fourthly, “Baptizing them” symbolizes one of the essentials of the church: fellowship-identification with the body of Christ. Rick Warren says that “Baptism is not only a symbol of salvation, it is a symbol of fellowship. It not only symbolizes our new life in Christ, it visualizes a person’s incorporation into the body of Christ.” The church exists to provide fellowship for believers. Colossians 3:15 says that “Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.” There are both responsibilities and privileges of being a member of a church family.

Many people in need of help are lonely and longing for some kind of in-depth fellowship with another human being. This kind of fellowship is exactly what the body of Christ provides. Believers have fellowship with the God of the universe and with one

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55 Ibid., 219.

56 Ibid., 105.
another (1 John 1:3-4, 7). This kind of fellowship, which characterized the early church, arose because people had a common commitment to Christ (1 Cor. 1:9).

The church has tremendous potential for providing a kind of fellowship, acceptance, belonging, and security that is of great therapeutic value, both to believers and to other needy people who come into contact with believers. The Christian life is not a solo act. We are meant to live in relationship with each other. Ephesians 2:19 says that “Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household.”

The New Testament uses the Greek word *Koinonia* to describe this kind of fellowship. It involves Christians sharing together, bearing one another’s burdens, confessing faults to each other, mutually submitting, encouraging one another, and building each other up as we walk with the Lord. In other words, the Christian lives in the context of the all kinds of relationship: spiritual, emotional, and physical relationship with each other.

**Discipleship**

Lastly is “Teaching them to obey”—this word we commonly use to refer to this purpose is *discipleship*. The church exists to nurture and train believers. The Apostle Paul emphasized the importance of a particular gift when he was discussing the qualifications of the overseer. That gift was the ability to teach (1 Tim. 3:2). This signifies that a leader must be able to teach the Word in order to nurture believers. According to the epistles, there are three things that Jesus, as the head of the church, gave for the ministry of making disciples of believers. He gave pastors as the teachers of the Word (Eph. 4:11), the Bible as the teaching content (2 Tim. 3:16-17), and an excellent model as a teaching
method (Col. 1:28-29). As the church we are called not only to reach people, but also to teach them. The church exists to edify, or educate, God’s people.

However, from time to time, disciple-making is understood only as a means to teach people the words of the Bible, or to bring up specialists or technicians. This is wrong. Even though Bible study is important for disciple-making, it itself cannot be the ultimate goal of the training. Moreover, in the process of making Jesus’ disciples, He never emphasized one certain type of education. The final aim of disciple-making is to make disciples establish their identity as believers who follow and imitate the personality and life of Jesus. It is disciples of Jesus that are to be made, not disciples of Paul or a church leader.

Despite Jesus’ command to “make disciples,” many, like the man who claimed disciple making was not for everyone, have tried to invalidate that call by arguing that the Greek word *Mathetes*, meaning “discipleship,” does not appear in the Bible. Nor does the Bible define or explain the word “disciple.” Instead, the Bible is full of stories and incidents that portray the character and life of those called “disciples.” Jesus’ principle was to equip a person first, and then give him a task. This is the basic principle of discipleship. Christ’s way is to put people first before work and action. It is Jesus who commands us to go and make disciples. Thus, we need to correctly understand the purpose of discipleship.

A person who would seek to be disciple of Jesus is thus to be trained to know Him as the Lord, imitate His personality, live in obedience to His reign in all areas of human life which includes physical, spiritual, emotional, intellectual, and social dimensions.
God’s People

The essential nature of the Church can be defined by the following: Firstly, the most basic definition of the church is “God’s people called in Christ” (1 Cor. 1:1; 2 Eph. 2:19). The church is supposed to be God’s people who have committed their lives to Jesus Christ. Clearly this is far from the model of the church described in the Bible. In particular, the expression “a chosen people, a royal priesthood, a holy nation” (I Peter 2:9-10) in the New Testament mean that God’s people have to carry out the role of light and salt in the world in order to be eligible to be called the Church of God. This means that God’s people are not only confessing Jesus as our personal savior, but also being ruled by the Lord in all realms of human life. It is the people called upon by God (Exodus 19:5-6, Isaiah 43:1-3). They have a holy relation to God due to making a covenant with Him (Deuteronomy 7:6-8).

The Body of Christ

Secondly, the Church is the body of Christ. When Jesus was on earth, he ministered through his own physical body. Wherever he went, he touched, healed, counseled, showed compassion, taught, and lived a life that was a model for others to follow. When he went back to heaven following the Resurrection, his physical body disappeared from Earth, but Jesus left another body to carry on his work. This new body of Christ, which still exists today, is the church.

The Apostle Paul teaches what the essential nature of the Church is by likening the relation of Christ with the Church to that of a head to the body (Ephesians 4:4, 5:23-30). The reason why he uses the word “head” is to emphasize the sovereignty of Christ and the dependence of everything to him (Ephesians 1:23). Christ is with his church and
fills it with the breadth of his divine presence and power (Ephesians 3:18), and thus leads it to attain the whole measure of the fullness of Christ (Ephesians 4:13). At the same time, this metaphorical use of the body emphasizes the mutual dependence of all members of the community. It implies that believers, called by God as His people, come to know and imitate Christ; they are to obey His rule in their concrete areas of life and thereby constitute the body of Christ.

The church has been equipped with spiritual gifts that each person discovers and develops (Eph. 4; 1 Peter 4:10). These gifts, listed in Romans 12, 1 Corinthians 12, and Ephesians 4, include such things as teaching, evangelizing, helping, exhorting, healing, showing mercy, giving, and others. Spiritual gifts come directly from the Holy Spirit, who gives according to his will (1 Cor. 12:11).

Ephesians 4:12-13 states that the gifts of the Spirit have two purposes. First, they are to prepare individual believers for service as a part of the body of Christ. Jesus came to evangelize, to enlighten, to release those who were in bondage, and to proclaim the truth (Luke 4:18), so the Spirit also empowers us and gives gifts that enable us to minister to one another.

The second purpose of spiritual gifts is to build up the body of Christ so we can be unified, knowledgeable, and mature men and women. Such people are not tossed about by the most recent fad, psychological therapy, or philosophy of life. They are knowledgeable, stable, loving people whose lives are centered in Christ (Eph. 4:12-16).

In other words, one of the major purposes of the body of Christ, the church, is to help people. “God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts
should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it” (1 Cor. 12: 24-27). According to God’s plan, the church is to be a united body of believers who are given power by the Holy Spirit, are growing to maturity, and ministering to people both inside and outside of the body.

From the time it began as the body of Christ, the church has been a helping community. There has been vain isolation, insincerity, backbiting, noncooperation, dishonesty, rigidity, and a host of other pagan practices in the church, but there has also been a small “company of the committed” who have built their local churches on New Testament principles. These are the congregations that are most likely to have demonstrated the four helping actions of the church: healing, sustaining, guiding, and mending broken interpersonal relationships.

To be the true helping community that it was meant to be, the church first must return to the Biblical pattern of every member committing his or her life to Christ, developing individual spiritual gifts, and actively using these to minister to others as we move toward Christian maturity.

*House of the Holy Spirit*

Thirdly, the Church is the house of the Holy Spirit. God reveals himself in his power of life. In his self-giving power, God exercises his sovereign power over his people. Through his spirit, God is with the Church and its work. The Church is filled with the Holy Spirit. Thus, it is the temple and building in which the Holy Spirit works. In short, it is the house of the Holy Spirit. Christians are being built up in the house of the Holy Spirit, and are developing it also (1 Peter 2:4-7). The Church owes to the Holy
Spirit all its sources, existence, and continuance. In this sense, the Church is a creature of the Holy Spirit.

In experiencing the grace of renewal by the spirit of God, the Church in the New Testament provides the evidence of fulfilling the prophets’ promises (Acts 2:17f.). Discrimination, based on race, sex and social class, is abolished (Galatians 3:28). The community, which is empowered and led by the Holy Spirit, is God’s new creation, the first sign of new human life and the first fruit of a new glorious generation. The Church serves and suffers. It also praises God and hopes for the future.

A lot of people commit their lives to Christ but do not seem to grow spiritually. They stay “babes in Christ” throughout their lives, and because of this immaturity, they have trouble understanding the Bible, getting along with people, and dealing with an exploding temper or with inner attitudes like jealousy (1 Cor. 3:1-3). To grow as Christians we need to be imitations of Christ.

Ephesians 5 tells what this means. To be an imitator of Christ means that our lifestyle is to be characterized by love (Eph. 5:2), moral purity (Eph. 5:3-7), behavior that is pleasing to God (Eph. 5:8-14), wisdom (Eph. 5:15-17), and “being filled with the Spirit,” (Eph. 5:18). In the Book of Galatians 5:16, Paul calls this “walking in Spirit,” and it is the secret of Christian growth.

Before the crucifixion, Jesus promised that the Holy Spirit would come as a comforter-teacher, and the disciples experienced the Spirit’s power on the Day of Pentecost (Acts 2). Most Christians believe that when we commit ourselves to Christ, the Holy Spirit comes to live inside us. He never leaves, but he can be “quenched” or put down (1 Cor. 6:19; 1 Thess. 5:19).
Instead of this, Christians are to “walk in the Spirit” every day. This involves frequently examining ourselves and confessing sin, submitting ourselves completely to God, and asking the Holy Spirit to fill us (Luke 11:13; Rom. 6:11-13; 1 John 1:9). The results may not seem outwardly spectacular, but we soon discover that the fruit of the Spirit is growing in our life. This fruit is not like apples and oranges. Instead, it includes love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23).

All of this does not come as the result of some self-help formula. It is a personality transformation that comes because we have made the decision to walk in the Spirit and let him control our life and emotions. What distinguishes Christians who are walking in the Spirit from other people is the center around which their lives revolve. For the nonbeliever it is the self. In the non-growing Christian, Christ has entered his or her life but has been pushed to the sidelines, so that thinking, feeling, and behavior are still pretty much self-centered and self-directed. When we walk in the Spirit, however, Christ has come to the center of our life, and he controls all three parts through the Holy Spirit. We do not lose our unique personalities so that the self is eliminated. Our self-interests are submitted to Christ, but he works through the self to influence our thoughts, feelings, and choices. When this happens, we begin to grow as Christians.

**Mission**

Fourthly, the church is the mission (Mark 1:38). But mission does not only remain as a business of the church. Rather, it constitutes of the essential nature of the church. Thus, all the administration and organization of the church are to be mission-orientated. When the church is the mission, it can be continuously self-renewed. This maintains the
health of the church. What does it mean to be sent to the world? It means that God’s elected are to be used as the instrument by which God’s rule is proclaimed to the world. In this understanding, the church can be the power of change and creation in history and can expand the Kingdom of God.

Therefore, this mission does not necessarily draw a line between the church and society, between the body and the spirit, and between the private and the public. As Reformed tradition emphasizes, from the beginning of Calvin's ministry, the key element of this tradition is in its balance between the body and the spirit, the Word and the Spirit, and between the church and society.

However, in Korean Presbyterian churches the author finds a disparity in this equation. It has turned out that the church has failed to play the role of the light and salt in the Korean society. It has lost its influence on the community. The Korean church has emphasized only spiritual lives. They too have ignored bodily life. The Korean Church did not consider the church mission area as broadening the kingdom of God as a whole. For example, throughout the history of the Korean church, the churches focused on spiritual revival, as if spirits were not of bodies. The bodily life is not a focus in Christian mission in Korea. In fact, this influence of dualism can be traced back to the culture’s traditional religious idea of the body as a source of insecurity or evil. This tendency to view the body and the spirit dualistically has distanced Christianity from the bodily lives on the earth.

A lack of balance between spiritual life and bodily life causes the church to be faced with a serious problem, namely the separation of faith from a deed or life. According to one of the great legacies of the reformers, Christian faith cannot be
understood in a dualistic way. Imbalance between spiritual life and bodily life implies the
church has been suffering from serious diseases for some time now. It has lost its
influence on the community. The vast majority of Christians today live as if the two
concepts have no intersection. Our standard of what it means to be “spiritual” overlooks
many glaring inconsistencies.

Thus, the Korean Presbyterian Church must remember that the body as a whole
can take specific actions to meet people’s spiritual, physical, social and emotional needs.
Rick Warren said “While fulfilling the five purposes of the church are a responsibility of
every Christian, they also provide spiritual, emotional, and relational benefits.”
By doing this the body of Christ performs both therapeutic and preventive helping. This is
helping centered around Jesus Christ, the head of the body.

Summary
So far we have discussed the purpose and reason for the existence of the church
under nine headings. These five tasks (worship, ministry, evangelism, fellowship,
discipleship) and four natures (God’s chosen people, Body of Christ, House of the Holy
Spirit, Mission) of the church include many dimensions: physical, social, emotional,
intellectual, and spiritual. Worship helps people focus on God; fellowship helps them
face life’s problems; discipleship helps fortify their faith; ministry helps them find their
talents; and evangelism helps them fulfill their mission. The balanced church must
provide people with spiritual, emotional, and relational benefits they cannot find
anywhere else in the world.

57 Rick Warren, The Purpose Driven Church, 117.
Restoring the Health of the Church

The fundamentals of the Church do not change. It is grounded on the rock of Jesus Christ (Matt. 16:18). However, like all other organic bodies, its pattern is in the process of formation. Elmer Towns often says that “Methods are many; principles are few. Methods may change, but principles never do.” Thus, the Reformers in the sixteenth century insisted that if the Church would exist as being true, it must be an “always reforming Church.” Therefore, the Church has to keep its healthiness by continuously reflecting its origin and heritages. If it comes across anything that is not accordant and can cause damage to the foundation, the Church must immediately destroy it.

The restoration of the health of the church begins with its internal issues. The external and systemic renewal of the church, of course, is not related to and separated from its internal matters. The emphasis indicates that the latter is foundational and takes priority to other things. The health of the congregation is directly connected to the health of the people in it. Steinke says that “Healthy people create healthy congregation.”

Now is a time in which the Korean Churches are concentrating on achieving a quantitative growth. As a result, the number of Christians has increased marvelously. However, there are not many who influence other people in their practical life. This means that spiritual lives are separated from bodily lives. The failure to overcome this dualism damages the healthiness of the Church.

The Korean Presbyterian Church must not take pride in its rapid rate of growth,

58 Lecture from Elmer Towns, Liberty Theological Seminary. See page 33 of his lecture textbook Spiritual Foundations of Church Growth.

59 Peter L. Steinke, Healthy Congregation, 81.
but bring up Christians to live the true Christian life, as explored above. This is possible only through discipleship training, which Jesus Christ Himself used. He chose a small number of people with whom he lived, taught and disciplined, commissioned and supervised. Thereby, he brought them up to be His disciples.

Discipleship is not to be a passing trend. It is the essential way of Jesus Christ by which the Church can bear a character worthy of a true church. The Korean Presbyterian church has come to a crisis because of a quantity-centered view of value, and an absence of historical consciousness. This situation can be overcome only when the true character of the church community, as seen in the New Testament, is restored. This restoration lies in one person. The person can be built up through discipleship training. The healthy church is to build up one person to be a disciple of Jesus. The restoration of the health of the Church through balanced discipleship that integrates emotional health and spiritual maturity marks a good starting point for the restoration.

**What is the Balance of the Discipleship?**

When is a problem emotional and when is it spiritual? The question is indicative of a false dichotomy. We are created in the image of God (Gen. 1:26). This image of God in us includes many dimensions: physical, social, emotional, intellectual, and spiritual. In his book *Discipleship Counseling*, Anderson says that “We are whole people who have a whole God who has a whole answer. We cannot emphasize either the spiritual maturity or emotional health at the expense of any other part and still have an adequate or balanced answer.”

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social, emotional, intellectual, and spiritual dimensions of the disciple.

**Biblical/Theological Foundation for the Balance of the Discipleship**

God made us in His image (Gen. 1:26). The image of God in us includes many dimensions: physical, social, emotional, intellectual, and spiritual. When all of these dimensions are in balance with each other that is called “health.” Imbalance is illness. Likewise, balancing these dimensions in the Church brings health to the body of Christ, the church.

These dimensions cannot be separated into independent parts. They are closely connected to each other. Failure in one part will cause a breakdown of the whole. Thus we should not neglect any one of these dimensions: physical, social, emotional, intellectual, and spiritual. Only when they find a balance in our ministry, can we expect the utmost result – the glory of God.

There is no sharp line of division between the spiritual, emotional, volitional, or physical aspects of a person. One symptom may cry for healing, but at such time the entire body is off balance. We must not deal with the spiritual and forget the person’s psychological or physical needs.

**Character Transformation**

Disciple-making is based on character transformation. One of the essential goals of the church is the qualitative maturity of the disciples’ community (Ephesians 4:13). In other words, the personality of the disciples’ community is to become mature, attaining to the complete fullness of Christ. Without achieving this aim, the other goals of discipleship training cannot be accomplished. Discipleship training concentrates
thoroughly on qualitative things. The whole person is to be in the way of God. Thus, that person must be prepared. But, this can only be done if the person is qualitatively mature.

Disciple-making is not a program. Programs are knowledge and information based. Programs focus on the few performing for the many spectators. Disciple-making is performed by the many for the One, who is God. Programs are characterized by formality, regimentation, synchronization, and uniformity. Disciple-making is characterized by unity, love, harmony, and spontaneity. Programs are generally low in expectation and accountability, while disciples are expected to die for the Gospel.

John Oak describes the purpose of discipleship training:

It is to ascertain and establish the self-image of a believer who is to be Christ-like in character and in life. It is to make believers who want to be like Jesus and live like Jesus. The disciples we need to make are disciples of Jesus. They are neither disciples of the Apostle Paul nor disciples of the senior pastor. Jesus Christ is the purpose, the standard, and the focus of the training of discipleship.61

The ultimate goal of the discipleship is a Christ-like character. To settle for anything less is to miss the point of spiritual growth. We are to “…become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:13).

Christ-like character is the Biblical definition of “spiritual maturity.” Jesus has established a pattern for us to follow. “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps” (1 Pet. 2:21). In 1 Timothy 4:12, Paul gives us several specific areas in which we are to model the character of Christ: “Set an example for the believers in speech, in life, in love, in faith and in purity.” Discipleship maturity is not measured by one’s learning but by one’s lifestyle. It is possible to be well versed in the Bible and still be immature.

61 John H. Oak, Called to Awaken the Laity, 170.
Christ-like character is what God intends for every believer. Rick Warren says that:

Character is never built in a classroom; it is built in the circumstances of life. The classroom Bible study is simply the place to identify character qualities and learn how character is developed. When we understand how God uses circumstances to develop character, we can respond correctly when God places us in character-building situations. Character development always involves a choice. When we make the right choice, our character grows more like Christ.  

Christ-like character means that we keep learning, and keep growing, and keep changing our whole life long. It is a journey that will be complete only when you die or when Christ returns. Until that time, we are all works in progress.

As Paul wrote, even of himself:

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. (Philippians 3:12-14)

Rick Warren says that “developing the character of Christ is life’s most important task because it is the only thing we will take with us into eternity. Jesus made it quite clear in his Sermon on the Mount that eternal rewards in heaven will be based on the character we develop and demonstrate on this earth. This means the objective of all our disciple-making must be to change lives, not to merely provide information.”

Timothy and Paul said that the purpose of disciple making was to develop character in those they taught: “The goal of this command is love, which comes from a pure heart and a good

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63 Ibid., 360.
conscience and a sincere faith.” (1 Tim. 1:5). Paul enumerates the list of nine character qualities in Galatians 5:22-23: “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” The fruit of the Spirit is a perfect picture of Christ.

They are thus to be trained to know Him as the Lord, imitate His personality, and live in obedience to His reign in all areas of human life, which include physical, spiritual, emotional, intellectual, and social dimensions. This training is crucial for restoring the emotionally healthy church.

**Personal Commitment**

To complete this purpose of discipleship requires another element underscored by Jesus in His teaching and example, a “personal commitment” by which we commit ourselves wholly to Jesus. A disciple is a person who is committed to the person and teachings of master.

The most important thing in faith is its object. The object is Jesus Christ so that a true Christian faith is dependent on the event of Christ. Christian faith is to believe Christ as the Lord. This means that faith is not only confessing Jesus as our personal savior, but also being ruled by the Lord in all realm of human life – again, including physical, spiritual, emotional, intellectual, and social dimensions. The disciple hears the words “Come, follow me” (Matt. 4:19) and decides to do so with complete submission and willingness to obey. To be committed to Jesus Christ is to place oneself under the authority of God and of the living Word of God (John 1:1, 14). According to Jesus, we are truly his disciples when we hold to his words and teachings (John 8:3; 15:7). This would imply letting the Word of God exert absolute control over our lives. It involves
obediently seeking to bring every aspect of life into conformity with biblical teaching.

John Oak says that the “New Testament shows that one cannot be called a disciple unless he has entrusted his life to Christ. The Gospels of Matthew and Mark wrote that anyone who does not completely trust and follow Jesus is not worthy of Him (Matt. 10:37; 16:24; Mark 8: 34). Luke states, narrating the same episode, “He cannot be my disciple” instead of “is not worthy” (Luke 14:26, 27, 33).”

John Oak finds out the unique of the personal commitment from Old Testament:

The relationship between Jesus and His disciples was based on personal trust. In other words, the personal element gave it a unique character that cannot be found in the Old Testament period. Moses and Joshua, or Elijah and Elisha, were not that of a teacher and a disciple… Consequently, Moses and the prophets could not proclaim their message based upon their personal authority. In other words, they themselves could not become God. No one was qualified to call others to follow him. In the New Testament era, Jesus Himself was both God and the Word (John 1:1). He was a perfect man. The words that came out of His mouth were the words of God Himself. God was in Him, and He was in God. Therefore, only Jesus could be a true teacher who commanded others to follow Him and to entrust everything to His person. Only He had the authority to command an absolute obedience. “You call me teacher and Lord, and rightly so, for that is what I am. (John 13:13)

Jesus was divine, but He became human and was tempted in all the same ways a human is (Heb. 4:15). God was divine, but He became human. The infinite Creator and Sustainer of the universe limited Himself to the confines of history and a human body.

“The Word became flesh and made his dwelling among us” (John 1:14). No one was able to take God’s place as a teacher. They were simply God’s instruments used to reveal His will to His people. God invaded our planet and forever changed it. God became incarnate. He became human in a way that is shocking, concrete, raw, and physically tangible. God knew there was no better way to show human beings than by fully entering their world-

64 John H. Oak, Called to Awaken the Laity, 124.
physically and emotionally.

**Jesus’ Personalities**

The spiritual, physical, emotional, intellectual, and social dimensions are all of great importance in the Scripture. When we look at Jesus’ life in the Scripture, we see that not only spiritual life but also emotional, intellectual and social life are important.

We can consider the emotions in Jesus’ personal actions. Jesus himself wept on at least two occasions. Jesus wept at Lazarus’ tomb (John 11:35). Jesus sometimes got angry. When Jesus went in the Temple, He cast out the money changers and overturned the tables (Mark 11:15). Christ’s obvious strength behavior is seen as righteous indignation and was perfect for that time and place. He got mad, but He did not sin. There is a place for anger, but it must be controlled by the Holy Spirit. He did not deny feelings, and neither did He condemn people for experiencing and expressing their emotions.

Clearly, He was sensitive to the feelings of others, such as His sorrowing mother at the time of the crucifixion or the parents who brought their children to see the Lord but were rebuffed by the overprotective disciples. When He was dying on the cross (John 19:27), Christ was suffering for the sins of the world, and He was sensitive about His mother’s welfare. Jesus’ sweet behavior is seen in so many ways; like a sheep being taken to the slaughter, He did not resist or defend Himself (Isa. 53:7). He could have called ten thousand angels to wipe everyone off the face of the earth, but He was a gentle giant showing us how to win by losing. His meekness is still an example to every personality type.

We can also consider Jesus as an intellectual. Jesus went into the temple and taught truth people never heard before (John 7:14). When He was just twelve years old,
He dug into the marvelous mysteries of God. Christ’ careful behavior is seen in His deep contemplation and knowledge. This may seem strange because He was God in the flesh, but He also had to learn in His humanity.

His disciple Thomas was inclined to doubt, but Jesus dealt with these questions in a rational way. He did not ignore the intellectual concerns of Thomas or criticize him for a lack of faith. Instead, when the disciple doubted, Thomas said, in essence, “I will not believe unless I can see with my eyes and touch the hands of Jesus with my fingers.” As they met later, the Lord said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe” (John 20:27). In a similar way, when John the Baptist doubted during his last days in prison (Matt. 11:2-6), Jesus provided the rational facts that were needed. Probably the best known example was his discussion of theology and apologetics with Nicodemus in a debate that may have gone far into the night.

Jesus also was very concerned about the social dimension of life. When Jesus preached to the multitudes in the open fields, He told parables and stories that inspired and influenced people (Mark 1:22). He was a master communicator and a charismatic leader. People were drawn to Him and inspired, not just because of His personality, but because He was the Way, the Truth, and the Life (John 14:6). Never had anyone spoken like He. Christ’s persuasion was an example for every inspiration type.

There are so many examples of Christ exemplifying different personality types. The main lesson to learn is that He never mentioned that one personality is better than another. He simply demonstrated how we should be “all things to all people.” His strength, combined with His inspiration, sweetness, and carefulness is evident throughout
the New Testament. How balanced is our personality? We can learn how to emulate all the good traits of all the personality types from Jesus and develop a winning Christ-like personality.

Our goal should be to become more Christ-like and exemplify His work in our lives. As we abide in the Vine, His fruit in our lives will be the thought, feelings, and actions He desires. Our prayer should be like Jesus’ plea to the Father, “Not my will, but Your will be done” (Luke 22:42). A person who would seek to be a disciple of Jesus is thus to be trained to know Him as the Lord, imitate His personality, live in obedience to His reign in all areas of human life.

In his book *Extreme Personal Makeover*, Carbonell says that “He dealt with all the feelings human experience, but was able to overcome – natural bent to sin. Even though as God He could not err, He teaches how each of the personality types can be both natural and divine.” 65 Only Jesus could be a true teacher who commanded others to follow Him and to entrust everything to His person. Only He had the authority to command others to give up everything. Truly He was the sole teacher with the authority to demand an absolute obedience. They are thus to be trained to know Him as the Lord, imitate His personality, live in obedience to His reign in all areas of human life in the world.

**Summary and Conclusion**

Disciple-making must involve the work of transforming personalities and develop the personality to be like Jesus. It has to make a child of God into a mature Jesus’

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personality, thoroughly equipped for every good work through the influence of the Word and the Spirit (2 Tim. 3:17). To improve Christian personalities, Christians need to take a closer look at exercising all the personality types from spiritual, mental, emotional, and physical perspectives.

To complete this process, discipleship training must involve people’s emotions, thoughts, and behavior—all three. Healthy discipleship is the process of the disciples becoming more like Christ in their thoughts, emotions, and actions. This training is crucial for restoring the health of the church. All intimacy in relationship comes from communicating our feelings to one another. When we express our emotions, we will begin to relate to each other very quickly. The ability to identify and articulate our emotions is extremely important. This seems to be the real barrier in relationships. A close relationship with anyone is next to impossible without being able to relate emotions.

However, Koreans usually do not manifest their emotions openly because they are concerned about other people. Koreans have a tendency not to express their emotions openly. Where did this tendency come from? The next chapter will deal with emotional issues in the historical and cultural context of Korean society and church.

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66 Jun Sick Choi, Do Koreans Have Culture? (Korea, Seoul: Sakyejeol, 1997), 131.
CHAPTER III

THE CHARACTERISTICS OF THE KOREAN PRESBYTERIAN CHURCH

The Historical Context of the Korean Presbyterian Church

Understanding the historical context of Korea will help to understand the emotional issues Korean face. David Seamands stated, “In the rings of our thought and emotions, the record is there; the memories are recorded, and all are alive. And they directly and deeply affect our concepts, our feelings, and our relationships. They affect the way we look at life and God, at others and ourselves.”67

The implication for the emotional issues within the Korean Presbyterian Church is clear: It is impossible to help Korean Christians break free from their past without understanding the Korea in which they grew up. Unless someone grasps the power of the past on who he or she is in the present, he or she will inevitably replicate those patterns in relationships inside and outside the church. A critical part of growing into maturity in Christ needs to include addressing these issues and learning how they impact who one is in the present, both positively and negatively. Therefore, this chapter deals with emotional issues in the historical and cultural context of Korean society and church.

67 David A. Seamands, Healing for Damaged Emotions, 12.
The History of the Korea Society

Korean history goes back to 2333 B.C. The historical record shows that Gojoseon was the first kingdom of Korea. Ancient Korea was characterized by clan communities that combined to form small town-states. The town-states gradually united into tribal leagues with complex political structures which eventually grew into kingdoms. For the next seven hundred years Korea was divided into three small kingdoms called Goguryeo (37 B.C.-A.D. 668), Baekje (18 B.C.-A.D. 660), and Silla (57 B.C.-A.D. 935).

During the Three Kingdoms period when Goguryeo, Baekje and Silla vied for supremacy, the kingdoms found it difficult to promote the idea of a united people. Yet in the aftermath of Silla’s unification of the Three Kingdoms in A.D. 668, Koreans’ sense of themselves as a people was evident as Silla joined forces with the former subjects of Goguryeo and Baekje to drive away the Chinese Tang forces. The Silla kingdom attempted to establish an ideal Buddhist country. However, the state cult of Buddhism began to deteriorate as the nobility indulged in luxury. Also there was conflict among regional leaders who claimed authority over the occupied kingdoms of Goguryeo and Baekje. Their culture laid the foundation for the modern Korean culture. In 935, the king

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68 Korean generally calls this kingdom Gojoseon which means ‘Ancient Joseon’ to distinguish it from the Joseon dynasty from 1392 to 1910.


71 Ibid.

72 Ibid., 189.
of Silla formally surrendered to the court of the newly founded Goryeo (918-1392)\textsuperscript{73} Dynasty.

After the end of the Goryeo kingdom the Joseon dynasty (1392-1910) began.\textsuperscript{74} In 1392, General Yi Seong-gye\textsuperscript{75} established a new dynasty called Joseon. The early rulers of Joseon, in order to counter the dominant Buddhist influence during the Goryeo period, supported Confucianism as the guiding philosophy of the kingdom.\textsuperscript{76}

Despite frequent foreign invasions, the Korean Peninsula has been ruled by a single government since the Silla unification in 668\textsuperscript{77} while maintaining its political independence and cultural and ethnic heritage. Both the Goryeo (918-1392) and the Joseon (1392-1910) dynasties consolidated their authority and flourished culturally,\textsuperscript{78} while repelling such intruders as the Khitans, Mongols and Japanese.

In the nineteenth century, Korea remained a “Hermit Kingdom,”\textsuperscript{79} adamantly opposed to Western demands for diplomatic and trade relations. Over time, a few Asian and European countries with imperialistic ambitions competed with each other for influence over the Korean Peninsula. Japan, after winning wars against China and Russia,

\textsuperscript{73} Ibid., 21.

\textsuperscript{74} Ibid., 23.

\textsuperscript{75} Ibid.

\textsuperscript{76} Ibid., 189.

\textsuperscript{77} Ibid., 19.

\textsuperscript{78} Ibid., 21-26.

\textsuperscript{79} Ibid., 26.
forcibly annexed Korea and instituted colonial rule in 1910.\textsuperscript{80} The period of Japanese occupation lasted from 1910 until the end of World War II.\textsuperscript{81}

At the end of World War II, the Soviet Union entered Korea from the north and the United States entered from the south, and they forced the surrender of Japanese troops.\textsuperscript{82} The peninsula was accordingly divided at the 38th parallel into two administrative zones.\textsuperscript{83} After attempts to hold nationwide elections failed, an independent government was established in the south with U.S. support.

In June 1950, North Korean troops invaded South Korea,\textsuperscript{84} triggering a three-year war. The United States and United Nations sent troops to help South Korea. Concerned that war might spill into Chinese territory, China sent troops to aid North Korea.\textsuperscript{85} The war ravaged the peninsula and ended in a stalemate (a peace treaty still has not been signed), with the original border virtually unchanged. Violent border incidents occurred over the years, and North Korean soldiers entered South Korean territory several times.

After the Korean War, North Korea was governed by the communist dictator Il-Sung Kim and his son Jung-Il Kim.\textsuperscript{86} South Korea experienced a military coup by Cheong-Hee Park and was governed by his military junta until 1979. After the death of

\begin{itemize}
\item \textsuperscript{80} John T. Kim, \textit{Protestant Church Growth in Korea} (Belleville, Ontario: Essence Publishing, 1996), 23.
\item \textsuperscript{81} Korean Overseas Information Service, \textit{Facts about Korea}, 27.
\item \textsuperscript{82} Ibid.
\item \textsuperscript{83} Ibid., 28.
\item \textsuperscript{84} Ibid.
\item \textsuperscript{85} Ibid.
\item \textsuperscript{86} Andrew C. Nahm, “The Korean War and after” \textit{In An Introduction to Korean Culture}, ed. John H. Koo and Andrew C. Nahm (Elizabeth, NJ: Hollym Corporation, 1997), 94.
\end{itemize}
president Cheong-Hee Park, South Korea experienced another military coup by Doo-Hwan Chun and Tae-Woo Rho and was governed by their military junta until 1993.  

During its recent history, South Korea has risen from poverty to relative prosperity, weathering periods of rebuilding from war and the Asian economic crisis of the late 1990s. In 1992, South Korea elected by direct vote, for the first time since 1954, a president with no military connections. Today, most of South Korea’s population of nearly 48 million people identify themselves as part of the middle class.

**The History of the Korean Presbyterian Church**

The first resident missionary to Korea, Horace N. Allen (Presbyterian) arrived on September 20, 1884, but some nonresidential missionaries from Europe such as Karl Gutzlaff and Robert J. Thomas made short visits to Korea to preach the gospel to Korean people. Korean merchants who heard the gospel preached by John Ross and John McIntyre, who were Scottish missionaries in Manchuria, started the gospel work before

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88 Ibid., 71.


90 Ibid., 13.


93 Ibid.
the arrival of the first foreign residential missionaries. They are Hong-Joon Paik, Eung-Chan Lee, Sung-Ha Lee, Jin-Ki Kim and Sang-Yoon Suh.94

In 1884, the first Korean Presbyterian minister was Sang-Ryun Suh,95 who founded a church named Sorae in Hwanghae province. A Presbyterian medical missionary, Horace N. Allen96 who belonged to the United Presbyterian Church in the United States of America (UPCUSA), the so-called “Northern Presbyterian Church,” arrived in Korea to begin work as a medical missionary in 188497 and the Presbyterian missionary Horace. G. Underwood also came to Korea in Easter of 1885.98 The Australian Presbyterian Church started to send missionaries to Korea in 1889.99 Some missionaries who belonged to the Presbyterian Church in the U.S. (PCUS), the so-called “Southern Presbyterian Church,” came to Korea in 1892 and started their mission work.100 A Canadian named W. J. Mckenzie came to Korea as an independent missionary in 1893.101

94 Ibid.
97 Hae-Youn Kim, The History of Christian Church in Korea: The Cultural History and Ideological History in Korean Christianity (Seoul: Sungjee Publishing House, 1999), 82.
98 Ibid.
99 Ibid., 102.
100 Ibid.
101 Ibid.
These four Presbyterian missionary churches that came to Korea, did not only work solidly together to establish the Korean Presbyterian Church, but also decided to unite on theological education. They organized the Presbyterian Council to make concrete plans to unify and succeeded together in 1901 founded together the Yonhab Presbyterian Seminary, the Presbyterian Seminary in Pyongyang. In 1909 This Presbyterian Council of missions approved the creation of an independent Korean Presbytery. This independent Korean Presbytery became the mother of all the Presbyterian denominations. For this reason, the influence of the Presbyterian Church in the Christianity of Korea is gigantic. Many other denominations have tried to imitate the Presbyterian Church in their political systems and ritual styles.

In 1934, the fiftieth anniversary of the founding of the Presbyterian Church was celebrated. In the last period of Japanese imperialism, the General Assembly had sufferings concerning the worship at the Japanese shrines which eventually led to disorganization of the General Assembly. Due to theological disputes and other causes,

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103 Ibid.

104 Ibid.

105 To bind the whole empire into a loyal and dutiful force for the Asian conquest, Japan attempted to impose this faith on its entire people, even the Koreans. Accordingly, the Japanese government in 1935 ordered all educational establishments, including Christian schools, to participate in Shinto shrine ceremonies. Shinto shrines were instituted in every town, and schools were ordered to enforce students' participation at Shinto ceremonies. The Methodists, the second largest denomination in Korea at the time, and then the Presbyterians, the largest Protestant group, decided involuntarily to Comply with the government order. This "official approval" of participation in shrine ceremonies by the most influential and the largest Christian denominations in Korea undoubtedly provided a powerful ideological justification for the suppression of any other resistance against Shinto shrine worship.
the one Presbyterian Church had to face a division into various denominations.\textsuperscript{106}

Immediately after World War II a dispute arose over the readmission of those who had bowed to the shrine. In 1951, the \textit{Koshin}\textsuperscript{107} and \textit{JaeGun}\textsuperscript{108} group of the Presbyterian Church separated from the PCK. A few years later, Presbyterian Christianity was shaken by the conflict between conservative and progressive theological interpretations of the biblical tradition. In 1953 \textit{Ki-Jang}\textsuperscript{109} group separated from the PCK. In 1959 the \textit{Hapdong}\textsuperscript{110} and \textit{TongHap}\textsuperscript{111} groups were separated by the conflict over the participation in the ecumenical movement.\textsuperscript{112}

Again and again, attempts have been made to bring the churches closer to one another, and in recent years the movement has gained momentum. In 1981, in response to the need for common witness, the five largest Presbyterian churches (\textit{TongHap},\textsuperscript{113}

\begin{itemize}
  \item The denominations were split on the issue of withdrawal from the W.C.C. as O.T. was theologically liberalized. See http://www.chongshin.ac.kr (accessed June 5, 2008).
  \item This denomination was founded by pastors and lay people who had resisted the shrine worship and had been imprisoned by the Japanese. See http://www.reformiert-online.net/adreessen/detail.php (accessed June 5, 2008).
  \item This denomination represents the most radical approach to the issue of shrine worship. See http://www.reformiert-online.net/adressen/detail.php (accessed June 5, 2008).
  \item This denomination is the result of a conflict over theological positions within the Presbyterian Church of Korea. See http://www.prok.org (accessed June 5, 2008).
  \item Despite heavy losses through divisions arising from the controversies over shrine worship, the majority of members continued to adhere to that church. Today it represents the major stream in Korean Presbyterianism. See http://www.pck.org (accessed June 5, 2008).
  \item The denominations were split on the issue of withdrawal from the W.C.C. as O.T. was theologically liberalized. See http://www.chongshin.ac.kr (accessed June 5, 2008).
  \item Despite heavy losses through divisions arising from the controversies over shrine worship, the majority of members continued to adhere to that church. Today it represents the major stream in Korean Presbyterianism. See http://www.pck.org (accessed June 5, 2008).
\end{itemize}
HapDong, KoShin, Ki-Jang, and DaeShin) decided to organize the Council of Presbyterian Churches in Korea (CPCK). In 1995 three more churches joined the council (GaeHyuk, HapDongJeongTong, and HoHun). At the initiative of HapDong an even larger association, mainly of conservative churches, came into existence in 1991.

For several years these two councils existed side by side, but in 1997 they decided to merge.

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114 The denominations were split on the issue of withdrawal from the W.C.C. as O.T. was theologically liberalized. See http://www.chongshin.ac.kr (accessed June 5, 2008).

115 This denomination was founded by pastors and lay people who had resisted the shrine worship and had been imprisoned by the Japanese. See http://www.reformiert-online.net/adressen/detail.php (accessed June 5, 2008).


117 In 1960, after the split of TonHap and HapDong, ICCC began to be active in Korea. Under the influence of Dr. Carl McIntyre and with the financial support of the ICCC, Dr. Kim Chi-Sun, who belonged to HapDong, found in 1961 the Bible Presbyterian Church. See http://www.reformiert-online.net/adressen/detail.php (accessed June 5, 2008).

118 Before HapDong divided in 1979, a neutral group representing about 400 congregations formed a committee of 17 members with the mandate to work for the maintenance of unity. See http://www.reformiert-online.net (accessed June 5, 2008).


120 HoHun also split from HapDong; they declared their intention to join ICCC. See http://www.reformiert-online.net (accessed June 5, 2008).

121 See footnote, 110.

122 Ibid.
Summary

Throughout Korean history, we can image there are scars of ancient, hurts, and the pressure of a painful, turmoil in wars between foreign powers, the Second World War, the Korean War, poverty, oppression from Japanese rule over Korea, and separation of churches. Such scars have been buried in pain for so long that they are damaging the emotional health of the Korean people and the Korean Church.

Cultural Context of Korean Society and Presbyterian Church

In his book, Junietta said, “Culture and personal beliefs are significant determinants of a person’s grief response.” Another author has summarized that “Culture is the sum total of the possession, ways of thinking and behavior, which distinguish one group of people from another, and which tend to be passed down from generation to generation.” Culture is a part of identity, of what kind of people we are. Cultures often mix together: for example, Western society with its emphasis on personal liberty has influenced Asian culture in matters of religious and cultural tolerance.

Multi-religious Society

Korean society is presently a unique, multi-religious society. Confucian ethics dominate the daily life of Koreans, and hyanggyo, Confucian educational institutions,

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125 Ibid., 19.

are found scattered throughout the country. At every scenic spot, there is a Buddhist monastery, and most of the nation’s tangible cultural assets are Buddhist. Yet when entering any Korean city, one is immediately impressed by the number of Protestant churches.

At present, Christianity comprises 29.3% of the population, Won Buddhism 0.3%, Confucianism 0.2%, Cheondoism 0.1% and Buddhists make up about 22.8%. Although these religions all coexist in Korea, at present none of them is able to represent Korean culture. In addition, since the prehistoric period, shamanism, diverse folk beliefs, and countless indigenous religions have developed in Korea. As a result, Korea has an abundance of religious holidays (i.e., New Years, which are celebrated according to both lunar and solar calendars, Buddha’s Birthday, Ch’usok (the Harvest Festival), Kaech’aonjol (Foundation Day) and Christmas). Korea is probably the only country in the world to have such a diverse range of religious holidays.

Koreans have freedom of choice in religion and lead a rather harmonious life despite their diverse religions, even among family members. The various belief systems are mutually reinforcing and do not conflict with the values that underlie the daily lives of Koreans. Koreans tend to be open to the teachings of other religions and respect others’ choices, so they are puzzled when violent wars break out over religious conflicts in other parts of the world. It is not a surprise then, that the beliefs and values reflected in common Korean culture are a sophisticated mixture of Confucianism, Buddhism, Shamanism, and other religions.

\footnote{http://en.wikipedia.org/wiki/South_Korea (accessed August 23, 2008).}
Confucianism and Korean Society

Korean society has been influenced by Confucian beliefs for more than 2,000 years. One of the fundamental Confucian values is filial piety. Wei-Ming Tu stresses this by saying, “Confucius sees filial piety as the first step toward moral excellence.”

Influenced by Confucianism, Koreans value harmony within family, community, and the society as a whole. They have strong ties to family, and they value education, hard work and the ambition to excel. The commonly cited virtues in traditional Korea include filial piety, respect for elders, benevolence, loyalty, trust, cooperation, reciprocity, and humility. Based on this foundation, Korean culture can be explained by way of collectivism and authoritarianism. These unique Korean cultural values affect all relationships in Korea.

Collectivism

The original form of collectivism in the Korean culture is family-oriented collectivism (Gajokjuei). The relationship between father and son is regarded as the most important. Family-oriented collectivism attaches great importance to one’s own family members or one’s own family clan and has an exclusive view toward other families. Therefore, Koreans have a tendency not to interfere in the matters of other families.

Koreans regard family as the basic social unit and consider harmony at home the first step toward harmony in the community and in the nation as a whole. Koreans tend to

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129 Ibid., 3.
130 Jun Sick Choi, Do Koreans Have Culture? 65-66.
think of people from their hometown, fellow alumni, and distant relatives as their family members and treat them with intimacy different from other social members.\textsuperscript{131} This results in creating an in-group and an out-group in all social relationships. From the influence of this collectivism, Koreans are kind, cooperative, and sacrificial to people among the in-group, but unfavorably inclined and closed to people among the out-group.\textsuperscript{132} In Korean society personal relations are important not just acquaintances but with the members of the in-group. These relations cannot be cut even when they are not good. The members of in-group keep a continuous relationship in the common areas of life, exchanging their feelings and emotions with each other.\textsuperscript{133} Therefore, in Korean collectivism the keeping of relationships among the members of the group is more important than the goal of the group.

Feelings and emotions are shared with the in-group. Since the members of the in-group are tied together by exchanging feelings and emotions, all faults are accepted long as the fault is not dangerous to the maintenance of the group. So people do not like to scrutinize and evaluate other people about a trivial matter.\textsuperscript{134} Emotion is formed by the experience of being together without a specific purpose, and the depth of emotion depends on how much people behave with each other like family. Therefore, usually

\begin{flushright}
\textsuperscript{131} Mun Hong Min, “The way of Thinking of Korean,” \textit{In The Usual Culture of Korean}, ed. Society for the Study of Usual Culture (Seoul: Hanul, 1996), 116-17.

\textsuperscript{132} Ibid., 117.


\textsuperscript{134} Jun Sick Choi, \textit{Do Koreans Have Culture?} 128-29.
\end{flushright}
while the width of a personal relationship is narrow, the emotional depth of the personal relationship is deep. So when the relationship is broken, the wound is very deep.\textsuperscript{135}

When Koreans exchange their feelings and emotions with each other, they tend to offer their entire hearts they expect each other to do and to expect corresponding reactions from their same counterparts. When they feel that they do not receive the corresponding reaction from another they feel mistreated. However, Koreans usually do not express their emotions openly because they are concerned about other people.\textsuperscript{136} Not expressing emotions is assumed to come from the collectivism that represses individual emotion and takes interest in the group.\textsuperscript{137}

\textit{Authoritarianism}

In Confucianism, a basic principle of social constitution is the vertical order of rank, and authority comes not from people but from the order of rank itself. Because the order of rank impacts almost all relations, it is difficult to establish a relationship independent of age, position, and role. In particular, persons of higher position have superior privileges and exercise their influence over persons of subordinate position.\textsuperscript{138}

Authoritarianism in Korean culture is also a reflection of keeping the order between the older and the younger among the Five Human Relations: emperor and subject, father and son, husband and wife, elder brother and younger brother, and elder friend and younger friend. The complicated titles and terms of respect in the Korean

\textsuperscript{135} Ibid., 170.

\textsuperscript{136} Ibid., 131.

\textsuperscript{137} Ibid., 154.

\textsuperscript{138} Ibid., 122-23.
language reveal this hierarchy well.\textsuperscript{139}

Authoritarianism also brings sex discrimination and patriarchy into Korean culture.\textsuperscript{140} It is directly related to Confucianism. The best scripture of Confucianism, “Non Eo,” written by Kong Ja, has an only one reference to women. It says. “It is difficult to deal with a women and a mean person because they resent when they are kept away and they dare to match when they are kept company with.”\textsuperscript{141} This reflects the low regard for women in Confucianism.

\textbf{Buddhism and Korean Society}

Influences from Buddhism are reflected in attitudes of benevolence toward all living creatures and in beliefs about this world and a thereafter derived from the concept of \textit{karma}. Wonhyo (617-686)\textsuperscript{142} stands at the pinnacle of Korean intellectual history as a thinker embodying the particular characteristics of Korean Buddhist thought. Warning against doctrinal rigidity as well as the aristocratic monopoly on Buddhism, he attempted to create a practical Buddhism that was oriented towards the common people. At the same time, his work to systemize and integrate Buddhism’s diverse doctrines became a model for critical Buddhist research. As a part of his effort to bring together all Buddhism's profound doctrines, he emphasized the teaching that all phenomena are

\textsuperscript{139} Ibid., 176-86.

\textsuperscript{140} Ibid., 201-202.

\textsuperscript{141} Ibid., 201.

merely products of the mind. According to Wonhyo,\textsuperscript{143} if one could merely awaken to the fact that all phenomena are produced from the mind, all doctrinal disputes would become meaningless. For this reason, he felt that doctrine and disputes were less important than the ideal of practice contained within them. Therefore Wonhyo emphasized the “harmonization of disputes,” meaning that one could only approach truth by putting a stop to conflict. In this way, he demonstrated an intellectual attitude which sought to harmonize strict adherence to doctrine with a practical orientation.

\textit{Influence of Shamanism}

Shamanism is the most important element that has shaped Koreans. Most Koreans believe that the world is full of spirits. There were no dualities, such as good vs. evil, body vs. spirit, physical world vs. spiritual worlds, and perfect God vs. frail man.\textsuperscript{144} Life was a continuum. The individual was seen as a whole and all men and women were seen as being of equal value. And even within each person, different attributes were not singled out and given superior value over others.

In the Shaman world, spirits can bless or curse human beings. So, people were much concerned about their future or their present lives. In this kind of Shamanistic community, there has been tendency to be selfish because one was only concerned about “my” or “our” family. The concept of the community was narrowly defined. Shamanism has led Koreans to look at themselves only.

\textsuperscript{143} Ibid.

\textsuperscript{144} Micheal Breen, \textit{The Koreans} (NY: Thomas Dunne Books, 2004), 43.
**Christianity and Korean Society**

When entering any Korean city, one is immediately impressed by the number of Protestant churches. Korean Protestant churches have more than 10 million members. This amounts to more than 20 percent of the entire population. Presbyterian Church in Korea (*Hapdong*) has more than 11,000 local congregations with about 3 million members.\(^{145}\)

From the beginning, Protestant missions simultaneously performed evangelical and social work. By establishing the country’s first Western medical clinics and introducing a modern school system, these missionaries played a leading role in bringing the modern social institutions of the West into Korean society. The results of their efforts are manifold. For example, many modern national leaders came out of schools operated by the missionaries. These leaders, with their international perspective, were able to develop an anti-Japanese independence movement during the occupation. Like other Christian groups, the Korean Presbyterians were closely involved in the peaceful March first movement for Korean independence, in 1919.\(^{146}\)

Throughout its history, Korean society has been plagued by an endless series of upheavals. Korean society has had to struggle to survive within the rapidly changing international situation, and in order to survive, it has had to adapt itself to the new environment. The only organization that could realistically claim to ensure both Korea’s survival as a people as emphasized by nationalists and adaptation to the times as emphasized by reformers was Christianity. After all, it was Christianity that served as the


exclusive channel for exchanges in international situations. Through this channel, the Protestant churches filled a social function that assured the new Korean elite a channel of social mobility and eventually the possibility of facing the foreign powers. \(^{147}\) So Protestant Christianity could have an influence on the ethos of modernity in Korean society. \(^{148}\) In this way, the Korean church has taken on the historical responsibility for the future of Korean society. Christianity has assumed a vital social role in the modernization of Korean society.

After Western pressure forced the Joseon Dynasty to open its ports, Korea’s classical tradition became fundamentally unstable. Thus, the opening of ports signaled the transition from a classical to a modern society and led to a fundamental restructuring of Korean society and culture.

The opening to the West created a tremendous cultural shock, which led to three general reactions. The first was opposition, which was based on the conclusion that Western power and culture would destroy Korea’s culture and social order. The second was an attitude of positive acceptance, for some believed that in order to retrieve Joseon power, reforms had to be made based upon the acceptance of Western culture and social institutions. Intellectuals of this reformist disposition claimed that Koreans should learn about the West in order to overcome the impotence and backwardness of Asia. Third, there were those who wanted a selective acceptance of Western ways, rejecting Western culture and spirit but accepting its technology and institutions. This attitude appeared in

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\(^{147}\) Francois Houtart, “Sociological Aspects of Christian Church’s Penetration In the Confucian Regions of Asia,” Social Compass 25: 239-49.

\(^{148}\) Young Sin Park, Kidokky-wa Sahoe Byundong (Korea, Seoul: Min Young Press, 1992), 345-71.
the assertion that Asian spiritual culture was generally superior, while Western technology was more advanced.

For this reason, Christianity still does not have firm roots in the cultural traditions of Korea, a country which has long been influenced by East Asia’s classical culture and its own unique traditions. Therefore, in its imitation of the West, Korean society has copied the external institutions without looking at the value system inherent in the West’s industrial structure, and this has resulted in confusion. Especially during the 1990s, the various sectors of Korean society have been reflecting on this problem. At the end of the nineteenth century the political and social system lost its cohesion, and they became the source of tyrannous power rather than a service for the people. As a result, Korea has become a competitive society centered on growth – a society that tends to overlook social justice, virtue, and the environment. For this reason, Korea is often seen as an unstable and aggressive society that is inherently chaotic.

Summary

The essence of Korean culture is harmony with order, contrasted with American mainstream culture that stresses individualism. Influenced by Confucianism, Koreans value harmony within family, community, and society as a whole. Influences from Buddhism are reflected in attitudes of benevolence toward all living creatures and karmic beliefs about this world and the thereafter. Shamanism is reflected in animistic

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orientation and thinking.\textsuperscript{151} These traditional values are often challenged, however, by younger generations influenced by western culture. Protestantism was accepted as a force of modernization due to the unique historical background of its introduction of Protestantism.\textsuperscript{152}

\textbf{Emotional Issues in the Historical and Cultural Context}

A multicultural society easily slides into chaos. Moreover, the Korean people have passed the last half century amid continual, violent social upheavals. Within this turmoil, Korea has not yet been able to overcome conditions forced upon it by history. Especially during the 1990s, the various emotional issues of Korean society have been increasing.

Koreans are reported to have high rates of depression-like symptoms in both Korea and in Korean immigrants in the U.S., with rates as high as 27\% among women in some samples.\textsuperscript{153} Ethnographic studies of highly distressed Koreans have identified several syndromes that resemble depression. These include \textit{Haan} (a form of regret or resentment syndrome), \textit{Hwa-byung} (an anger syndrome),\textsuperscript{154} and anxiety for the next generation.

\textsuperscript{151} Micheal Breen, \textit{The Koreans}, 43.


**Hwa-Byung (Anger Syndrome)**

*Hwa-byung* is an anger syndrome specific to Korean culture. In 1995, the American Psychiatric Association added *hwa-byung*¹⁵⁵ to the Diagnostic and Statistical Manual of Mental Disorders as a Korean cultural syndrome. The DSM-IV literally translates into English as “anger syndrome”¹⁵⁶ and it is attributed to the suppression of anger. Koreans commonly describe anger as “fire.”¹⁵⁷ The fire element is excessive in *hwa-byung*, and it corresponds to one of the five governing bodies of the universe; earth, water, wood, metal and fire. In Chinese medical terms, *hwa-byung* is defined as a neurotic fire, or anger syndrome, that develops due to repression of emotions in reaction to suffering extreme injustice.¹⁵⁸ *Hwa-byung* is the most widely-studied Korean depressive-like bodily disorder. It is sometimes described as an anger syndrome that encompasses elements of depression, resentment, somatic illness, and neurotic symptoms.¹⁵⁹ Symptoms include active anger and resentment, insomnia, fatigue, panic, feeling of impending death, dysphonia affect, indigestion, anorexia, dyspnea, palpitations, generalized aches and pains, and feeling of a mass in the epigastrium.¹⁶⁰

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¹⁵⁶ Ibid.

¹⁵⁷ Ibid.


The emotional state is caused by Korean people suppressing their anger.\textsuperscript{161} Destruction, suffering, personal loss, and unbearable pain have been the norm for many Koreans, who have experienced deep feelings of suppressed anger and have felt trapped as well as victimized. The impacts upon their bodies have included symptoms such as insomnia, fatigue, depression, digestive trouble, lack of appetite, shortness of breath, etc.\textsuperscript{162}

Very few studies have examined the specific array of somatic symptoms in depressive-like disorders in Koreans or Korean Americans. One such study examined the incidence of \textit{Hwa-Byung} in a community-based urban sample of 2,807 women ages 41 to 65 years. They used a 60-item questionnaire to measure the prevalence of the six dimensions of this condition (quick-temper; personality characteristics such as perseveration and self-criticism; familial problems; emotional problems; physical symptoms localized on the upper part of body; and physical symptoms related to sensation of heat). The survey revealed that 4.95\% of the women surveyed reported symptoms consistent with the condition.\textsuperscript{163} In another study,\textsuperscript{164} researchers developed a 25-item depression tool that included a somatic scale with items representing Korean cultural idioms of distress, such as “heavy chest,” “mind pain,” and “back pain.” Many patients relate their condition to the psychology of \textit{haan}, a traditional culturally determined emotional state.


\textsuperscript{162} Ibid., 107.


**Haan (a form of regret or resentment syndrome)**

The predominant emotional suffering of the Korean people is called *haan*. *Haan* has been described as a passive, chronic regret and resentment syndrome, and it includes the sensation of a lump-like obstruction in the epigastric and respiratory regions. *Haan* also includes expressions of dysphonic affect, such as self-pity, commonly associated with disappointments and unfulfilled aspirations.  

Michael Breen, in his book *The Koreans*, explained about Korea’s *haan*:

*Haan* in the modern era became widely used as a way to make sense of Korea’s modern traumas. In other words, Koreans have felt a need to make sense of the injustice and suffering they have experienced. While people commonly have to work through such traumas individually or, when they are overwhelming, as in the Holocaust, often take the option of denial and repression, discourse on *haan*, in my opinion, demonstrates a collective effort to face, deal with, and work through all sorts of social suffering.

As he explains above, it is the feeling of all those who, throughout history, have been systematically used and abused, tortured, imprisoned, exploited, oppressed, and marginalized. It is much more than just the righteous indignation of individuals or the grief of the present generation of oppressed people. It is the accumulated grief of hundreds of generations of unjust suffering. And Bradley Martin, in *Under the Loving Care of the Fatherly Leader*, describes *haan* as

...a prickly combination of pessimism, vengefulness and xenophobia that had evolved over centuries, in response to the frustration aroused by the

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167 Michael Breen, *The Koreans*, 38.
country’s status as a small nation bullied by bigger and more powerful neighbors.\textsuperscript{168}

As we see above, the heartbreaking and bitter emotion of a wounded heart is called \textit{haan}, and the condition is representative of the psyche ethos of Korean culture. The primary meaning of \textit{haan} is the suppressed, unexpressed anger felt inside. According to patients’ explanations,\textsuperscript{169} those with \textit{hwa-byung} have experiences which ‘cause hurt, damaging, boiling and exploding sensations inside the chest and body.’ Korean patients’ cultural inclinations to keep family in harmony and peacefulness and not to jeopardize social relationships dictate that anger must be suppressed, pent-up and accumulated.

Throughout Korea’s history, the region had a penchant for frequent wars, political and social upheavals. Destruction, suffering, personal loss and unbearable pain have been the norm for many Koreans, who have experienced deep feelings of \textit{haan} and felt trapped as well as victimized. But even now, as a prosperous, independent country, Korea remains stuck in the victim yoke, shoving everything that goes wrong into the \textit{haan} drawer for later lamentation. And when any situation does turn sour, the common reaction is to assume that it must be the result of some injustice resulting from a rotten karmic curse that comes with being Korean.

\textbf{Women’s Haan}

From this understanding of \textit{haan} as a general Korean phenomenon, it is possible to approach the particular \textit{haan} of Korean women. In Korean culture patriarchy is a


principle source of suffering and oppression among Korean women. So-called patriarchal
dualism, which is used as an ideology to explain the relationships between humans and
nature, between male and female, between the soul and the body, and between reason and
emotion is responsible for women being placed in a dependent position and controlled by
men. According to this ideology, woman must be controlled by man, as the body must be
governed by the soul and the emotions by reason.

The power imbalance of patriarchy is visible in religion, science, education and
academia, and in all of these areas the male point of view is dominant. Under
Confucianism’s strict imposition of laws and customs discriminating against women, the
existence of women was *haan* itself. The word, *nam-jon-yo-bi*, (男尊女婢) “male high
female low,” expresses the Confucian pattern of harmony for the human community. The
ethical norms enforced by this social pattern require that women be subjected to
three forms of obedience: as a child, a girl should obey her father; as a married woman,
her husband; and as a widow, her son. Although marriage is the focal point of a woman’s
life, she is expected to remain an outsider. A married woman, for example, retains her
maiden name and is not registered in the family tree of her husband’s household.
Moreover, if a woman could not have a son, she was punished as the most anti-
patriarchal sinner who failed to accomplish her most important duty of bearing a
successor of the household. The highest virtues for women were obedience and sacrifice,

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170 “Confucian teaching which misused the principle *Yin Yang* found in the *I Ching*, an
ancient Chinese classic which is older than Confucian texts, distorted women’s status. In fact, *Yin*
is the negative, dark, weakness, passivity, cold, earthiness, and feminine principle and *Yang* is the
positive, bright, activity, warmth, and masculine principle. When this principle of *Yin* and *Yang*
interact harmoniously with each other, all things in the universe become a new unity. However,
even though *Yin* and *Yang* principle are harmonious and complementary, patriarchy breaches
these relationships between *Yin* and *Yang* so that women were treated as inferior to men.”
because these were required for the prosperity of the patriarchal household. Although Western ideas have weakened this tradition somewhat, it is still a very uncomfortable situation for a woman to be in a position of authority over men in Korea.\footnote{Michael C. Kalton, \textit{Korean Ideas and Values in Inculturation}, (Seoul: Columbia, 1987), 14-15.}

We can imagine how deeply Korean women’s suffering was accumulated. Koreans use the word, \textit{haan}, to describe a state of mind in which the suffering is so severe and accumulated that it is felt as something like a rock deep in the heart. Imagine how hard women’s \textit{haan} became in their hearts under the patriarchal oppression of the \textit{Joseon} Dynasty’s confucianistic ideology. The victimization of women was never a result of any natural disaster or their own destiny. It was entirely due to the unjust social structure shaped by the sexist and patriarchal ideology.

\textbf{Depression for the Next Generation}

The Korean society today is in midst of change and faces a pivotal juncture between the cultures of the old and the new generation. While the old generation continues practicing a social system infused with traditional Confucian values, the new generation is straining to reconcile with Western ideology. This difference is underscored by the contrasting leadership style of the two generations. There is tension between the two generations in their approach to leadership that eventually results in the younger generation seeking independence from the old generation.

The new generation does not adhere to the old-generation’s leadership style, and thus they may eventually distance themselves from the church and from God and fall into a state of depression. Because of this conflict between the new generation and old...
generation, depression, anxiety and suicide are increasing. Today, suicide is the highest
cause of South Korean teenager’s deaths, and nearly half of them jump to death from
high-rise structures.\textsuperscript{172}

For the new generation Korean, failure to achieve what is expected of him is not
an option. If he falls short of the goal, there are many consequences for the failure: shame
for the old generation and a sense of worthlessness for the new generation. Korean people
focus too much on academic, intellectual achievement, and other parts of who we are get
neglected, such as social, moral, and emotional aspects. Sometimes it is impossible to
meet even some of the expectations. The goal is sometimes set too high and is
unreachable. These perceived failures could eventually produce depression and suicide.
For example, Cho Seung-hui, who killed 32 and himself on the Virginia Tech campus,
was doing fine academically. But, socially and emotionally he was lost and totally
isolated.

If the old generation continues on its course, the new generation may be forced
into anxiety and depression. The Eastern ideals of hierarchy and paternalism conflict with
Western ideals of democracy and independent thinking. With differing worldviews, the
two generations face one another with conflicting expectations. Young leaders are not
cultivated; rather, they are expected to follow principles that are misunderstood because
of the cultural barriers. Further, the old generation negatively views the new generation’s
lack of adherence to their style. Frustrations permeate both generations which have great
difficulty understanding one another.

The unfortunate result is increased anxiety and in many cases the second

generation’s abandonment of the church. Since a vast number of people convert to Christianity during their teenage years, if the second generation loses an opportunity to be led to Christ during their most impressionable years, they may lead a life that could be harmful to themselves and others around them. Therefore, given the existing differences and problems between the two generations, there may be an increase in anxiety and depression/suicide for the second generation.

An expert at Alliant International University said, “In part because cultural barriers make Asians less likely to seek help for emotional problems than whites, mental health care often fails to reach them.”

The expert commends:

“Even when Koreans do seek therapy, they are less likely than Europeans to reveal their problems, and there are culture reasons for this: Asian cultures stress ‘saving face’ and relying on family rather than outsiders. While there are many differences between Chinese, Japanese, Koreans and other Asians, there are important similarities too. There is a stigma associated with personal problems, and Asians also hold beliefs that associate health with the environment, and they equate the physical with the emotional and spiritual.”

A lecturer in the risk and prevention program at the Harvard Graduate School of Education, Kim also told The Korea Times during her visit to Seoul, “Koreans are famous for not seeking mental health services and wait till the very last minute, till they can no longer endure the mental ailment or symptoms, and it means when they finally

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174 Ibid.
Koreans need to talk more openly about mental health issues and seek the best way to manage their anger before it builds up to a boiling point. It is common for Koreans to embrace a complex mixture of beliefs regarding the causes and treatments of emotional problems, depending mainly on their education, religion, and family background.

Roots of Emotional Issues in Koreans

Collectivism

Korean cultural values, including collectivism based on Confucianism, impact the emotional issues of Korean people. Korea’s family-oriented collectivism makes people kind, cooperative, and sacrificial to people among the in-group who share their feelings and emotions, but unfavorable and closed to people among the out-group. Koreans’ tendency to repress individual emotion and not to express their emotions openly which is influenced by collectivism, also makes it difficult for grieving people to open up about their emotional sufferings.

Authoritarianism

Authoritarianism, a unique Korean cultural value, sometimes works as a hindrance to people expressing their emotions openly. In Confucianism, a basic principle of society is the vertical order of rank, and authority comes not from people but from the

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order of rank itself. Because the order of rank impacts almost all relations, it is difficult to establish a relationship independent of age, position, and role. Particularly, persons of higher position have superior privileges and exercise their influence over persons of subordinate position.\textsuperscript{176}

Confucianism taught Koreans to respect and obey authority without complaint even if they thought the authority acted unfairly. In Korean society there is a very famous aphorism by Yi Yi (1536-1584), a famous Korean Confucian scholar of the \textit{Joseon} dynasty. He says, “The emperor, the teacher and the father are one.”\textsuperscript{177} This means that the emperor, the teacher and the father have the same level of authority to the people. Koreans learn this aphorism from elementary school, and in so doing they learn that their teacher’s authority is the same as their father’s authority. For this reason, it is difficult for Koreans to open up their emotional sufferings to others.

\textbf{Shamanism}

Korean’s emotional issues also have been influenced by Shamanism. The shamans believed that negative emotion needs to be assuaged because it can cause damage. In his book, \textit{The Korean} Breen introduces Shamanism in the context of Korean’s emotions:

\begin{quote}
In shamanist thinking, causing emotional pain is a great moral crime because it blocks other people from being fully human. In shamanism, there is no objective God setting absolute rules. Thus, moral judgment
\end{quote}


becomes a matter of relative emotional hurt. Stealing money is less of a wrong than shaming someone. Unless of course by stealing from them you really damage them in some way. Then your defense would be, ‘but I didn’t mean to hurt them.’

Koreans who believe Shamanism tend to feel helpless, depressed or blame themselves or their ancestors when they discover a mental problem in themselves or their family. They tend to seek little help and leave everything to fate. The person with a mental problem is often cared for by parents, who usually expect their child to outgrow such conditions. Those with a scientific education believe that emotional conditions may be overcome with appropriate medical intervention, and they actively seek medicine, therapy, or counseling from mental professionals. Unlike westerners, however, being spiritually oriented, many Koreans using western medicine also offer shamanistic prayers and conduct mysterious religious rituals to regain mental health.

Because of Buddhism and Shamanism’s influence some Koreans believe that emotional problems are a kind of payback for something they did wrong in the past. As a result, many Koreans with emotional problems suffer from shame, helplessness, denial, withdrawal and depression. Many Korean’s view acquired emotional problems as the result of bad luck or misfortune. Therefore, expressing emotional issues is seriously frowned upon by Koreans.

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Emotional health and Issues in the Korean Church Context

At this point, the author designed a survey to get an evidence of emotional and spiritual growth in the Korean Presbyterian Church and then figure out the link between spiritual maturity and emotional health. For this survey, the author used the

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178 Michael Breen, The Koreans, 45.
“Emotional/Spiritual Health Inventory” that Scazzero provides in his book, *The Emotionally Healthy Church*. This survey was distributed to 196 discipleship trainees in four Korean Presbyterian Churches. 145 of them responded.

Based on the research result, when the author compared the emotional level of the discipleship trainees in the Korean Presbyterian Church and related spiritual behavior such as evangelism and serving, the author found the emotional level of the discipleship trainees is lower than the spiritual level (See Figure 9).

![Figure 9. The compared emotional and spiritual maturity level of the discipleship trainees in Korean Presbyterian Church.](image)

Part A: General Formation and Disciplehsip
Part B:
- One-Look Beneath the Surface
- Two-Break the Power of the Past
- Three-Live in Brokenness and Vulnerability
- Four-Receive the Gift of Limits
- Five-Embrace Grieving and Loss
- Six-Make Incarnation Your Model for Loving Well

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179 Peter Scazzero, *The Emotional Healthy Church*, 60-63.
According to Scazzero’s guide, the emotionally healthy level of the discipleship trainees and leaders in Korean Presbyterian Church is like a physical child or an adolescent: 180

Like a physical child, when life is going their way and they are receiving all the things they want and need, they are content and seem emotionally well-adjusted. However, as soon as disappointment, stress, tragedy, or anger enters the picture, they quickly unravel inside. They interpret disagreements as a personal offense and easily hurt by others. When they do not get their way, they often complain, throw an emotional tantrum, withdraw, manipulate, drag their feet, become sarcastic, or take revenge. They have difficulty calmly discussing with others what they want and expect from them in a mature loving way.

In 2008, the author participated in an Emotionally Healthy Spirituality Conference at the New Life Fellowship Church in Queens, New York City. Surprisingly, the author was taught that church leaders needed to help church members who have emotional issues freely express their feelings, even anger with God. Soon the author realized that more Korean Christians were afraid of expressing their anger than the author had thought. As a Korean, the author too was uncomfortable and sometimes even afraid. In addition, many Korean Christians criticized the author for having an improper attitude as God’s servant, especially as a pastor.

Based on the research result, at the part B-1 called “Look beneath the Surface” 181 the discipleship trainees in Korean Presbyterian Church had the lowest score. The following Figure 10 indicates that Korean Christians are afraid of expressing their emotions.

180 Peter Scazzero, The Emotionally Healthy Church, 66.

181 Ibid., 60.
1. It’s easy for me to identify what I am feeling inside (John 11:33-35; Luke 19:41-44).

2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to more fully transform me (Rom. 7:21-25; Col. 3:5-17).


4. I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18; Luke 10:21).

5. I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25-32).

6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73, 88; 헤urations 20:7-18).

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Average Score 64.4/100

**Figure 10.** Emotional Component of Korean Presbyterian Church: Look beneath the Surface.

The traditional Confucian culture, which considers emotional problems a sign of weakness, has made many Korean Christians feel ashamed of experiencing emotional difficulties. Josephine Kim, lecturer in the risk and prevention program at the Harvard Graduate School of Education, stressed the importance of raising awareness about recognizing emotional distress. “It is difficult to change that mindset, but when
knowledge is increased, attitude also will be changed.”

If someone does not know how to manage his or her anger and stress, or how to resolve conflict, then these things build up. And once it is build up, they very difficult to repress any longer, and it explodes in an uncontrollable manner. Such lack of knowledge and understanding about emotional issues may be part of the reason for growth in violent crime targeting random people or public property, such as the Virginia Tech mass shooting and the arson on Namdaemun. In this regard, the Korean Presbyterian Church becomes potentially problematic when it encounters other religions and traditions in Korean society.

Crisis in the Leadership

As we observe previously, when Christianity came to Korea the Confucian family metaphor also was applied to the position of a pastor in the church. A pastor was treated as a father in people’s religious lives. It is similar to Catholics who call priests their fathers. Furthermore, the Korean word for pastor in English in Mok-Sa. Most Korean words are based on Chinese letters, and this word is composed of two Chinese letters, Mok (목, 牧) and Sa (사, 師) means “pastor” or “shepherd” and Sa (사, 師) means “a teacher” For this reason, from the beginning of Christianity in Korea most of the people in the church have shown honor to the pastors and obeyed and followed them. Therefore, the senior pastor traditionally has much charismatic power in the Korean church. Won-

Gue Lee states that the Korean church shows us a traditional charismatic authority structure.¹⁸³

These tendencies led the senior pastors to have the ultimate authority in all areas of church work. Ruling elders obeyed and honored their senior pastors with full respect. Nobody doubted the final authority of the senior pastors.

As a result, when authoritarianism influences a grieving member’s image of a discipleship leader or a discipleship leader exercises authority over his members, the grieving member may have difficulty opening up his sufferings to his leader. Korean Christianity also teaches that expressing anger is a sin. This makes it especially challenging for Korean Christians to dare to express anger with God, who holds the highest authority. When a minister visits church members who are suffering, the minister usually demands that the members show faith in God without complaint or anger, but with positive thinking and hope.

In these situations, a discipleship that balances spiritual maturity and emotional health can hardly be expected because the discipleship leader’s authority hinders sharing emotional suffering and comfort. Therefore, to have an effective discipleship training that balances spiritual maturity and emotional health, Korean discipleship leaders must overcome these cultural barriers.

Shame

Based on the research result, there is another area of emotional difficulty in the Korean Presbyterian Church. The discipleship trainee and leaders in Korean Presbyterian

¹⁸³ Won-Gue Lee, Christianity in Crisis and Hope (Seoul, Korea: The Christian Literature Society of Korea, 2003), 156.
Church had low scores (See Figure 10 above). As we discussed previously, during Japanese control Japan forced Koreans to worship their gods in their temple. Many Korean Christians worshipped *Shinto* under pressure of the strong physical force from the Japanese. However, some resisted worshiping *Shinto* even though they were arrested, put in prison, or killed by the Japanese military. After independence from the Japanese occupation, those who had resisted worshiping *Shinto* divided the Presbyterian denomination. They said that they could not share one church with idol worshipers. At that time many churches experienced divisions.

The following figure 11 shows that these patterns of thinking and behavior are still in the Korean Presbyterian Church today.

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<td>7.</td>
<td>I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or rather than to the person directly (Matt. 18:15-18).</td>
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<td>8.</td>
<td>I am intentional at working through the impact of significant “earthquake” events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51).</td>
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<td>9.</td>
<td>I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28-30).</td>
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<td>10.</td>
<td>I can see how certain “generational sins” have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; Gen 20:2; 26:7; 37:1-33).</td>
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<td>11.</td>
<td>I don’t need approval from others to feel good about myself (Prov. 29: 25; Gal. 1:10).</td>
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12. I take responsibility and ownership for my past life rather than blame others (John 5:5-7).

| Average Score | 70.7/100 |

**Figure 11. Emotional Component of the Korean Presbyterian Church: Break the Power of the Past**

As we observed previously the Korean Presbyterian church was divided into about two hundred denominations. Whenever a church had a problem, people tended to use others as scapegoats in order to avoid blame themselves. Generally, in a local church people also seldom welcome a shameful person into the church. When a person confesses bad deeds of the past, people seldom forgive the person, and this drives the person away from the church. One example of this was a woman who had a teenage son and shared her son’s bad behavior in a small group in the church. She requested that the small group members pray for him. After the meeting the story of her son’s bad behavior spread to most of the church members and many church members warned their teenage sons and daughters to keep away from him because of his bad behavior. When members feel shame in the church because of one of the church members, they easily blame the person and keep away from the person. In some cases the congregation expels the person from the church to maintain the reputation of the church.

**Summary and Conclusion**

From the early period of Korea’s history, a patriarchal structure emerged and became deeply settled in its culture. The philosophical concept of Confucianism

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undergirded the patriarchal social structure. It provided a rigid ethical double standard for
Korean people, which has continued to impinge on every aspect of Korean people’s lives
up to until the present time. In addition to this ethical bind, poverty, hard labor, violence,
and powerlessness have often been part of Korean people’s lives, creating deep haan in
their hearts. Therefore, the Korean Presbyterian Church has two tasks. First, it needs an
on-going biblical paradigm to deal with the after affects of the cultural traumas of the
past. Second, it should continue to develop a biblical discipleship model to train
individuals to be like Jesus and evolve their personalities.
CHAPTER IV
BIBLICAL MODELS FOR AN EFFECTIVE BALANCE OF EMOTIONAL HEALTH AND SPIRITUAL MATURITY

When the author does strategic planning to create a discipleship that balances emotional health and spiritual maturity, the author has found it useful to organize the work around three simple but profound questions:

1. Where are we?
2. What do we see?
3. How do we get there?

Before we look to the future, we need to step back and tell ourselves the truth about what is really going on in our church in our community. We need to seek out honest answers to questions like: How well are we achieving discipleship training? We need to define our current reality.

Specifically, we need to ask: what do we see in the future? We need a clear vision. Only after we are clear about our current reality and our vision can we answer this question. We need to determine the specific actions that would help us bridge the gap between where we are and where we want to go.

How It Began

A survey was designed to get a sense of where we are as a disciple of Jesus Christ, both as an individual and at church and where our discipleship has touched the emotional components of our lives and, if so, how much. For this survey, the author used the
Emotional/Spiritual Health Inventory that Scazzero provides in his book, *The Emotionally Healthy Church*. This survey was distributed to 196 discipleship trainees in four Korean Presbyterian Churches. 145 of them responded. 78 respondents were under 1 year trainees. 57 respondents were 2 years. 10 respondents were over 2 years.

An increasing love for God and for other people was the author’s working definition of spiritual growth. The author based this definition on Jesus’ description of the two greatest commandments: “‘you must love the Lord your God with all your heart, all your soul, and all your mind.’ This is the first and greatest commandment. A second is equally important: ‘Love your neighbor as yourself’” (Matt. 22:37-39). To truly love neighbors as ourselves requires that we love ourselves. To love ourselves we must know ourselves—the nature of our own heart, soul, and mind. The author took that to mean that spiritual growth is linked to our emotional health. In other words, to truly love our neighbors as ourselves requires that we understand that world of feelings, thoughts, desires, and hopes with all its richness and complexity.

The first step in any research project is to develop a hypothesis about what we think we will discover. Hypotheses help determine the questions to ask, and they guide the analysis of data. The author headed into his research with the following hypothesis:

1. Emotionally and spiritually healthy growth depended on increasing participation in discipleship training.

*Hypothesis: Emotionally and Spiritually healthy growth depended on increasing participation in discipleship training.*

The author hypothesized that emotionally and spiritually healthy growth

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185 Peter Scazzero, *The Emotional Healthy Church*, 60-63.
depended on increasing participation in discipleship training. In other words, the hypothesis was that the more involved people were in the discipleship training, the more they would grow in their emotional/spiritual health.

**What Was Found**

The author found a key discovery based on the data.

1. Involvement in discipleship training does not predict or drive long-term emotional and spiritual health growth. But, there is character transformation that is very predictive and powerful.

The author found that participation in the discipleship training alone does not drive emotional and spiritual maturity. We were looking for a framework that would predict increasing levels of agreement with statements like these:\textsuperscript{186}

- I love to worship God by myself as well as with others.
- I spend quality, regular time in the Word of God and in prayer.
- I consistently integrate my faith in the marketplace and the world.

If increasing discipleship training involvement were directly linked to increasing emotional/spiritual growth, we would have a chart that looks like Figure 12.

\textsuperscript{186} Pete Scazzero, *The Emotionally Healthy Church*, 60.
**Figure 12.** If increasing participation in discipleship training did indeed drive emotional and spiritual health, we would see a direct linear correlation (Shown above) between levels of discipleship and levels of emotional and spiritual health growth.

Instead, the chart looked like Figure 13.

**Figure 13.** The research showed some increase in spiritual health as participation in discipleship training increases, but very little correlation between levels of discipleship training and spiritual/emotional health.
In this survey, the author discovered that higher levels of discipleship training did not predict increasing spiritual/emotional health in the Korean Presbyterian Church. This does not mean that people highly involved in discipleship training are spiritual/emotional unhealthy. It simply means an increasing level of discipleship training did not predict an increasing emotional/spiritual health.

The author found that discipleship training drives Christian behavior somewhat, which means that the more people participate in discipleship training, the more likely they are to serve, tithe, etc. But higher levels of discipleship training do not seem to drive emotional/spiritual growth. Discipleship training alone made no direct impact on growing the emotional/spiritual health, as measured by our three statements.

However, when the author compared high and low levels of emotional health and related spiritual behaviors (such as evangelism and serving), the author found a direct linear relationship. In other words, increasing emotional health was directly linked to increasing spiritual growth. This finding should not be misread, however. This does not mean that emotional health drives spiritual growth. It simply means spiritual growth was directly linked to the emotional health. Based on survey results, the following chart (Figure 14) shows the connection between emotional health and the increasing spiritual growth.
The research shows high correlation between levels of emotional health and levels of spiritual growth.

The first conclusion is that the level of discipleship training alone will never provide the information we need in order to know whether discipleship training is really helping people grow emotionally. Attendance in discipleship training is one measure that something is working, but it is not the whole story.

When the author asked discipleship trainees and leaders about the emotional component of the discipleship, “Make Incarnation Your Model for Loving Well,” the author found what we call a “Christ-like character transformation” that was highly predictive of emotional/spiritual health growth (See Figure 15). When the author compared high and low levels of incarnational life with emotional/spiritual health growth, the author found a direct linear relationship. This means that all the emotional health and

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187 See Appendix A.
spiritual growth advanced in lockstep with the Christ-like character transformation. Thus, growth centers not on participation in discipleship training, but rather on growing to be like Jesus Christ.

Figure 15. The graphs above show high correlation between levels of spiritual/emotional growth and the level of Christ-like character.

At this point, the author has a second conclusion:

2. Emotional and spiritual growth is all about the pursuit of a Christ-like character transformation.

The first conclusion was that the participation in discipleship training does not predict or drive emotional/spiritual health. However, when we consider the first conclusion in light of this second conclusion, there is potential for some confusion and soul-searching. If the discipleship training is all about turning people toward Christ and encouraging them to grow emotionally and spiritually, why doesn’t there appear to be a
solid connection between participation in discipleship training and emotional/spiritual growth?

Why is there this disconnect? The quick answer is that God “wired” us first and foremost to be in a growing relationship with Him, not with church activity. God made us in His image (Gen. 1:26). The image of God in us includes many dimensions: physical, social, emotional, intellectual, and spiritual. When all of these dimensions are in balance with each other that is called “health.” We are to be trained to know Him as the Lord, imitate His personality, live in obedience to His reign in all areas of human life in the world. Thus, the church’s role is to help nurture an ongoing relationship with Christ that balances emotional and spiritual maturity.

At this point, the author would like to take a step back and revisit the assumption we had. Here is how our findings to date compare with those initial assumptions (See Figure 16).

<table>
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<th>Hypothesis</th>
<th>What Discovered</th>
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| • Emotionally and spiritually healthy growth depended on increasing participation in discipleship training. | • Involvement in discipleship training does not predict or drive long-term emotional and spiritual health growth.  
• But there is character transformation that is very predictive and powerful |

**Figure 16.** Hypothesis Compared to Discoveries
When we look back at the early hypotheses, we have to acknowledge that our vision of what we might discover was pretty limited. We went in with blinders on, believing that discipleship training was the predominant impetus of emotional/spiritual growth. Given the large gaps between our original hypothesis and these results, we can only reach one conclusion. God seems to have used this work to reveal some disturbing truths to us so we can take a new, fresh look at the role and potential of the church.

What Can We Do Now?

In many cases, the Korean Presbyterian Church seems to ignore the balance between spiritual maturity and emotional health. Most of the Korean churches do not have training programs that integrate spiritual maturity and emotional health because they are more interested in increasing their membership and are more focused on quantity than quality. Numbers can be helpful, but they do not reveal the whole story. Numbers can’t peer into the human heart. When it comes to spiritual growth, we need to be able to measure more than numbers. We need to reveal that the hurt of each person. Here are three strategic changes the author has made as a direct result of what the research found.

1. The Korean Presbyterian Church must first develop a personality to be like Jesus and engage with the work of transforming personalities. It has to make a child of God into a mature Jesus’ personality, thoroughly equipped for every good work through the influence of the Word and the Spirit. (2 Tim. 3:17) To improve Christian personalities, discipleship training must involve people’s emotions, thoughts, and behavior. Healthy discipleship is a process in which disciples become more like Christ in their thoughts, emotions, and actions. This training is crucial for restoring the health of the church.
2. The Korean Presbyterian Church needs a balanced discipleship that unifies spiritual, physical, emotional, intellectual and social dimensions.

3. The Korean Presbyterian Church should develop a biblical discipleship model that helps participants to know Christ as the Lord, imitate His personality, live in obedience to His reign in all areas of human life in the world. At this point, the author would like to introduce biblical models based on character transformation.

Summary and Conclusion

Based on the survey, the author found that discipleship involvement drives Christian behavior somewhat, which means that the more people participate in discipleship, the more likely they are to serve, tithe, etc. But higher levels of discipleship do not seem to drive emotional health and spiritual maturity. The author also found the Christ-like character transformation highly predictive of spiritual growth. This means that all the behaviors, attitudes and beliefs we measured related to a growing love for God and others advanced in lockstep with the Christ-like character transformation.

The Biblical Models for the Balance of Emotional and Spiritual Health

The author’s strategy for the balance of emotional and spiritual health is based mainly on two approaches to Biblical disciple models: Ron Hawkins’s “Comprehensively Thinking about Ourselves and the Challenges Attached to Personal Growth”\(^\text{188}\) and

Robert McGee’s “The trip in,” 189 all of which are mainly cognitive-behavioral in perspective (i.e., problem feelings are usually due to problem behavior and, more fundamentally, problem thinking).

As discussed previously, a person who would seek to be a disciple of Jesus should be trained to know Him as the Lord, imitate His personality, and live in obedience to His reign in all areas of human life. In other words, to improve Christian personalities, discipleship training must involve people’s emotions, thoughts, and behavior. Healthy discipleship is the process of disciples becoming more like Christ in their thoughts, emotions, and actions. Gary Collins in his book, People Helper, 190 has said that “Feeling, thinking, and behaving – all three are important.” As shown in Figure 18, Gary Collins describes that each is in contact with the other. When we have emotional problems, for example, our thinking and actions are affected.

![Figure 17. Thinking, Feeling, Action](image)

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190 Gary R. Collins, People Helper, (Carol Stream, IL: Tyndale House, 1995).
McGee’s Model

To this point Robert McGee has focused on how our thoughts affect our emotional, relational, and spiritual development. Tim Clinton conceptualizes personality style in terms of four activities:

- Cognitive belief
- Cognitive processes
- Feelings
- Resultant overt behavior

He explains that “In healthy people there is likely to be relative health in each of these four processes. In people with personality disorders there are likely to be a dys-functioning mode of activity in one or more of these processes.”

The goal of these concepts is to enable a wide range of people to apply the Scriptures specifically and deeply to real issues in their lives. For this, McGee suggests three phases—(1) bondage (2) obedience (3) freedom—to destroy the false beliefs and replace them with the truth that God has disclosed.

First, we need to realize where our emotions and actions come from. Jesus said, “For out of the overflow of the heart the mouth speaks” (Matt. 12:34). In other words, our communication comes from our hearts. Because every situation in our lives is interpreted by what we believe, our belief - not the situation- is the key to our response.

McGee suggests tracing emotions to root belief. Tim Clinton says that “In a cognitive-behavioral model, emotions are considered to primarily be the result of the

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192 Ibid.

cognitions a person holds and the cognitive processes they engage in.”

All intimacy in a relationship comes from communicating our feelings to one another. McGee says that “God has given us a supernatural deception detector, the Holy Spirit, who wants to bring us to truth. However, He has also given us a natural deception detector, our emotions.”

However, many of us have a preoccupation with finding ways of avoiding all hurtful emotions through alcohol, drugs, or some form of activity that keeps us active and away from thinking about what is bothering us.

McGee gives us the following Figure 18 which enables us to identify more ways to communicate how we feel inside. This is divided into six parts like a pie:

Figure 18. Feeling Wheel

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194 Tim Clinton, *Caring for People God’s Way*, 232.

195 Ibid., 142.

196 Ibid., 143.
This Feeling Wheel that he provides is a visual tool designed to help people recognize and identify their own feelings. Each part has a root, such as mad, scared, peaceful, powerful, or joyful, and the other emotions come out of the root emotions. The Feeling Wheel enables us to identify more ways to communicate how we feel inside. Identifying the emotions seems to bring some freedom to proceed with the following 12 steps.

**Step 1: The Light Comes On**

This step is designed to help us understand the compelling need people have for self-worth. The central questions man must face in life are “Who am I?” and “Why am I here?” These questions relate directly to man’s search for self-worth and significance. There are two possible options we can choose to determine our self-worth:

- **The world’s system:** Self-Worth = Performance (What you do) + Other’s Opinion (what others think or say about you)
- **God’s system:** Self-Worth = God’s Truth about you

According to McGee, the world has programmed us with a specific system of evaluating ourselves. This system is contrary to God’s system, no matter what our standard of performance is or whose approval we are seeking. The world’s system will allow us fleeting moments of success and pride, but it will never let us enjoy lasting personal significance. Success and approval cannot ultimately fulfill our need for self-worth.

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197 Ibid., 21.
Step 2: The Origin of the Search

Part I: The Fall of Man

The first part of step 2 helps to understand God’s purpose for creating man and how man’s rebellion caused him to be separated from God and His purpose.

Part II: Satan’s Deceptions

Satan has enslaved most of mankind by convincing us that Self-worth = Performance + Other’s Opinions.

One of the most tragic result of the Fall is that man’s mind became darkened. Satan has deceived the world into believing that Self-Worth = Performance + Other’s Opinions.\(^{198}\)

Step 3: Performance Trap

This step is to examine the effects of the fear of failure, which stems from the false belief I must meet certain standard to feel good about myself. If fail to meet these standards, I cannot really feel good about myself. This belief results in the fear of failure.\(^{199}\)

Step 4: God Answer – Justification (Rom. 3:19-25 and 2 Cor. 5:21): I am completely forgiven and fully pleasing to God.

Justification is the great doctrine that is the bedrock of our self-worth: “Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ.”

\(^{198}\) Ibid.

\(^{199}\) Ibid., 29.
As a result of Christ’s death on the cross, our sins are forgiven and God has imputed Christ’s righteousness to us. Therefore, we are fully pleasing to God. Justification means more than being forgiven. God not only forgives our sinfulness, but He also provides our righteousness. Righteousness is the worthiness to stand in God’s presence without fear of personal condemnation because He has extended the very righteousness of Christ to us.

**Step 5: Approval Addict**

This step is to help us understand the fear of rejection and the resulting false belief, *I must be approved by certain others in order to feel good about myself. If I do not have the approval of these people, I cannot accept myself.* This belief results in the fear of rejection.

**Step 6: God’s Answer – Reconciliation (Col. 1:21-22): I am totally accepted by God.**

God’s answer to the pain of rejection is reconciliation. Christ died for our sins and restored us to a proper relationship with God. We are acceptable to God and are accepted by Him.

**Step 7: The Blame Game**

This step is to aid us in understanding the fear of punishment and the propensity to punish others. *Those who fail are unworthy of love and deserve to be blamed and condemned.* This belief leads to the fear of punishment and the propensity to punish others.
**Step 8: Propitiation (1 John 4:9-10): I am deeply loved by God**

This step is to see that God’s wrath has been satisfied; therefore, there is no need to fear punishment. At the cross, God poured out His wrath against sin.

**Step 9: Shame**

This step examines the shame that can arise from a negative evaluation of our past performance or our physical appearance. Shame is a prevailing sense of worthlessness that leads to the false belief *I am what I am. I cannot change. I am hopeless. This means that I am simply a total of all my past performances, both good and bad. I am what I have done.* This belief leads to a sense of shame.

**Step 10: God’s answer – Regeneration (2 Cor. 5:17): I am absolutely complete in Christ.**

This step helps us to see ourselves as a new creature in Christ with new potential and new capacities. The truth that you have been made new in Him will enable us to begin developing a strong, positive self-esteem in spite of “flaws” in our appearance or past failures.

Much of our self-worth has probably been based on our performance and other’s opinions. False beliefs have thus become the primary basis we use to evaluate ourselves and the situations we face. The following Figure 19 illustrates this process:

![Belief System Based on False Beliefs](image)

**Figure 19. Belief System Based on False Beliefs**
Our beliefs usually influence our thoughts, emotions, and actions. False beliefs are Satan’s lies, and they generate ungodly thoughts, painful emotions, and sinful actions. Regeneration gives us a new beginning. No matter what we have done in the past, God has washed away the guilt and set us apart for His own use in the present. First Corinthians 6:9-11 provides a glimpse of the type of individual God can radically transform. We no longer have to think, feel, and act as false beliefs dictate. We are now free to present ourselves to God as instruments of righteousness. Regeneration provides a new system with which we can evaluate ourselves and our life:

**Figure 20. Belief System Based on God’s Truth Beliefs**

As our mind is renewed by the Spirit of God, and as we apply the Word of God in relationships with the people of God, our life will progressively change.

**Step 11: Agent of Change**

Part I

This step helps us to understand the Holy Spirit’s ministry of convicting us of sin and guiding us into truth. The Holy Spirit, our Helper and Teacher, was sent to dwell within believers and to be our source of wisdom and strength. The Holy Spirit helps us to live in a way that honors Christ by convicting us of our ungodliness. Conviction allows us to deal with sin in our lives so that we can continue to experience God’s love, power,
Part II: Living by Faith

This part of step 11 helps us to understand how God can empower us to live according to His truth. It might be tempting to set new biblical goals for your life and work harder to achieve them in our own efforts, but this would simply be implementing a biblical standard with the false belief *I must meet certain standards to feel good about myself*. We are to depend on God’s Spirit to complete the work He has started within us (Phil. 1:6).

**Step 12: Guilt versus Conviction**

McGee explains that while guilt is applicable to nonbelievers and originates from Satan, conviction is the privilege of those who believe and is given by the Holy Spirit. Guilt brings depression and despair, but conviction enables us to realize the beauty of God’s forgiveness and to experience His love and power.

**Step 13: The Trip In**

This step explains the process of laying aside the old self and putting on the new self so that our thoughts, emotions, and actions increasingly reflect the character of Christ.

The exercise is based on 2 Corinthians 10:3-5:

> For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

McGee says that “every situation in our lives is interpreted by what we believe, our belief
system—not the situation—is the key to our response.”

We cannot change our situations but we can decide how we will respond to them. Therefore, we have a great need to destroy the false beliefs and replace them with the truth that God has disclosed to us. He calls this process “The Trip In”. The following Figure 21 illustrates this process:

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**Figure 21. The Trip In**

In this step he shows us how to go beyond tracing our emotions to false beliefs by replacing insidious lies with the powerful Word of God so that our thoughts and actions will increasingly glorify God. He divided the following three processes: (1) bondage (2) obedience (3) freedom.

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201 Ibid., 321.

202 Ibid., 146-50.
**Phase One: Bondage**

This step involves two elements: destructive thoughts and destructive behavior. Thought can be tricky. A thought that can seem and sound harmless can really stand for other thoughts that, when understood, are obviously the reason for destructive emotions. Destructive behavior can take the form of either external behavior or internal behavior. Often, we are far more concerned with external behavior even though it is always preceded by internal behavior. We must be careful how we justify actions that appear innocent on the surface.

**Phase Two: Obedience**

If we have the correct perspective on obedience, we can get the most out of the times when we are confronted with the choice of either staying with old beliefs or accepting what God has revealed to us.

**Phase Three: Freedom**

Trying to reject false beliefs without replacing them with God’s truth is impossible. We have held on to and used these false beliefs for so long that they seem normal to us. Therefore, this model urges us to identify, confess, reject, and then replace.

According to McGee’s theory, we can renew our mind by using our emotions to analyze our belief system. The process of experiencing our new self involves three steps:\(^{203}\)

1. Laying aside the old self – rejecting the old self’s hold on us, which dictates how we think, feel, and act, and choosing to stop living in worldliness.

\(^{203}\) Ibid., 113.
(2) Renewing our mind with God truth – understanding the truth of what Christ has accomplished for us and how that gives us new capacity to live for Him.

(3) Putting on the new self – in our thought, words, actions, values, and relationships.

This exercise helps to see that regeneration has already been completed in our life. We have been transformed into a new creature. We can declare those characteristics that describe our new nature to be true of us:

- We are deeply loved by God.
- We are completely forgiven by God.
- We are fully pleasing to God.
- We are totally acceptable to and accepted by God.
- We are a new creation – complete in Christ.

**Summary**

Robert McGee expounds on self-worth, performance, others opinions of us, and false beliefs of ourselves which we just allow to live within us. He introduces us also to The Performance Trap, The Approval Addict, The Blame Game, and Shame. All of these are answered through God's truth in the Bible which brings us back to healthy living through repentance and obedience. McGee’s model shows how much God cares for us and how totally he accepts us. We have not only been forgiven of our sins but we have received God's righteousness and made heirs with him. This model provides the following clear instructions to develop self-worth:

1. Identify and understand the nature of man’s search for significance.
2. Recognize and challenge inadequate answers.
3. Apply God’s solutions to our search for significance.

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204 Ibid., 306.
**Characteristics of McGee’s Model**

1. McGee’s model focuses on God's truth in the Bible. The goal of this model is to enable a wide range of people to apply the Scriptures specifically and deeply to real issues in their lives. Such issues are answered through God's truth in the Bible, which brings us back to healthy living, repentance, and obedience.

2. McGee’s model focuses on as the basis of our self-worth.

3. McGee’s model focuses on how our thoughts affect our emotional, relational, and spiritual development.

4. However his model did not deal with accountability. We need accountability with ourselves in the inward expression of relationship. And we need accountability with others in the outward expression of relationships.

**Adaptability of McGee’s Model to the Korean Presbyterian Church**

*The True Belief Driven Church*

The author believes that the Koreans are too reactive because they follow their destructive feelings and thinking rather than true belief based on Scripture. A example is the Newport News Korean Presbyterian Church in Newport News, Virginia. This church has a thirty year history. Many of its pastors had struggles with the congregation and finally left the church. The idea that the members of the Newport News Korean Presbyterian Church react from their false emotional feeling and thinking rather than from true belief is supported by the following statement of a pastor who left the church:

…so much of what I heard was based upon rumor. Many accusations have been made but many of the accusations were based upon the stories
that church member heard and not upon facts that were known to be true. They believed what they reported to us. They are willing to blame, but few seem willing to accept responsibility.\textsuperscript{205}

This tendency toward reactivity hinders the unity of the church and the sharing of each others’ struggles. McGee’s model that brings us back to healthy living through God's truth in the Bible will be able to help the Korean Presbyterian Church to react less and to become a healthier sharing community.

\textbf{Ron Hawkins’s Model}

Ron Hawkins’s model emphasizes the spiritual core in us where God works. In the core, there can be a believer or a pre-believer. In our core we see the image of God and also our sinner-ship. Tim Clinton recognizes the importance of core belief in five areas:\textsuperscript{206} (1) beliefs about God, (2) beliefs about moral control, (3) beliefs about God’s feelings toward one’s self, (4) beliefs about finding a meaningful purpose for one’s life, and (5) beliefs about the appropriate expression of affection and sexuality.

Secular therapy usually begins by helping people become aware of how their thought affects their emotions and behavior. As people become adept at changing their thoughts, emphasis gradually moves to doing a similar process with intermediate and core beliefs. Through the process of conversion, personal devotions, Bible studies, worship, fellowship with other Christians, inner healing experiences, Christian journaling, God sometimes changes intermediate and core beliefs much more rapidly than one would expect from simply using the secular methods. When the Holy Spirit comes

\textsuperscript{205} Former Senior Pastor, interview by author, Newport News, VA, August 2008.

\textsuperscript{206} Tim Clinton, \textit{Caring for People God’s Way}, 227-28.
into the core, a person becomes an imitator of Christ. He understands that salvation restores our original glory. In our core, we call that the spiritual self. The following figure illustrates Ron Hawkins’s model.

![Figure 22. The Person in Supernatural System](image)

The soul and the spirit cannot be detached. The soulical part surrounds the core, which is the thinking, feeling, and choosing part. The somatical self, the body, comes next. Surrounding that is the systemical self. Ron Hawkins says that “Committed to knowing, obeying, experiencing the Word of God to achieve imitation and acquire the installation of shalom.”

The first thing we need to accomplish this goal is the Holy

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208 Ibid.
Spirit has to be in our core. He emphasizes accepting supernatural power because we are dead and powerless without the help of the Holy Spirit.

Next are the three aspects of humanity. Man is a thinker, a feeler, and a decider. Man is rational, emotional, and volitional. We need to change our thinking to be like Jesus thinks. We need to change our feelings to feel like Jesus feels. We need to choose to decide to act and choose like Jesus did.

There are four things that God has given us to accomplish the goal of being like Jesus in our thoughts, feelings, and decisions:

- The Bible is a special revelation.
- The model is Christ’s example.
- The person is the Holy Spirit to empower us to imitate Jesus.
- The Community is the church. It gives us encouragement, instruction, exhortation & accountability.

The New Testament envisions a church that is committed to the spiritual well-being everyone being like Jesus. The church exists to encourage and exhort one another to reach this goal. The problem is the old sinful nature is working against our thinking, feeling and choosing. It is working in the body. When we sin in the body (mind, emotions, choices), we interrupt the work of the Holy Spirit. We lose shalom, God’s work diminishes in our life, and we get off the goal.

This then one’s my temporal systems. Spiritual systems are affected. Being like Jesus is an inside-out job. It starts in the core of our self. We are allowing him to change us on the inside. We must fill our mind with truth. We must evaluate our emotions against his truth. We must make choices against his truth. His Word and our new thinking
and our new emotions and our new choices affect our temporal systems and our supernatural ones too.

Dr. Rice crafts the following chart under the influence of a multimodal examination model created by Ron E. Hawkins, at Liberty University. Its interpretive foundation is found in the following notes: “Comprehensively Thinking about Ourselves and the Challenges Attached to Personal Growth.”

![Chart of Multifaceted Self-Examination](image)

**Figure 23.** Multifaceted Self-Examination

**Step 1: Think Scripturally?**

This step is to examine our behavioral blend in light of our overarching goal. To examine our behavioral blend, Ron Hawkins recommends taking the DISC/7 Spiritual

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209 Ibid.
Gift Profile. This provides the unique experience of combining self-awareness with biblical truth to facilitate an action plan for our growth and development. This also provides an understanding of how God created and gifted us to engage life and ministry and the various things that influence our participation in life. To further explore the assessment opportunities of Uniquely You Inc., check out the link.


**Step 2: Think Spiritually**

We need to realize that when God breathed life into our human spirit we became an image-bearer. Our human spirit is:

- shadowed by Adam’s image and his sin;
- stressed by a sinful nature; and
- facing the death sentence.

However, we are still an image-bearer greatly needing the shadow, stress, and sentence removed. We need His image fully restored in order to enlarge our interpersonal conversations. We need to address many of our interpersonal communication needs resulting from a shadowed, sin-stained and stressed self that is trying to find peace but suffering under the weight of its death penalty.

At this very moment, this reality may be affecting our thinking, feeling, choosing, and the way we relate to ourselves, God, and others. That is why salvation is our greatest resource and why so it is important to know where you are spiritually. Is God in the core of your being? As a result of God’s Son, the Lord Jesus Christ, dying in our place on the

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cross, shedding His blood for our sins, and coming back to life after being dead for three
days, we can be saved from death. Since we have asked the Lord Jesus Christ, to save us
from our sin (wrong attitudes and actions against God, ourselves, and others), we must
remember:

- He has forgiven those sins completely;
- He has removed the death sentence and is treating you as if you had never
  sinned…at all; and
- He has given us a brand new life.

If we know that we are saved, then we realize that the Holy Spirit is restoring the
living image of God in the core of our being. We recognize also that we are to be an
imitator of Christ and a useful instrument receiving, restoring, and rebuilding
relationships for His glory and our good. As a result of His work and our cooperation,
new life will begin to appear from the inside-out in our personality — starting with a new
behavioral blend which has new potential to develop needed interpersonal
communication skills for life and ministry.

**Step 3: Think Soulically**

This step is the Connected Self. This is to think about what is going on soulically
from the inside-out — from the core self to the connected self. In other words, are we
engaging the spiritual disciplines? The Bible calls this process “Working out your
salvation” (Philippians 2:12-16). Thus, working out our salvation (imitating Christ)
begin to show up in:

- how you are thinking
- how you are feeling
• how you are choosing, and
• how you are relating to self, God, and others.

We need to look at the Bible passage again and try to think soulically about our present journey. How are you thinking, feeling, choosing, and relating right now? Our journey in this step will hopefully help us to answer the “why” that is following the “how.”

**Step 4: Think Somatically**

This step is about the body.

**Questions to think Somatically**
• How are you doing physically?
• How long has it been since you had a physical examination?
• Are you eating right, exercising, and getting enough sleep?
• Are you actively engaged with a hobby?
• Have you noticed that it’s often difficult to think right when you feel bad?
• Have you noticed that you feel better when you are having fun?
• Have you noticed that when you are constantly busy, you are often bothered?

**What’s the answer?**
• Slow down and focus
• Give your body the margin it needs to operate properly
• Try an M.D.’s prescription and learn to think Somatically:
• Learn to take care of your recovering before it’s too late to recover your Somatical Self.

**Step 5: Think Systemically**

Much as we may try to be, we are not islands unto ourselves. We are constantly swimming in a sea of influences — some we can see with the natural eye, others we have to see with a supernatural eye. We need to recognize the areas in the natural world and the supernatural world that influence us positively or negatively:
**Natural Systems:**
What can you see that affects you?
- Family
- Friends
- Church
- Society
- Government
- Economy
- Job/no job
- Education

**Supernatural Systems:**
What do you not see that is affecting you?
- God (Trinity)
- Good angels
- Fallen angels/demons
- Satan

These systems of influence can affect the way we think, feel, choose, and relate to self, God, and others. The Bible says, “Do not be deceived: “Bad company corrupts good morals” (1 Cor. 15:33, NKJV). We need good company.

Two are better than one because they have a good return for their labor. For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up. (Eccl. 4:8, 9, NKJV)

There is also company we are keeping that we cannot see, such as guardian angels and attacking angels? In Act 12, we can see the occurrence of an angel assisting (Acts 12:7-12). We can see also the warning about evil angels warring against us (Ephesians 6:10-24). Needless to say, there are influences that constrain or influence us to think right or wrong; to feel right or wrong; to choose right or wrong; and to help others or hurt others. In Genesis 3 we can see our heritage where a supernatural agent affected all of mankind.

We need to examine ourselves. We need to consider how the world around us is influencing and compelling us to make good or bad decisions. When we think systematically, we are examining the constrained self; that part of us that is being
influenced toward or away from our overarching goal. Who we are right now and where we are going right now is affecting someone around us. Our thoughts, feelings, decisions, words, actions, are affecting someone near us or maybe even in our future — positively or negatively.

**Step 6: Think Synergistically**

This step is to maintain

- An Accurate Awareness of Self
- An Accurate Awareness of Needs
- Active Engagement of Resources
  - Spiritual Disciplines
  - Healthy
  - Healing
  - Holy Relationships
- Relocating (Transformation of Character/Conduct into imitation/Instrumentation)

To take a look at everything as a whole, we need to have questions such as these:

- Where is our spiritual life, intellectual life, emotional life, volitional life, physical life, systemical life taking you – personally, right now?
- Is that where we want to go; is that what we want to be?
- Known or unknown, all that we are and all that we are not is leading someone on earth into eternity?
- What is our overarching goal and where is it taking us?
- Do we see the need to be an imitator of Christ?
- How is who we are right now and where we are going right now, affecting someone around us?

Our thoughts, feelings, decisions, words, actions, are affecting someone near us or in our future — positively or negatively. The Bible says, “Above all else, guard your heart, for it affects everything you do” (Pro. 4:23, NLT).

Ron Hawkins suggests the following practical model to be like Jesus based on
principles we observed above\textsuperscript{211} (See Figure 24).

\textbf{Figure 24}. Ron Hawkins Discipleship Model

\textit{Phase 1: The present}

This step consists of whatever is surfacing. This is one’s present story. Where are we now? This is what we agree/disagree with. We realize why these actions.

\textit{Phase 2: Preference.}

This step is what we want to see in each of these areas. What should we aspire for? As we wrestle with this, we begin to realize there are some other answers. It would be nice to generate some possible solutions and decide which would be the best in the light of where we are.

Phase 3: Action Plan

This step is our action plan for change. This is a program of relocation and transformation that might include such things as prayer, fasting and Sabbath time. How is this going to work out?

Phase 4: Partnership

This step is the point of connection to community. This is leading toward accountability. What is the accountability process if we get off track? How are we going to make this work in the tough time? Nobody can help us be accountable if we do not know for what we need to be accountable.

Summary

Ron Hawkins model emphasizes the spiritual core in us where God works. In our core we see the image of God and also our sinner-ship. When the Holy Spirit comes in the core, we become an imitator of Christ. The somatical self, the body, comes next. Surrounding that is the systemical self. The first thing we need to accomplish this goal is the Holy Spirit has to be in our core. This model emphasizes that we must accept supernatural aid because we are dead and powerless without the help of the Holy Spirit.

Characteristics of Ron Hawkins’s Model

1. Ron Hawkins’s model is a Theocentric model.
2. Ron Hawkins’s model is a Christ-centered model.
3. Ron Hawkins’s model focuses on supernatural systems, on sin, and on spirituality.
Ron Hawkins’s model is a spiritual continuum model based on a growing relationship with Jesus Christ.

Ron Hawkins’s model is a balanced model integrating all areas of human life—physical, spiritual, emotional, intellectual, and social dimensions.

Ron Hawkins’s model is biblical practice model that emphasizes in thoughts, emotions, and actions.

Ron Hawkins’s model emphasizes accountability with others and ourselves.

**Applicability of Ron Hawkins’s Model to Korean Presbyterian Church**

**Personal Relationships in the Church**

People want to have good personal relationships with other church members, especially with their senior pastor. If they fail to keep good relationships with other members they tend to leave the church. Ian McIntosh outlined four basic reasons why people leave their church: internal reasons, external reasons, institutional reasons, and interpersonal reasons.\(^{212}\) According to Ian McIntosh, members who leave for interpersonal reasons make up about ten to fifteen percent of the total.\(^{213}\) They constitute the smallest of the four groups. However, their influence is very large. In his book *The Empty Pew*, Louis Tamminga says, “broken relationships within a church have far more negative implications than the number of members leaving.”\(^{214}\)

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\(^{214}\) Ibid.
Koreans have a tendency to form a faction or group using common background. After they find some common similarities, like a school that they attended or a regional area in which they grew up, they make a group and bond strongly to each other. If there is a faction in a community, it generally works to split the unity the whole community. However, this tendency can also be used to develop strong bonds in the community. When members in the church recognize that they are one in Christ Jesus and feel that they are brothers and sisters with God as their father, they can have a strong bond of Christian fellowship together.

The personal relationships among church leaders are most important for the healthy church. McIntosh lists multiple staff problems: motivational problems, communication problems, organizational problems, and relational problems. The author thinks that relational problems among church leaders are the majority of the problems in Korean Presbyterian Churches. Generally, the senior pastor treats other staff members in a rude manner, and then the staff members think that they are something that is consumed by the church or senior pastor. For this reason, there is a lack of trust between the senior pastor and other staff members in the Korean Church.

In this regard, Hawkins’s model can help personal relationships within the Korean Presbyterian Church. Ron Hawkins’s model emphasizes accountability in relationships. There are three relationships in his model. First, Ron Hawkins deals with the relationship with God. His model emphasizes the spiritual core in us where God works. In our core we see the image of God and also our sinner-ship. When the Holy Spirit comes into the core, we become an imitator of Christ. Second, his model deals with our relationship with

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ourselves. That is the soulical part that surrounds the core. He emphasizes our personal responsibility and accountability to ourselves. However, we will never have a positive self-image until we are properly related to the Lord Jesus Christ. Third, his model deals with our relationship with others. He emphasizes that accountability with someone we can trust. However, we will never act properly toward others until we have a positive relationship with ourselves. The Korean Presbyterian Church needs to investigate these three points of contact from Ron Hawkins’s model.

Conclusion

Two biblical models for balanced discipleship have been described, and a summary of their main points provided. To what extent then is it possible to achieve balanced discipleship model in a local church? Although there are many churches that are known for conducting discipleship training through small group Bible studies, it is difficult to find such churches with roots firmly planted in a balanced discipleship training philosophy. If balanced discipleship training integrating emotional and spiritual health is indeed consistent with the intrinsic nature of the church, and if it appropriate method of ministry based on biblical principle, then establishing a healthy discipleship training ministry setting for people to come and observe will enable grow a vision of healthy discipleship. In the next chapter the author will deal with model churches that can stimulate a new vision for churches in general.
CHAPTER V
OUTSTANDING CHURCHES DEMONSTRATING EFFECTIVE STRATEGY FOR A BALANCE BETWEEN EMOTIONAL HEALTH AND SPIRITUAL MATURITY

To what extent is it possible to create a balanced discipleship model in a local church? Why is a model church for balanced discipleship training necessary? If balanced discipleship training is indeed consistent with the intrinsic nature of the church, and if it is an appropriate method of ministry based on biblical principle, then establishing a healthy discipleship training ministry setting for people to come and observe will enable us to take part in the vision of healthy discipleship.

The Salvation Army, begun in 1865, was basically an attraction ministry using uniforms, material, music, and military terminology to attract the neglected slum-dwellers of London. However, their original ministry involved a hospital, homes for the unwed, shelters and rehabilitation centers for the homeless, prison work, and emergency disaster services. Many other church groups have been famous for ministries reaching out to alcoholics and pregnant girls; this was perhaps the door that led to churches helping people with sexual addictions.

Today people talk about addiction to work, drugs, Internet, pornography, food, sports, and probably a dozen more acceptable things that become abusive to individuals when they are unable to control themselves and operate as healthy human beings.

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Christians are far from exempt. Sexual addiction for men and women is growing at an exponential rate. Divorce is at an all time high for Christians. This is our reality. The title of chapter 2 of Lawrence Crabb’s book *Effective Biblical Counseling* is “Christianity and Psychology: Enemies or Allies?” This crucial question strikes at the heart of the integration of psychology and Christian theology. The literature on this topic of integration has grown considerably in recent years. A number of important books, as well as journal articles have been published.

The ministry concerned about emotional health is no longer a second-class, hide-them-in-the-basement affair. It has been steadily validated by pastoral psychologists such as Gary Collins and Lawrence Crabb, pastors such as David Seamands author of *Healing for Damaged Emotions*, and high-visibility churches, such as the Saddleback Church in Lake Forest, CA, the Northstar Community in Richmond, VA and the New Life Fellowship Church in NY. Obviously these churches have an important role to play in the balance between emotional health and spiritual maturity.

Thus, evaluating these churches will help build a biblical strategy for balancing emotional health and spiritual maturity in the context of Korean Presbyterian Church. In this chapter, the author investigates the adaptability of these churches’ models to the Korean Presbyterian Church context. That is to say, the author introduces Saddleback Church\(^\text{217}\) and New Life Fellowship Church and their philosophy, methods, curriculum,


\(^{218}\) Peter Scazzero is the founder and senior pastor of New Life Fellowship Church in Queens, New York City, a large, multiracial, international church with over fifty-five countries represented. This church is transformed radically over an eleven year period as it was integrated into their leadership development, staff/board relationships, discipleship, small groups, and multicultural/racial reconciliation efforts.
and the principles of their models. Then the author evaluates characteristics of these churches’ models and investigates the adaptability of these models to the Korean Presbyterian Church context.

**Saddleback Church (Celebrate Recovery)**

Perhaps the highest-visibility ministry concerned with emotional issues today comes from Saddleback Church, in part because they have both created a transferable curriculum, and they offer helpful conferences to train people how to use it. The ministry called “Celebrate Recovery” employs the Purpose Driven Church strategy that attracts and wins the unchurched, develops them to spiritual maturity, equips them for ministry, and helps them establish a life mission in the world.

**Mission and Vision**

Written into the bylaws of Saddleback Church is this sentence: “This church exists to benefit the residents of the Saddleback Valley by providing for their spiritual, physical, emotional, intellectual, and social needs.” Their objective is to minister to the total person. They do not limit their ministry to only the so-called “spiritual” needs. Rick Warren says that “We believe God cares about every part of a person’s life. People cannot be compartmentalized. Their needs spill over onto each other.”

At Saddleback, they take seriously the task of meeting needs in Christ’s name.

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That’s what “ministry” is all about: meeting needs in Jesus’ name. The first line of Saddleback’s vision statement says, “It is the dream of a place where the hurting, the hopeless, the discouraged, the depressed, the frustrated, and the confused can find love, acceptance, and encouragement.”

**Brief History**

Saddleback Church began a program concerned with emotional issues seventeen years ago. Since the program called “Celebrate Recovery” began, over 10,000 people at Saddleback have completed the program and have found victory from their hurts, hang-ups, and habits through Christ’s power. They have been able to start the program in over 10,000 churches and over 500,000 courageous individuals have completed the program.

“We’ve all hurt ourselves, we’ve all hurt other people, and others have hurt us,” says Rick, in the leader’s guide-book of Celebrate Recovery. While Rick frequently talked with people who are still carrying hurts from 30 or 40 years ago, he found that wounds left untended fester and spread infection throughout their entire body. So he began an intense study of the Scriptures to discover what God had to say about “Recovery.” Amazingly he found the principles of recovery, and even their logical order, given by Christ in his most famous message, the Sermon on the Mount (Matt. 5:3-10).

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221 Rick Warren, *The Purpose Driven Church*, 43.


223 Ibid., 12.
His study resulted in a ten-week series of messages called “The Road to Recovery.” During that series his associate Pastor John Baker developed the workbooks, which became the heart of the Celebrate Recovery program.

**Influence**

Saddleback’s program launched with forty three people in 1991. As it grew, some 70% of its members came from outside the church. Eighty-five percent of the people who go through the program stay with the church and nearly half serve as church volunteers.

The first time Rick took his entire church through this program, over 500 people prayed to receive Christ on a single weekend. It was an amazing spiritual harvest. And, during the ten week series that he preached to kick-off the program, church attendance grew by over 1,500 people. Today, nearly 73% of the people who’ve been through Celebrate Recovery have come from outside the church. 85% of the people who go through the program stay with the church and nearly half serve as church volunteers.

**Strategy**

Celebrate Recovery uses the Purpose-Driven Church strategy that attracts and wins the unchurched, develops them to spiritual maturity, equips them for ministry and helps them establish a life mission in the world.
Celebrate Recovery is the brainchild of John Baker, a staff pastor at Saddleback and a recovering alcoholic. The vision God gave him was to create a safe place that was not only a place for alcoholics could go to for support, but also a place for codependents, people with eating disorders, those struggling with sexual addictions or anger, those dealing with past or current physical or sexual abuse issues, those in need of financial recovery, and many more groups. In short, anyone dealing with any kind of hurt, hang-up, or destructive habit. The result was “Eight Recovery Principles” based on the Eight Beatitudes (Matt. 5:3-10).

Celebrate Recovery bills itself as an aid for people with “hurts, habits and hang-ups” of all stripes. Unlike specific Twelve Step groups—Alcoholics Anonymous, Gamblers Anonymous, Overeaters Anonymous, and so forth—Celebrate Recovery takes in people with problems across the board. Those with anger issues sit next to those who overwork, those who struggle with negative thinking, and those addicted to alcohol, drugs or sex.

They have seven keys to start this program and keep it growing: (1) worship, (2) leadership training, (3) senior pastor support, (4) fellowship events, (5) curriculum, (6) new groups, and (7) outreach. Each of the seven keys acts like a pillar built on the foundation and supported by the foundation of Jesus Christ. The seven keys in turn are the pillars that help support Celebrate Recovery ministry.

\[227\] Ibid.
Worship

Worship has been a central part of Celebrate Recovery since the very first meeting. John Baker says that worship is important for the following reasons:  

1. Worship is a major strength and difference between a Christ-centered and a secular recovery program.
2. Worship provides a time for everyone to put aside the busyness and hassles of the world and get in touch with the true Higher Power, Jesus Christ. It allows time for the power of the Holy Spirit to fill all those who attend with a peace and a safety that only He can provide. There will be people present who are hurting so badly that they may be able to express their pain only through silent prayer and worship.

Leadership Training

Pastor Rick Warren has told the Saddleback Church staff over and over, “Once you stop learning, you stop leading.” They schedule monthly meetings to discuss

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228 Ibid., 24.
229 Ibid., 25.
recovery issues and group dynamics. These leadership meetings include four development elements:\textsuperscript{230}

1. Planning time: assigning the lessons and lining up the testimonies
2. Teaching time: to help instruct and support leaders
3. Sharing time: to break into small groups
4. Fellowship time: to celebrate the Lord’s Supper.

They strongly suggest we consider the ministry by the T-E-A-M structure:\textsuperscript{231}

T –training
E –encouraging
A–assimilation
M –ministry leader

This is how they make Celebrate Recovery a truly lay-driven ministry.

\textit{Senior Pastor Support}

Senior pastor’s support of recovery program makes it acceptable for someone to be in recovery.\textsuperscript{232}

\textit{Fellowship Event}

Celebrate Recovery has a regular place where people in recovery can join together, fellowship with one another, and share God’s answer on how to overcome their struggles by His power. Celebrate Recovery has two main fellowship events, the Bar-B-

\textsuperscript{230} Ibid.

\textsuperscript{231} Ibid., 26.

\textsuperscript{232} Ibid.
Que and Solid Rock Café.\textsuperscript{233} The main focus each fellowship event is to help members develop healthy relationships that will grow into a support team of sponsors and accountability partners.

Fellowship event is based on Ecclesiastes 4:9-10, 12:

“Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! … Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”

\textit{Curriculum}

Celebrate Recovery believes that the foundation for an effective recovery ministry curriculum should always be the same: the Bible. Celebrate recovery is based on the Bible and on Christ-centered ministry.

Their curriculum fills all four of these curriculum requirements:\textsuperscript{234}

1. It is built on God’s Word.
2. It can be used in all areas of recovery.
3. It is packaged in four easy-to-use, bite-size participant guides.
4. Completing each of the books gives an assuring sense of progress and movement through the steps and principles.

\textit{New Group}

Celebrate Recovery has used the following system for starting new groups. It does not start a new group until they have a trained leader and co-leader in place. Once they have the leaders, they run announcements for the new group in the church bulletin for two weeks. Next, they have the leader and co-leader give their testimonies in the

\textsuperscript{233} Ibid., 29.

\textsuperscript{234} Ibid., 30.
Celebrate Recovery large group time. After completing that process, the new group begins meeting.\textsuperscript{235}

In addition they do not have coed groups. There are two main reasons: \textsuperscript{236}

1. They have found that the level of sharing is not as deep when men and women are in the same group.
2. The second reason is to increase the level of safety for the individuals in the group.

They also offer us a suggested pathway for new group growth: \textsuperscript{237}

**Phase 1 (Less than 10 participants)**

- Have your large group time together– including the worship, teaching, and testimony time. Then break into accountability teams for sharing.
- Develop men’s and women’s accountability teams for sharing. An example: you may have three men and six women. You can have the three men form an accountability team and the six women form two accountability teams of three persons each.
- As you grow, the goal is to form two same-sex groups-ASAP!

**Phase 2 (10 to 20 participants)**

- Have your large group time together. Then break into your groups for sharing.
- Start a separate men’s and women’s group.

**Phase 3 (20 participants and above)**

- Have your large group time together. Then break into your groups for sharing.
- Start men’s and women’s groups for specific addictions and compulsions.
- Suggested beginning groups:
  - Chemically dependent men’s
  - Chemically dependent women’s
  - Codependent men’s

\textsuperscript{235} Ibid., 33.

\textsuperscript{236} Ibid.

\textsuperscript{237} Ibid., 34.
o Codependent women's
o Over time all of your other new groups can grow out of these.

*Outreach*

John Baker suggests that the following are some areas of outreach for a recovery ministry:\(^{238}\)

1. They have been successful in working with use the Celebrate Recovery houses.
2. They have been successful in bringing Celebrate Recovery to rescue missions.
3. They help other churches start Celebrate Recovery ministries.
4. They inform local Christian counselors about the program.
5. They invite guest speakers.
6. They encourage members to attend secular recovery meeting and share the one and only true High Power, Jesus Christ.
7. They make Celebrate Recovery hats and shirts available to their members. They ask them to wear them to their secular meetings.
8. They visit area prisons.

*Meeting Format*

One-Year Large Group Teaching Schedule and Curriculum Plan

This plan is designed to cover the twenty-five lessons in the four Celebrate Recovery participant’s guides – all of the eight principles and twelve Steps – over a one-year period. A lesson is taught one week and then supported by a testimony or other special service the following week.\(^{239}\) The following schedule is repeated annually:

<table>
<thead>
<tr>
<th>Participant’s Guide 1: Stepping Out of Denial into God’s Grace</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Week</strong></td>
</tr>
</tbody>
</table>

\(^{238}\) Ibid., 35-37.

\(^{239}\) Ibid., 38-40.
1. **Introduction of Program**

2. **Lesson 1: Denial**
   - **Principle 1:** Realize I’m not God; I admit that I am powerless to control my tendency to do the wrong thing and that my life is unmanageable. (Step 1)
   - "Happy are those who know that they are spiritually poor."

3. Testimony

4. **Lesson 2: Powerless**
   - "Happy are those who mourn, for they shall be comforted."

5. Testimony

6. **Lesson: Hope**
   - **Principle 2:** Earnestly believe that God exists, that I matter to Him and that He has the power to help me recover. (Step 2)

7. Testimony

8. Special music or outside speaker

9. **Lesson 4: Sanity**

10. Testimony

11. **Lesson 5: Turn**
   - **Principle 3:** Consciously choose to commit all my life and will to Christ’s care and control. (Step 3)
   - "Happy are the meek."

12. Testimony

13. **Lesson 6: Action**

14. Communion

15. **Lesson 7: Moral**
   - **Principle 4:** Openly examine and confess my faults to myself, to God, and to someone I trust. (Steps 4 and 5)
   - "Happy are the pure in heart."

16. Testimony

17. **Lesson 8: Sponsor**

18. Testimony

19. **Lesson 9: Inventory**

20. Testimony
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>21.</td>
<td>Special music or outside speaker</td>
</tr>
<tr>
<td>22.</td>
<td>Lesson 10: Spiritual Inventory (Part 1)</td>
</tr>
<tr>
<td>23.</td>
<td>Testimony</td>
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<tr>
<td>24.</td>
<td>Lesson 11: Spiritual Inventory (Part 2)</td>
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</table>

**Participant’s Guide 3: Getting Right with God, Yourself, and Others**

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<table>
<thead>
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<th></th>
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<tbody>
<tr>
<td>25.</td>
<td>Lesson 12: Confess</td>
</tr>
<tr>
<td>26.</td>
<td>Testimony</td>
</tr>
<tr>
<td>27.</td>
<td>Lesson 13: Admit</td>
</tr>
<tr>
<td>28.</td>
<td>Testimony</td>
</tr>
<tr>
<td>29.</td>
<td>Lesson 14: Ready</td>
</tr>
<tr>
<td>30.</td>
<td>Testimony</td>
</tr>
<tr>
<td>31.</td>
<td>Lesson 15: Victory</td>
</tr>
<tr>
<td>32.</td>
<td>Testimony</td>
</tr>
<tr>
<td>33.</td>
<td>Lesson 16: Amends</td>
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<tr>
<td>34.</td>
<td>Testimony</td>
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<tr>
<td>35.</td>
<td>Lesson 17: Forgiveness</td>
</tr>
<tr>
<td>36.</td>
<td>Testimony</td>
</tr>
<tr>
<td>37.</td>
<td>Lesson 18: Grace</td>
</tr>
<tr>
<td>38.</td>
<td>Testimony</td>
</tr>
<tr>
<td>39.</td>
<td>Special music or</td>
</tr>
</tbody>
</table>

**Principle 4:** Openly examine and confess my faults to myself, to God, and to someone I trust. (Steps 4 and 5)

“Happy are the pure in heart.”

**Principle 5:** Voluntarily submit to any and all changes God wants to make in my life and humbly ask Him to remove my character defects. (Steps 6 and 7)

“Happy are those whose greatest desire is to do what God requires”

**Principle 6:** Evaluate all my relationships. Offer forgiveness to those who have hurt me and make amends for harm I’ve done to others when possible, except when to do so would harm them or others. (Steps 8 and 9)

“Happy are the merciful.”
<table>
<thead>
<tr>
<th>Lesson</th>
<th>Title</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>40.</td>
<td>Lesson 19: Crossroads</td>
<td><strong>Principle 7:</strong> Reserve a time with God for self-examination, Bible reading, and prayer in order to know God and His will for my life and to gain the power to follow His will. (Steps 10 and 11) “Happy are the peacemakers”</td>
</tr>
<tr>
<td>41.</td>
<td>Testimony</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>Lesson 20: Daily inventory</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td>Testimony</td>
<td></td>
</tr>
<tr>
<td>44.</td>
<td>Lesson 21: Relapse</td>
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<tr>
<td>45.</td>
<td>Testimony</td>
<td></td>
</tr>
<tr>
<td>46.</td>
<td>Lesson 22: Gratitude</td>
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<tr>
<td>47.</td>
<td>Testimony</td>
<td></td>
</tr>
<tr>
<td>48.</td>
<td>Lesson 23: Give</td>
<td><strong>Principle 8:</strong> Yield myself to God to be used to bring this Good News to others, both by my example and my words. (Step 12) “Happy are those who are persecuted because they do what God requires.”</td>
</tr>
<tr>
<td>49.</td>
<td>Testimony</td>
<td></td>
</tr>
<tr>
<td>50.</td>
<td>Lesson 24: Yes</td>
<td></td>
</tr>
<tr>
<td>51.</td>
<td>Testimony</td>
<td></td>
</tr>
<tr>
<td>52.</td>
<td>Lesson 25: The Seven Reasons We Get Stuck</td>
<td></td>
</tr>
</tbody>
</table>

**Figure 26.** Celebrate Recovery Curriculum Plan

**Celebrate Recovery’s Small Group Formats**

These small groups meet immediately after the large group concludes. There are separate groups for men and women. The following summary will help us quickly see the
components of each of the three types of Celebrate Recovery groups: Large groups, open share small groups, and step study small groups.\textsuperscript{240}

\textbf{Figure 27.} Three Types of Celebrate Recovery Group

\begin{itemize}
\item \textbf{Large group}
  \begin{itemize}
  \item Worship
  \item Read the steps or principle
  \item Announcements
  \item Teach a lesson from the Celebrate Recovery Leader’s Guide or have a testimony
  \item Serenity Prayer
  \item No obligation to share
  \item Mixed group
  \item Dismiss to open share groups of Recovery 101
  \item Information table
  \end{itemize}
\item \textbf{Open Share Group}
  \begin{itemize}
  \item Recovery issue specific
  \item Follows large group
  \item Gender specific
  \item One-hour meeting
  \item Share struggles and victories
  \item Acknowledge sobriety (chips)
  \item Open to newcomers
  \item Find a sponsor or accountability partner
  \item Follow the five small group guidelines
  \end{itemize}
\item \textbf{Step Study Group}
  \begin{itemize}
  \item Use Celebrate Recovery participant’s guides
  \item Answer and discuss questions at the end of each lesson of the guides
  \item Two-hour meeting
  \item Mixed issue recovery OR issue specific recovery
  \item High level of accountability
  \item Weekly attendance expected
  \item Follow the five small group guidelines
  \item Gender specific
  \end{itemize}
\end{itemize}

\textsuperscript{240} Ibid., 44.
In a two-hour Celebrate Recovery meeting, the first 45 minutes bring men and women together for worship and singing, followed by testimony from participants. Then the men and women separate into small groups, each with a leader, for 45 minutes of discussion of the Twelve Steps and the Eight Principles. Afterward, everyone regathers for 30 minutes of socializing.

The following “Growth Funnel” will help to visualize how the large group meeting ties into the program’s two types of small groups: open-share small groups and step-study small groups. With Jesus Christ as “The Higher Power,” this is a winning combination for a “changed life.”

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*Figure 28. Celebrate Recovery “Growth Funnel”*

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241 Ibid., 44.
Characteristics of the Celebrate Recovery

There are ten characteristics of Celebrate Recovery that makes it unique:

1. Celebrate Recovery incorporates five tasks (worship, ministry, evangelism, fellowship, discipleship) of the church based on the Great Commitment and Commission in New Testament. These are (1) worship, (2) leadership training, (3) senior pastor support, (4) fellowship events, (5) curriculum, (6) new groups, and (7) outreach.

2. Celebrate Recovery is the most up-front evangelistic program. According to principle 1, as people in pain come out of their denial and begin to face the reality of their life, God starts to work in them. The program is a biblically backed tool that is written using God’s principles and guidelines for our lives.

3. Celebrate Recovery emphasizes spiritual commitment to Jesus Christ. According to principle 3, everybody needs Jesus. It calls for people to make a total surrender of their lives to Christ.

4. Celebrate Recovery utilizes the biblical truth that we need each other in order to grow spiritually and emotionally. Every principle is based on a New Testament principle. Rick Warren says that “Fellowship and accountability are two important components of spiritual growth.”

5. Celebrate Recovery addresses all types of habits, hurts, and hang-ups. One of the program’s strong points is it provides a large umbrella program under which a limitless number of issues can be dealt with.


242 Ibid., 13.
John Baker says that “If you are trying to run your recovery ministry or your church’s pastoral care ministry all by yourself, you are going to burn out.”

They manage the lay ministry by the T-E-A-M structure.

7. Celebrate Recovery is forward-looking.

Rather than wallowing in the past, or dredging up and rehearsing painful memories over and over, Celebrate Recovery focuses on the future. Regardless of what has already happened, the solution is to start making wise choices now and depend on Christ’s power to help make those changes.

8. Celebrate Recovery emphasizes personal responsibility.

This program helps people face up to their own poor choices and deal with what they can do something about. Rick Warren says that “We cannot control all that happens to us. But we can control how we respond to everything.”


Celebrate Recovery helps people overcome sin and issues of hurt. Recovery ministry makes it clear that they are a welcoming place for all people, not just those whose lifestyles have been affected. We all have needs, and we all need each other. Those without troubled pasts or addictions need to journey with those who still have them.

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243 Ibid., 26.
244 Ibid.
245 Ibid., 12.
246 Ibid.
10. Celebrate Recovery is a program based on a 12-step program with eight principles from the beatitudes.

**Adaptability of Recovery Ministries to the Korean Presbyterian Church**

There are certainly challenges that present themselves in considering recovery ministries and recovery churches in the Korean Presbyterian Church context. Recovery ministries have historically not been connected to the Korean Presbyterian churches because Korean churches, unfortunately, did not consider recovery ministry necessary. The Korean church believed that special programs for recovery were not needed because everyone was transformed by supernatural conversion. The past era’s emphasis on the transformative regeneration of new believers was thought to be enough to break any addiction or emotional problem. The Korean Presbyterian Church needs ongoing biblical paradigm to deal more with cultural and historical trauma. Recovery ministry can give the Korean Presbyterian Church the following benefits and help it becomes a healthier community.

**For Outreach**

Recovery ministries and recovery churches provide a safe place for the people in pain to begin their journey of dealing with their life’s hurts, stepping out of their denial into God’s Grace. It is great to have these ministries for those who attend The Korean Presbyterian Church. While just “being” here is great, it falls short of putting our lamps on a stand and letting our light shine before men. Matthew 5:14-16 tells us that we are to be “the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to
everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

At this point, the Korean Presbyterian Church can look at possible areas for a recovery ministry and recovery church to consider for outreach. The Korean Presbyterian Church can actually model Jesus when he said, “I’m here inviting outsiders, not insiders— an invitation to a changed life, changed inside and out” (Luke 5:32, MSG).

The Korean Presbyterian Church needs to recognize that most Korean have deep-seated hurts, challenges, and needs. As discussed in a previous chapter, Korea had a penchant for frequent wars and political and social upheavals. Destruction, suffering, personal loss and unbearable pain have been the norm for many Koreans, who have experienced deep feelings of haan and felt trapped as well as victimized. But even now, as a prosperous, independent country, Korea remains stuck in the victim yoke, shoving everything that goes wrong into the haan drawer for later lamentation.

However, the atmosphere of pride in church growth of Korea has been at the expense of other parts of the gospel. In other words, The Korean Presbyterian Church has not recognized that most Koreans have deep-seated hurts, challenges, and unmet needs. The Korean Presbyterian Church takes on the characteristic of in-group solidarity and out-group indifference. In other words, the members of each church have very high commitment to their own churches in terms of attendance, pledge, and so forth. The author believes that recovery ministries and churches can minister to the whole person—since all of us are filled with needs.

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Haan has been described as a passive, chronic regret and resentment syndrome, and includes the sensation of an obstruction by a lump in the epigastric and respiratory regions. Haan also includes expressions of dysphoric effect, such as self pity, commonly associated with disappointments and unfulfilled aspirations.
For Ministry

The Gospel is all about recovery. The biblical kind of recovery, however, is not the same as the general recovery movement. The author admits that we are powerless over our addiction and emotional problem, just as in the recovery movement, but our addiction is bigger than just one sin. It is a life lived apart from God, perhaps even in hostility toward God.

Yet, the recovery movement does reflect a reality that can be helpful. To use Saddleback’s phrase, all of us have hurts, habits, and hang-ups that need help. The answer to such struggles and problems is God in Christ, not some amorphous higher power.

It should not surprise us that Christ-centered recovery programs are more effective than secular ones. It is the power of Christ that truly changes lives. The irony is that most adults come to Christ because of a personal crisis, yet the Korean church is not able to deal with the crises when they come for help. Usually the Korean Church provides classes that provide the right teaching for spiritual training and connect people relationally. However, few help the new believers who just hit rock bottom from alcohol, just got divorced, or lost a family member to a tragedy. Though these things often force a spiritual life change, most Korean churches are unprepared to help new believers through the tumultuous changes to come.

For Partnership

Some recovery ministries and churches can enable rather than transform. In more than one case, people in recovery have used their recovery ministry to enable their struggle rather than to deal with it. If people confuse sin with disease, and go to meetings
where others reinforce that view, it can be easier to get “sick” again. The best recovery ministries hold each other accountable to get better in every sense of the word.

Koreans have a tendency to make a faction or group based on sharing a common background. After they find some common similarities, like a school that they attended or a regional area in which they grew up, they make a group and bond strongly to each other. If there is a faction in a community, it generally works to split the unity of whole community. However, this tendency can also be used to develop strong bonds in the community. When members in the church recognize that they are one in Christ Jesus and feel that they are brothers and sisters with God as their father, they can have a strong bond of Christian fellowship together. Such partnerships among church members are most important for a healthy church.

Churches are known for many things—and this includes helping people out of sin and issues of hurt. Those churches that focus heavily on recovery need to make it clear that they are a welcoming place for all people, not just those whose lives styles have been affected by addiction. Those without troubled pasts or addictions need to journey with those who still have them.

Summary

The purpose of Celebrate Recovery is to encourage fellowship and to celebrate God’s healing power in our lives as we work our way along the road to recovery. There are seven keys to starting a recovery ministry and keeping it growing: worship, leadership training, senior pastor support, fellowship events, curriculum, new groups and outreach. The way Celebrate Recovery combines topics and identifies its principles allows for a very flexible program. It allows for people in 12 step secular programs to see the need for
Christ in their lives. It also allows for suffering Christians to see where they need fellowship with others like themselves in order to overcome their difficulties.

**New Life Fellowship Church**

Perhaps, New Fellowship Church is the first church to balance emotional health and spiritual maturity within discipleship training.

**Their Mission and Vision**

Written into the Mission and Value of New Life Fellowship Church is the following statement:\(^{248}\)

1. Grow in love and devotion to Jesus
2. Live in authentic biblical relationships
3. Mature in Christ-likeness by working through personal issues
4. Serve with their spiritual gifts and talents to fulfill God’s unique calling inside and outside the church
5. Train leaders that will plant new churches

They believe that emotional health and spiritual health are inseparable and that both are an outflow of properly understanding the gospel. They understand that only through a network of small group fellowships and communities can this be accomplished, and they believe that small groups and communities are the primary place for nurture and care and for equipping individual’s with the Word of God.

**Brief History**

Since its inception in September, 1987, the New Life Fellowship has been a dynamic and growing church. Responding to what they believed to be a call from God, Pastor Pete Scazzero, his wife Geri, and a team of dedicated individuals set out to establish a multiethnic, bilingual church in Queens, New York City with a few core commitments—passion for Jesus, community life built on small groups, the bridging of racial, cultural, economic and gender barriers, and investment in the poor and marginalized.\(^{249}\) Today, this community, representing nearly 70 different nationalities, has achieved much of its vision and so much more.

**Influence**

Over the next seven years, New Life Community continued to pioneer emotionally healthy discipleship. This culminated in 2003 with the publication of *The Emotionally Healthy Church*, written by Pastor Pete. After the book won the Gold Medallion from the Evangelical Christian Publishers Association in June 2004, New Life entered a new phase of serving and blessing pastors across North America.

**Philosophy**

Pete Scazzero believes that the overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership.\(^{250}\) He found that the key

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\(^{250}\) Pete Scazzero, *The Emotionally Healthy Church*, 20.
to successful spiritual leadership has much more to do with the leader’s internal life than with the leader’s expertise, gifts, or experience.

Figure 29. Concentric Circles of Applying Emotional Health

Scazzero has taken the application of his principles beyond an individual to the entire church. Its effect ripples out to other staff, elders and board members, the congregation, and to the wider community in concentric circles. In his book, Scazzero shares his experience at New Life Fellowship and outlines many practical suggestions on how these principles may be implemented in preaching, education, establishing small group, and counseling ministries of the church. These became the seeds of the six principles of emotionally healthy churches that he found:

1. Look beneath the iceberg
2. Break the power of the past
3. Live in brokenness and vulnerability
4. Receive the gift of limits
5. Embrace grieving and loss
6. Make incarnation your model for loving well

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251 Ibid., 18.
Principle 1: Look beneath the Surface

Pete says that “In emotionally healthy churches people take a deep, hard look inside.” Peter gives four essential steps for what it means to take a deep hard look inside:

- Developing an awareness of what I am feeling and doing
- Asking sincerely the “Why” questions
- Linking the gospel and emotional health
- Getting rid of the “glittering image”

Peter says that “There are many other important issues related to maturing in Christ, but an honest examination of our emotions and feelings is central.” This inward look is not to encourage a self-absorbed introspection that feeds narcissism. The ultimate purpose of his model is to allow the Gospel to transform all of us – both above and below the iceberg. The end result will be that we will be better lovers of God and other people.

Principle 2: Break the Power of the Past

Peter Scazzero says that “It is impossible to help people break free from their past apart from understanding the families in which they grow up.” He realized the transforming power of Jesus had not touched the emotional areas of his life. Peter gives five essential steps for what it means to break the power of the past:

- Identifying how your family shaped you
- Discerning the major influences in your life

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252 Ibid., 69.
253 Ibid., 75-86.
254 Ibid., 78.
255 Ibid., 92.
256 Ibid., 95-106.
• Becoming re-parented through the church
• Leading a church family like my own family
• Remembering how many people are at the table

Part of mentoring, leadership development, and discipleship at New Life Fellowship includes leading people to do a simple Family Tree. Peter believes that a family is the most powerful, influential group that has affected who a person is today.

He introduces two examples of how themes surface from generation to generation. The first is King David and His family. Looking over the genogram on Figure 30, at least three themes surface from generation to generation. The first relates to having a heart for God. David’s father, Jesse, was clearly a believer, although we don’t know much about him (1 Sam. 16). David is referred to as “a man after God’s own heart.” He stands out as one of the towering spiritual figures in Scripture, writing magnificent psalms and music of God’s people to use in worship for generations. A second theme of sexual sin is also prominent in the genogram. Third, family division and sibling rivalry are also intensive with each generation.  

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257 Ibid., 90.
Looking over the genogram on Figure 31, at least three common patterns are evident by looking at the above genogram. First, a pattern of lying is evident in all four generations, increasing in intensity with each. (Gen. 27). A second common pattern is the way at least one parent in each generation have a “favorite” child. Third, sibling rivalry and relational cutoff between brothers cause tensions that show up through three successive generations.  

Figure 30. David, Solomon and Generational Sin

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258 Ibid., 94.
Principle 3: Live in Brokenness and Vulnerability

In emotionally healthy churches, people live and lead out of brokenness and vulnerability. Peter gives four essential steps for what it means to live in brokenness and vulnerability:

- Developing a theology of weakness
- Accepting your gift of a handicap
- Transitioning to a church based on weakness
- Following the prodigal son as the model

Jesus responsibly experienced the full range of human emotion. He was deeply aware of what he was feeling and doing.

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259 Ibid., 110.
260 Ibid., 112-131.
261 Ibid., 75-76.
Principle 4: Receive the Gift of Limits

Peter states “Understanding and respecting our boundaries and limit is one of the most important character qualities and skills leaders need in order to be long-term lovers of God and others.”  

Peter gives four essential steps for what it means to receive the gift of limits:

- Questioning the church without limits
- Recognizing that Jesus embraced human limits
- Learning to discern my limitations
- Integrating the gift of limits into the church

Peter also lists five major areas to help people discern their limitations:

- Personality
- Season of life
- Life situation
- Emotional, physical, intellectual capacities
- Scars and wounds from our family and pasts

Principle 5: Embrace Grieving and Loss

Peter says, “In emotionally healthy churches, people embrace grief as a way to become more like God. They understand what a critical component of discipleship grieving our losses is.” Peter gives three steps to the grieving process:

- Phase One: Paying attention as part of the grieving process
- Phase Two: Living in the confusing in-between
- Phase Three: Allowing the old to birth the new

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262 Ibid., 136.
263 Ibid., 136-51.
264 Ibid., 142-43.
265 Ibid., 152.
266 Ibid., 158-69.
Principle 6: Make Incarnation Your Model for Loving Well

The most effective form of discipleship that Scazzero suggested is to be an incarnational presence to another person. Jesus, during his incarnation on earth was fully God, in perfect communion with his father. He was also fully human, tasting suffering and death. He hung between two worlds: heaven and earth. Peter Scazzero says that “when we choose to incarnate, we hang between our own world and the world of another person. We are called to remain faithful to who we are, not losing our essence, while at the same time entering into the world of another.”

He found the three dynamics of incarnation in the life of Jesus in order to love other people:267

- Entering another’s world,
- Holding on to yourself, and
- Hanging between two worlds.

New Life Fellowship is response to this principle has been to teach people, intentionally, how to listen. The following are three basic listening/speaking exercises they teach:268

- Reflective Listening
- Validation
- Exploring

When the author attended the 2008 Emotionally Healthy Spirituality Conference at New Life Fellowship Church in Queens, New York City, the author was taught

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267 Ibid., 172.
268 Ibid., 182-84.
reflective listening, and he actually coached people to ensure he complied with the
guidelines. The following is their sample explanation called “Clean Fighting”:

How to Begin

Decide who will speak first and who will listen first. Both of you will get your
turn to speak.

When You Are the Speaker

1. Talk about your own thoughts, your own feelings, and your own desires.
2. Try to be concise and focused in your sharing. Use short sentences.
3. Correct your partner if you believe he or she has missed something.
4. Continue speaking until you feel you’ve been understood
5. When you don’t have anything else to say, say, “That’s all for now.” Then ask
your partner “Is there something you would like to say?”

When You Are the Listener

1. Put your own agenda on hold.
2. Allow your partner to speak until he or she completes a thought.
3. Begin with the phrase, “What I hear you saying is . . . , “ and then try to reflect
accurately your partner’s words back to him or her. Try to use his or her own
words. Avoid judging, interpreting, and paraphrasing.
4. Then ask, “Is that correct?” If not, go back to step 2. If the answer is, “Yes,
that’s correct,” invites your partner to continue by saying, “Is there more?”

If your partner wishes to say more, go back to step 2. Keep going back to step 2 until
your partner says, “No, there’s nothing more.”

Validation

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269 This conference is designed for men and women in leadership eager to be equipped in
the application of emotional health and contemplative spirituality. About 100 pastors, leaders and
spouses take part in this Conference. Healthy Spirituality in You, Your Marriage and Your
Church 2008 Conference April 11-12, 2008.

270 Peter Scazzero, The Emotionally Healthy Church, 183-84.
As a second exercise they taught a structured listening called validation. Validation is not necessarily agreeing with the other person but saying something like:

- “I can see how you would see it that way (even if I don’t agree).”
- “From your perspective that makes sense.”
- “I can understand that.”
- “That makes sense.”

Again the key is to say it and mean it, truly entering into the other person’s world.

Exploring

Exploring, put simply, is to function as a good news reporter and ask questions. “Tell me more. Help me understand. How did you draw that conclusion?” The goal is to set aside any need to respond, defend, or correct the other person.

Summary

Scazzero’s thesis is that the emotional health and spiritual health of a Christian are inseparable and the discipleship model of the church must nurture emotional growth in order to foster true spiritual maturity. So Scazzero suggests six principles to guide building an emotionally healthy church: (1) look beneath the iceberg; (2) break the power of the past; (3) live in brokenness and vulnerability; (4) receive the gift of limits; (5) embrace grieving and loss; and (6) make incarnation the model of loving well.

Characteristics of Scazzero’s Model

1. Scazzero’s model integrates emotional maturity into the discipleship model.

An Emotionally Healthy Church has integrated various topics of emotional health and Christian spirituality into a single system, providing the backbone for a comprehensive discipleship course on emotional health.
2. Sczazero’s model has taken an evangelical approach by making a noble attempt to build his six principles on biblical foundations. For example, Sczazero takes the secular emotional intelligence materials and slips a theology of grace underneath. The Gospel provides the motivation, power, and security for us to look beneath the surface (principle 1). Similarly, principle 3 is built on Paul’s theology of weakness; principle 5 on the biblical basis of lamenting found in the Psalms; and principle 6 on a theology of incarnation. In this respect, Sczazero may have gone beyond the work of some of the masters listed above.

3. His model takes a very practical look at what the Church needs to provide a holistic discipleship that allows a person to have deep emotions and helps them to properly process them. This model suggests that if there is more sharing of the self in the context of the community a member will have a stronger core. However, we will never be properly related to others until we are properly related to ourselves, and we will never be properly related to ourselves until we are properly related to God. Sczazero model integrates emotional maturity and a focus on loving well into discipleship, yet it does not include supernatural systems or concepts of sin, so the author will not use this model alone.
Adaptability of Emotionally Healthy Church to Korean Presbyterian Church

Crisis in the Leadership

Korean culture influenced by Confucianism represses the full free expression of emotions. As we discussed in an early chapter, the traditional Confucian culture, which considers emotional problems a sign of weakness, has made many Korean Christians feel ashamed to experience emotional health difficulties. As a result, when authoritarianism influences a grieving member’s image of a discipleship leader or a discipleship leader exercises authority over his members, a grieving member has difficulty in opening up his sufferings to his leader. From this relationship between these kinds of church leaders and church members, balanced discipleship can hardly be expected because the discipleship leader’s authority hinders emotional sharing. Therefore, for an effective balanced discipleship training, Korean discipleship leaders must overcome the cultural barriers which we observed in a previous chapter.

Shame

As we discussed previously during Japanese control, Japan forced Koreans to worship their gods in their temple. As a result, the Korean Presbyterian Church experienced divisions. The Korean Presbyterian Church was divided into about two hundred denominations. This pattern of thinking and behavior are still in churches today. When church members feel shame in the church because of one of the church members, they easily blame and keep away from the person. In some cases, the congregation has expelled the person from the church just to preserve reputation of the church in some case.
Given this tendency, balanced discipleship can hardly be expected. The Korean Presbyterian Church should understand the indispensable role of emotional health in fostering spiritual maturity. The discipleship model in the Korean Presbyterian Church does not include growing from emotional infancy or adolescence into emotional adulthood.

Something is desperately wrong with most Korean Presbyterian Churches today. The Korean Presbyterian Church has many people who are passionate for God and His work, yet who are unconnected to their own emotions or those around them. The combination is deadly, both for the church and the leader’s personal life.

At this point, integrating emotional maturity with spiritual maturity could result in a Copernican revolution in the Korean Presbyterian Church. In the Korean Presbyterian Church context, creating an emotionally healthy church through a balanced discipleship training should be a top priority.

*Healthier Sharing Community*

The Korean Presbyterian Church leaders need to help church members who have emotional issues freely express their feelings. The Korean Presbyterian Church needs unmasked, painful honesty. Honesty requires fully looking at the whole truth. Truth, Jesus said, will set us free (John 8:32). Peter Scazzero calls it “Unmasked” because like Adam and Eve in the Garden of Eden, we would rather hide from truth and protect ourselves rather than come out exposed, naked to God.\(^{271}\) It is painful because, while the truth ultimately liberates us and brings us closer to God, initially it is something we

\(^{271}\) Ibid., 73.
would rather avoid. God often uses pain to get us to change. Unless there is sufficient
discomfort and anguish, most will not do the hard work to take a deep, honest look inside.
Scazzero’s model can help the Korean Presbyterian Church to become a healthier sharing
community and balanced church.

**Gooyouk, a Good Place for Adopting a Biblical Model for the Emotional Health**

The Korean Presbyterian Church has a wonderful small group system called
*Gooyouk*, and it can be used when the church applies the biblical model we observed
above. The size of the small group *Gooyouk* is great for using the models for an
integration of emotional health and spiritual maturity. This is a good place to begin
before applying these models to the whole congregation.

The author believes that *Gooyouk* has to be an emotional-sharing small group.
When a person opens up and shares his or her private’s shameful story to others in the
*Gooyouk*, people have to feel it as if it were his own and accept it as Jesus shared our
shame on the cross. And, they also have to respect the privacy of the person outside of
the group. When a person does not accept another’s problem as his own that
person might reveal the story outside of the group. When the problem that was shared in
private is unexpectedly revealed outside of the group, the unity of the group could be
ruined. Unless *Gooyouk* becomes a confidential emotional-sharing group, it will be
difficult for the whole church to become an emotional-sharing community.

**Summary and Conclusion**

The author explored with two outstanding churches, Saddleback Church and New
Life Fellowship Church, as good models of achieving emotional health and spiritual
maturity. We figured out the strong and weak points of these two outstanding models and considered the adaptability of these models to the Korean Presbyterian Church context.

Celebrate Recovery is based on a 12-step program and incorporates eight principles from the beatitudes, yet it does not integrate emotional health into discipleship. Scazzero’s model integrated emotional health into discipleship, yet it contain almost no teaching about supernatural systems. In the next chapter, the author will suggest effective biblical strategies for emotional and spiritual health that will be able to complement Celebrate Recovery and Emotionally Healthy Church.
CHAPTER VI

FIFTEEN EFFECTIVE STRATEGIES FOR BALANCED DISCIPLESHIP IN THE KOREAN PRESBYTERIAN CHURCH

The author proposes fifteen effective strategies for a balanced discipleship integrating emotional health and spiritual maturity. Each strategy is based on biblical lessons concerning emotional health, analysis and evaluation of data, evaluation of the Korean Presbyterian Church, and the biblical models we observed previously. The following figure, “12345 Strategies for A Balanced Discipleship,” will help to visualize author’s strategies.

Figure 32. Fifteen Strategies for A Balanced Discipleship Model
The Korean Presbyterian Church Should be Balanced in Five Purposes

Rick Warren says that “There is no single key to church health and church growth; there are many keys. The church is not called to do one thing; it is called to do many things.” 272 As Paul points out so vividly in 1 Corinthians 12, the body of Christ has many parts to it. It is not just a hand or a mouth or an eye; it is a system of interworking parts and organs. Likewise, balancing the five New Testament purposes brings health to the body of Christ, the church.

Five Suggestions to Insure Balance in Five Purposes of the Church by the Author:273

1. A healthy church should be balanced in worship.
2. A healthy church should be balanced in outreach.
3. A healthy church should be balanced in fellowship.
4. A healthy church should be balanced in lay ministry.
5. A healthy church should be balanced in new group.

A Healthy Church Should be Balanced in Worship

Worship should be the center of the emotionally balanced church. John Baker says that worship is important for the following reasons:274

1. Worship is a major strength and difference between a Christ-centered and a secular recovery program.

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272 Rick Warren, The Driven Purpose Church, 127.

273 In preparing these suggestions, the author has drawn heavily on Celebrate Recovery Book by John Baker.

274 Ibid., 24.
2. Worship provides a time for everyone to put aside the busyness and hassles of the world and get in touch with the true Higher Power, Jesus Christ.

In his book *Effective Counseling*, Gary Collins says that “Worship is more than a divine command; however, it is an experience which encourages good mental health.” Worship can be a coming together of believers who are united in acknowledging and celebrating the nature of God and His centrality in all of life. Together we acknowledge that God is still powerful and ultimately in control, and we find strength and comfort as the Holy Spirit brings comfort and reassurance in the midst of other believers. We know that people who worship together often find strength, support, and healing as they turn their attention to God in the presence of other Christians.

**Three Suggestions for Balance in Worship by the Author:**

1. Have a prayer time together.
   
   It allows time for the power of the Holy Spirit to fill all those who attend with a peace and a safety that only He can provide.

2. Keep the praise songs.
   
   It allows time to build up, strengthen, and encourage those who attend.

3. Focus on the joy of God’s presence and peace and the power in recoveries.

**A Healthy Church Should be Balanced in Outreach**

A healthy church should provide a safe place for individuals in pain to begin their journey of stepping out of denial into God grace, and start dealing with their life’s hurts.

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Learn Eight Suggestions for Effective Outreach through Recovery Ministry from John Baker:

1. Use the Celebrate Recovery houses.
2. Bring Celebrate Recovery to rescue missions.
3. Help other churches start Celebrate Recovery ministries.
4. Inform local Christian counselors about the program.
5. Invite guest speakers.
6. Encourage members to attend secular recovery meetings.
7. Make Celebrate Recovery hats and shirts available to members.
8. Visit area prisons.

Isaiah 61:1 (NLT) tells us, “The Spirit of the Sovereign Lord is upon me, because the Lord has appointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to announce that captives will be released and prisoners will be freed.” That verse calls us to minister to the physical, emotional, mental, and, most importantly the spiritual needs of:

A Healthy Church Should be Balanced in Fellowship

The church has tremendous potential for providing a kind of fellowship, acceptance, belonging, and security that brings great therapeutic value. The Christian life is not a solo act. We are meant to live in a relationship with each other. Ephesians 2:19 says that “Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household.”

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276 Ibid., 35-37.
277 Ibid., 37.
The New Testament uses the Greek word *Koinonia* to describe this kind of fellowship. It involves Christians sharing together, bearing one another’s burdens, confessing faults to each other, mutually submitting, encouraging one another, and building each other up as we walk with the Lord. In other words, the Christians lives in the context of spiritual, emotional, and physical relationships with each other. A healthy church should be a regular place where people can join together in fellowship with one another and share God’s answer about how to overcome their struggle by His power.

*Learn Three Suggestions to Get Everyone by the John Baker:* 278

1. Create fellowship events that help members develop healthy relationships that can develop into a support team such as sponsor and accountability partners.
2. Create a forum for building accountability teams and fostering sponsorship relationships.
3. Make fellowship meetings that follow a small group.

A Healthy Church Should be Balanced in its Lay Ministry

A person who would seek to be a disciple of Jesus should be trained to know Him as the Lord, imitate His personality, live in obedience to His reign in all areas of human life, including physical, spiritual, emotional, intellectual, and social dimensions. The author would like to suggest the Ron Hawkins’s discipleship training model as a biblical model for balancing emotional health and spiritual maturity. It emphasizes a balance between all areas of human life.

278 Ibid., 29.
John Baker suggests one person responsible for each other. A healthy church should manage the ministry by the T-E-A-M structure.


**T = Training Coach**
1. Conducts new leader training and orientation
2. Provides training sessions for monthly leadership meeting
3. Develops and overseas leadership for small groups
4. Develops training coach apprentice.

**E = Encouraging Coach**
1. Provides and oversees the shepherding care needs of the groups and ministry leaders.
2. Creates fellowship events for the leaders and groups
3. Helps identify new apprentice group leaders
4. Develops an encouraging coach apprentice

**A = Assimilation Coach**
1. Responsible for the promotion of the Celebrate Recovery program to the members, the church, the community, and the world
2. Recruits and interviews new leadership candidates
3. Develops and maintains group information materials for groups and information tables
4. Develops an assimilation coach apprentice

**M = Ministry Leader**
1. Responsible for the entire recovery ministry
2. Selects and schedules teachers and testimonies for weekly meetings
3. Overseas all Celebrate Recovery ministries
4. Serves as the main contact with the church staff

A Healthy Church Should be Balanced in New Group

Jesus’ principle was to equip a person first and then give him a task. This is the

279 Ibid., 27.
basic principle of discipleship. Christ’s way is to put people first before work and action. John Baker suggests pathway for new group growth.280

The Korean Presbyterian Church Should be Based on Four Resources

The disciple who is a helper strives for a Theocentric approach. Empowered by the Holy Spirit, grounded in the Bible, and disciplined in prayer, he or she is willing to be like Jesus Christ.

A Healthy Church Should Strive for Theocentric Approach

The Korean Presbyterian Church should strive for a Theocentric approach. A balanced discipleship model assumes that an eternal God exists who has ultimate purpose for the human race. God is assumed to be present in a healthy Church and to be actively using its members as his instrument to bring about changes in people’s lives. These changes will restore harmony between the people and God, “peace of God which transcends all understanding” (Phil. 4:7).

A Healthy Church Should be Based on the Bible

In an emotionally health church, a person must have a good grasp of Scripture. Theology and Bible knowledge are key foundations of an emotionally healthy church. The Bible is a comprehensive guide to dealing with life’s problems. The Bible speaks meaningfully to every human problem, but we may recognize this only if we study and interpret it carefully in terms of its content, categories, implications, and images. We need to learn not only how to interpret the Scriptures accurately, but also how to apply

280 See Chapter 5.
them practically to life.

A Healthy Church Should Be Disciplined by Prayer

Scientific research is now validating the power of prayer in healing and recovery. Why worry, when you can pray? Take it to the Lord in prayer. Besides, worry never changes anything, but prayer does. And we have proof. Regular prayer and biblical meditation leads to increased peace and tranquility, offering a very effective way to reduce worry and generalized anxiety. The ultimate transformation comes as we come into relationship and a complete encounter with the living God, Christ His Son, the Holy Spirit and the changing power of His Word. He sets us free from the wounds and strongholds of the past, bringing reconciliation with Himself, ourselves, and others.

The discipline of meditation on Christ and the Word has been an important heritage since the first days of the church, but it has been misunderstood and distorted by new age and Eastern religions. It offers a dynamic way to change the thought life by focusing on God and His Word, and this can change the rest of one’s life. It can thus be utilized effectively as a form of cognitive therapy. It instills a sense of control, optimism, and hope.

Prayer was a vital part of the life of Jesus (Mk. 1:35; 6:46-47; Lk. 6:12) and is a must for every one of His followers (Ps. 46; 1 Th. 5:17; 1 Ti. 2:8; Jn. 5:39). Prayer gives us strength (1 Ch. 16:11; Lk. 18:1), wisdom (Mt. 7:7; Ja. 1:5), the ability to withstand temptations (Mt. 26:41), joy (Jn. 16:24), the opportunity to express our feelings (Ja. 5:13), and the material things that we need and that God wants us to have (1 Jn. 5:14-15; Ja. 4:2-3; Mt. 21:22). Quiet meditation and study of the Scriptures give us knowledge, confidence, and hope (2 Ti. 2:15; Jn. 5:39; Ro. 15:4).
In this age of hyperactivity and excessive busyness, men need to be still and get to know God (Ps. 46:10). Such quiet time is a behavior of crucial importance, both spiritually and psychologically.

A Healthy Church Should be Empowered by the Holy Spirit

How can we begin to experience positive change? Jesus answered this question in His last time of intimate instructions to His disciples (John 13-16). He told them that He would soon be put to death but that they would not be left alone: “And I will ask the Father, and he will give you another Counselor to be with you forever” (John 14:16). That Helper is the Holy Spirit, who came some fifty days later to direct and empower the believers at Pentecost. The same Holy Spirit dwells in all believers today and serves as our instructor, counselor, and source of spiritual power as we live for Christ’s glory and honor. The Holy Spirit is our teacher, and He guides us into the truth of the Scriptures (John 16:13).

The Korean Presbyterian Church Should Connect With Our Source, Our Self and Our Society

There are only three connections or relationships in life. If one were to add up all our relationships, they would only boil down to three. We will never be properly related to others until we are properly related to ourselves and to God.

Three Suggestions to Connect with Others, Our Self and to God by Author:

1. Connect with our source
2. Connect with our self
3. Connect with our society
A Healthy Church Should Connect with Our Society

We have a relationship with others. We make contact and touch the lives of others. This is the outward connection. We are social beings who, by our very nature, are made to interact and relate with one another. We receive expression when we are connected with our source. When we are in touch with ourselves in a positive and productive way, this power begins to flow through us and then touches others and helps light their way. We need each other. God made us so we could relate to one another in mutually beneficial ways.

A Healthy Church Should Connect with Our Self

Secondly, we have a relationship with ourselves. We connect with ourselves in order to have in order to have proper and positive self-worth, and self-love. We will never have a positive self-image until we are properly related to the Lord Jesus Christ. This is the inward connection.

A Healthy Church Should Connect with Our Source

Finally, we have a relationship with God. This is the upward connection with the source. This is what makes us different from all the other created order. God, our very source, is the initiator of all our relationships. In order to connect with us, He laid aside His glory, humbled Himself and came to where we are. He became human and walked among us for thirty-three years in the person of Jesus of Nazareth. He walked with us, talked with us, ate with us, slept with us, and yet He was not contaminated by our sin, in order that we might be connected through Him to our source. He did this so we could
develop a relationship with God Himself, a positive self-image, and productive interpersonal relationships with others.

**The Korean Presbyterian Church Should be Empowered in Two Methods**

There are many things that a person can do alone, but being a Christian is not one of them. Jesus had a little band of twelve disciples whom He trained (Mt. 10) and sent forth as witnesses. The early church was a closely knit group that met together for study, fellowship, the “breaking of bread,” and prayer (Ac. 2:42). The first missionary journeys were made by teams of men. Over the centuries it has become apparent that “the training of small groups has been a part of every major surge of spiritual vitality in the church.” Within the past few years churches have shown a renewed interest in small groups.

Christians have discovered that there is real spiritual growth when two or more people get together to pray, study, discuss, and share their personal needs or concerns. Group experience gives a feeling of “we-ness.” It shows that somebody cares, and it gives us an opportunity to be concerned about others. In an age of great mobility, the church group gives people a “family” and a feeling of rootedness wherever they go. It provides support in times of crises, friends in times of loneliness, and advice in times of indecision. In the small group, we can learn how to relate to people and observe how others respond to us. Best of all, the Christian group draws us closer to God, for “where two of three are gathered together in my name,” Jesus stated, “there am I in the midst of them” (Mt. 18:20).

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Church groups are usually formed to fulfill one or more of the following tasks: study, prayer, work and service, mutual sharing of problems, and fellowship. While some of these tasks may be more therapeutic than others, all can contribute to better mental and spiritual health. It should be remembered, however, that people today are too busy to get involved in still another club or activity unless they can see that the group will have genuine relevance. To ensure this, the church leaders should have a good understanding of how groups work, as well as some skill in group leadership.

**Two Suggestions by the Author How Groups Work Best**

1. Form Emotion Sharing Small Groups
2. Use Inductive Method Study

Form Emotion Sharing Small Group

Pastor Oak says that “Small groups play an important role in bringing about changes in people’s attitudes, values, and character.” Some offers the opinion that there is a great interest in small groups, because modern man has failed to overcome loneliness, and therefore people try to obtain security and a sense of belonging from anywhere they can. The author thinks this is true. It would be natural for the modern church to be influenced by this trend. John Oak states:

This ministry of healing is entirely up to the Word and the Holy Spirit, but we know that the Holy Spirit does not use only supernatural means. A small group is a natural channel that the Holy Spirit uses. Things that cannot be expected in large group meetings happen in small groups because of the healing elementary which is a natural function of the small group. We emphasize small groups because they

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282 John H. Oak, *Called to Awaken the Laity*, 218.
have the elements that assist the Holy Spirit’s work much more effectively than other forms of gathering.\textsuperscript{283}

Many Korean Church leaders still do not understand properly the necessity of small groups and their amazing efficacy. Until recently, most Korean Churches operated on the assumption that teacher, student, and study material are enough for a Christian education. If the purpose of the discipleship training is to know Jesus as the Lord, imitate His personality, live in obedience to His reign in all areas of human life in the world.

To complete this purpose of discipleship, John Oak needed an element underscored by Jesus in His teaching and example. It is a “small group setting.” Pastor Oak says that “the purpose of discipleship training lies not only in producing lay leadership, but also in recovering the organic nature of the church that places a great emphasis on forming personal relationships.”\textsuperscript{284} So John Oak noticed Jesus pioneered this kind of small group. “During the three years of His ministry, through His experience and the result of time spent with His disciples, He powerfully demonstrated the possibilities of this structure.”\textsuperscript{285} Pastor Oak understood not only that the small group was a biblical method, but also how special its functions were.

Pastor Oaks introduces five important healing elements discovered by Yalom:\textsuperscript{286}

1. Universality

2. Interpersonal learning

\textsuperscript{283} Ibid., 219.

\textsuperscript{284} Ibid., 218.

\textsuperscript{285} Ibid., 216.

3. Imitation
4. Cohesiveness
5. Catharsis

First, he found the first healing element is universality. Pastor Oak explains “A distinctive feature of the small group is that it is easier to open oneself up there than in other forms of gathering.” Small group participants might have a problem that no one else knows. It may be a secret which they avoid telling anyone. Pastor Oak says that “Most of the believers’ discipleship training suffer from this kind of secret problem, and feel insecure and inferior.” Each member might think that he or she alone possesses and agonizes over such a problem. In some cases, they might have a deep sense of guilt and believe that they will never be forgiven.

Pastor Oak experienced this in his small group:

During the initial period, most participants focus on self-protection. However, after two to three months, they start to feel secure in the group and began to trust the fellow believers with whom they always meet together. Consequently, after while they begin to open themselves up without hesitation. As the author mentioned in chapter 3, Koreans have a tendency not to express their emotion openly. Pastor Oak continually states that

Until this happens, the first two to three months will be the most difficult. If the trainees do not disclose their hearts even after a considerable amount of time has passed, then the group may be diagnosed as being dysfunctional. A person who opens himself up usually shares his hidden problems or worries. Then those who hear his stories realize that the problems they have been hiding are not unique to them. ‘Now I see that it

287 Ibid., 220.
288 Ibid.
289 Ibid.
is not just me who has such problem.’ Such sympathetic identification will not only change the atmosphere of the group, but will also bind the personal relationships within the group with deep love and compassion.  

When Koreans exchange their feeling and emotions with each other, they tend to treat their counterparts with all their hearts and to expect corresponding reactions from their counterparts. All intimacy in a relationship comes from communicating our feelings to one another. When we say our emotions, we begin to relate to each other very quickly.

John Oak says that

Based on what they have learned and felt from the Word, everyone will come to realize that they are all pilgrims steadily walking toward the distant goal and that there is no one perfect before the Word of God. Then they will approach the Word with a lighter and more cheerful heart, and understand and love one another.

This universality element in the small group is very important to make an emotionally healthy church. As we have already discussed in the earlier chapters, many Korean Christians are afraid of expressing their emotions. Given this tendency balanced discipleship can hardly be expected. The Korean Presbyterian Church leaders need to help church members who have emotional issues freely express their feelings in a small group. This is the key to making an emotionally healthy church.

Secondly, John Oak found the important element of healing is interpersonal learning. This is often considered the most important element in healing groups. In a

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290 Ibid.

291 Jun Sick Choi, *Do Koreans Have Culture?* 131.

292 John H. Oak, *Called to Awaken the Laity*, 220.

293 Ibid., 221.
discipleship training group, John Oak states this element is essential in refining each trainee’s character:

Once self-disclosure becomes possible in a group, the group begins to assume the characteristic of a little society in which each person rediscovers and re-forms him/herself. Each person learns more about oneself through other people. They can evaluate what their own words and actions mean to other people. They can learn what is lacking in themselves by comparing themselves with other people. At the same time, they can easily discover their strengths. They can also affirm their spiritual gifts through relationships with others.\(^{294}\)

This indicates that character development takes place in training partially through personal and reciprocal relationships. Mels Carbonell says “When we adapt and give our personalities back to people the way they need us to, we receive more of what our personality was meant to be.”\(^{295}\)

Thirdly, he found an element of healing in small group is imitation. John Oak says that:

A role model is one of the important training tools in discipleship training. This refers mostly to becoming like the leader. However, in a small group, the leader is not the only role model. You will be surprised to find in doing discipleship training, that there are many instances where the trainees imitate other trainees in the group as much as they do the leader.\(^{296}\)

In a small group where it is easy to observe each other close at hand, each person can become a subject of imitation by others. We are social beings who, by our very nature, are made to interact and relate with one another. God made us to relate to one another in mutually beneficial ways.

\(^{294}\) Ibid., 221.


\(^{296}\) John H. Oak, *Called to Awaken the Laity*, 222.
Six Suggestions of the Author for Effective Imitation in Group:

1. Members should encourage each other and give each other mutual respect
2. Members should harmonize with each other
3. The situation and mood should be refreshing
4. Members should compromise with each other
5. Members should try to communicate with each other with open mind
6. Members should apply what they have learned in class

The fourth element is the cohesiveness of the group. John Oak explains:

This is a kind of loyalty that is created when the trainees in a group share their hearts with affection, accepting one another as important people in their life. This is expressed more fully as one’s acknowledgement of the importance of the small group deepens. The stronger the attachment, the more dependent the person will become on the instructions and decisions obtained from the group. John Oak understands that developing cohesiveness in the discipleship training group is a key that determines the success or failure of the training. It means that great results cannot be expected from discipleship training that has to force its members to attend every time it meets. Following Paul’s example, we need to see each other as friends as well as family. Paul was a people-person and realized the importance of working together with others toward a common goal. Effective interpersonal relationships are not the result of competition but cooperation.

Finally, John Oak mentioned the healing element called catharsis. This is very important to make an emotionally healthy discipleship. John Oak explains that:

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297 Ibid.
298 Ibid., 223.
People in general speak of their thoughts, but are reluctant to talk about their feelings. The exchange of feelings is possible only in an appropriate setting. Small groups have a huge advantage in creating a safe and warm environment for anyone in the group to express their feelings without difficulty.\textsuperscript{299}

Without doing the work of becoming aware of our feelings and actions and their impact on others, it is scarcely possible to enter deeply into the life experience of other people. As we discussed in Scazzero’s model, people in an emotionally healthy church do these regular heart checkups. Once they have developed the discipline of doing this, their experiences inevitably inform the way they approach discipleship and relationships in the church at large. Scazzero suggests that:\textsuperscript{300}

A simple but helpful exercise to begin the process of paying attention to our emotion is to listen to our physical body’s reactions in situations – a knot in the stomach, a tension headache, teeth grinding, hands or arms clenched, palms becoming sweaty, neck tightening, foot tapping, or insomnia. Asking, “What might my body be telling me about my feelings right now?” For some of us, becoming aware of our physical bodies is a long step in the right direction.

Scripture portrays Jesus as one who had intense, raw, emotional experiences and was able to express his emotions with unashamed, unembarrassed freedom to others. He did not repress or project his feelings onto others. Instead, we read of Jesus responsibly experiencing the full range of human emotion throughout his earthly ministry. “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me” (Matt. 26:37-38). Jesus lived that way Himself but also with others. We can see Jesus seeking to take people, especially His small community of twelve, below the surface in order to transform them from the inside out.

\textsuperscript{299} Ibid.

\textsuperscript{300} Peter Scazzero, \textit{The Emotional Healthy Church}, 76.
Healthy discipleship is the process of the disciples becoming more like Christ in their thoughts, emotions, and actions. A small group is an excellent method for restoring the health of the church. The author believes that small groups play an important role in bringing about changes in people’s thinking, feeling, and acting. This can be referred to as a kind of healing element in a small group. When God’s children share deep spiritual and emotional fellowship in a small group centered on the Word, the Holy Spirit brings about healing in their thoughts, emotions, and actions.

**Four Suggestions of the Author for Effective Communication in Small Groups:**

1. Don’t answer questions quickly or conclude easily.
2. Understand each members’ behavior and the feelings he/she expresses.
3. Don’t be afraid while discussing and debating.
4. Use polite and spiritual words in the group.

Uses Inductive Method

John Oak says that “Since discipleship training is most effective in a small group environment with an open atmosphere, we cannot expect to reap desirable results unless the study materials are appropriate for this setting as well. In small groups, every one can enjoy the freedom of sharing each person’s ideology, concept, emotions, attitude, and values.”

In an inductive method, each trainee tries hard to find the truth on his own, rather than to repeat someone else’s interpretation. When he has the opportunity to share the

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301 John H. Oak, *Called to Awaken the Laity*, 210.
truth that he discovers, the trainee will get soaked in the rain of grace once again as he sees other believers being blessed through him.

John Oak gives five special features of the inductive method:

First, every participant is both a teacher and a student. Second, unlike the deductive method which follow the logic of proof, the inductive method follows the logic discover. Third, communication is not one-sided, but it has reciprocal aspect. Fourth, the inductive method focuses on changing character rather than just conveying knowledge. Fifthly, the inductive method attaches great importance to the application of the Word.\(^{302}\)

The inductive method allows for everyone to share what they think and feel. Most inductive work sheets leave half of every page blank. This is tantamount to declaring that anyone who has the anointing of the Holy Spirit can come to an understanding of the truth on his own. It can be extremely challenging for a trainee to use various inductive questions about a Bible passage to find answers for himself. The leader must not simply give answers. The role of the leader in a small group is to encourage and motivate everyone to discover the truth for themselves. If a leader or any other person within the group monopolizes the conversation, the group will lose the possibility of carrying on meaningful communication.

**Five Suggestions of the Author for Effective Questioning Using the Inductive Method:**

1. Do not use a leading question with an easy answer.
2. Do not use restricted and closed questions
3. Use open questions.

\(^{302}\) Ibid., 229
4. Distinguish between direct and indirect questions. A direct question means requesting an opinion of the one asked. An indirect question elicits general opinion.

5. Use these questions in balance

**Three Suggestions of the Author for Effective Communication Using the Inductive Method:**

1. Question with loving attitude and with humor.
2. Make the members feel comfortable when answering the question.
3. Stimulate them to answer.
4. Listen carefully.

Here we need to think about the tendency in which the inductive method became an object of attention. This method is very helpful in creating an emotionally healthy church.

**The Korean Presbyterian Church Should be Christ-Centered**

The Korean Presbyterian Church should strive for the Christ-centered approach. Based on the survey, the author found the Christ-like character transformation of Christ highly predictive of spiritual growth. This means that all the behaviors, attitudes and beliefs we measured as reflections of a growing love for God advanced in lockstep with the Christ-like character transformation. And this character transformation centers not on church activities, but rather on a growing relationship with Jesus Christ. Emotional and spiritual growth is all about increasing relational closeness to Christ.
Thus, the church’s role is to help nurture an ongoing relationship with Christ. The church is most important in the early stages of spiritual growth. Its role then shifts from being the primary influence to a secondary influence. In addition, personal spiritual practices become most important for those who are more emotionally healthy and spiritual mature. These practices include prayer, journaling, solitude, and studying Scripture – things that individuals do on their own to grow in their relationship with Christ. Personal spiritual practices are crucial for emotional and spiritual health.

**Two Suggestions of the Author for Christ-Centered Approach:**

1. Discover the Emotional and Spiritual Growth Segments
   - Exploring Christianity
   - Growing in Christ
   - Close to Christ
   - Christ-Centered

2. Encourage personal spiritual practices
   - Prayer
   - Journaling
   - Solitude
   - Studying Bible

**Summary and Conclusion**

The author suggested fifteen strategies for developing a discipleship that balances emotional health and spiritual maturity:

1. The Korean Presbyterian Church should be balanced in five purposes.
• Be balanced in worship
• Be balanced in outreach
• Be balanced in fellowship
• Be balanced in lay ministry
• Be balanced in new group

2. The Korean Presbyterian Church should be balanced in four foundations.
   • Be Theocentric
   • Be based on Bible
   • Be based on prayer
   • Be based on Holy Spirit

3. The Korean Presbyterian Church should be balanced in three relationships.
   • Connect with our source
   • Connect with our self
   • Connect with our society

4. The Korean Presbyterian Church should be balanced in two methods
   • Develop emotional sharing small groups
   • Use inductive method study

5. The Korean Presbyterian Church should be Christ-centered.

In an emotionally healthy church, a person should seek to uncover the various techniques and counseling approaches that arise out of or are clearly consistent with the teachings of Scripture. Then we should try these methods, not using subjective feelings as proof that we are a “really healthy church,” but using carefully controlled evaluation and assessment techniques. The place to begin a Christian approach to creating an
emotionally healthy church, however, is with Bible, and there can be no more basic starting point than the Great Commission given by Jesus Himself. This is a blueprint for building the church, and it forms a foundation on which to build lives and interpersonal relationships through emotionally healthy church. A balanced discipleship should be based on God’s Word, the Bible. In the Scripture, God supplies the essentials for discovering our true significance and worth. As Christians, our fulfillment in this life depends not on our skills to avoid life’s problems but on our ability to apply God’s specific solutions to these problems. An accurate understanding of God’s truth is the first step toward discovering our significance and worth.
CHAPTER VII
CONCLUSION

When a balanced discipleship is adopted in the Korean Presbyterian Church, there are several benefits. First, the balanced discipleship treats the church, as well as the helping community, as one inseparable unit. This fits the nature and task of the church. God made the church as an inseparable body. However, because of our mortal weaknesses and the characteristics of this imperfect world, we pollute the pure unity of the church. Therefore, adopting the balanced discipleship is helpful to recover the correct ideal church that God wants to build up among us.

The second strength is that the balanced discipleship treasures relationships with God and with other people. The author believes that the biggest problem in this civilized modern society is ruined relationships among people. Today, many family relationships between husband and wife, between parents and children, and between brothers and sisters are ruined. Because of broken relationships among related family members, the family is in trouble, in the same way the broken relationships among church members make the church suffer. The author believes that the restoring of the relationship with God is the first step to solve the problems in all areas of human life. Restoring the relationship with God is a fundamental way to heal ailments of all kinds in the community. A biblical model for the balance between spiritual maturity and emotional health can help restore relationships among church members.
Implication for Future Ministry in the Korean Presbyterian Church

Today, many Koreans confess that the church is one body in Christ and that all the members are part of the body. However, many of them are selfish and exist in the congregation for their own sakes, just like cancer cells exist in the body. This is the main reason for struggles in the church. During this research, the author found that emotional health is a very serious problem to solve because it can isolate someone in the church and drive them away from the congregation. The author found that a biblical model for the balance between spiritual maturity and emotional healthy is helpful in making the church one body in Christ. If the Korean Church adopts a biblical model for the balance between spiritual maturity and emotional health, it could help treat its emotional reactivity, and it could become a sharing community.

Small Local Church

Because of the influence of the high rate of the growth in 1960s and 1970s, some mega churches and many big churches emerged in Korea. After that many senior pastors longed for the same kind of growth in the church. Won-Gue Lee says that “the Church growth movement changed the Korean church to a growth-oriented church.”

In many churches most of the activities, such as the sermon, the small group, and the educational programs, are focused on increasing the number of church members or the number of people who attend worship services. Some people feel shame when their churches are small; and they look for a mega church. But the author believes that the small local church is very good for achieving a balance between spiritual maturity and

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303 Won-Gue Lee, Christianity in Crisis and Hope, 141.
emotional health, and it offers more potential to become a church like a living body as the Bible instructs.

**Relationship among Church Leaders**

Most balanced churches have good relationships between the senior pastor and the elders, and between the senior pastor and other staff members. McIntosh says, “If the pastoral staff members do not trust each other to carry their own ministry loads, to complete their roles in the grand scheme of things, or to support each other, the team can fail to function.” In the Korean Church, assistant pastors or other staff members seldom say “no” to the senior pastor. For this reason, they grumble quietly against the senior pastor. Finally, this hinders making healthy congregations. Adopting a model of balance in the Korean Presbyterian Church will help foster healthy relationships among the church leaders.

**Unity of the Church**

Balanced discipleship stresses the unity of the church. And, the most important thing for the unity of the church is the Holy Spirit. A balanced discipleship model will help to unify the church, but the acting subject in the unity of the church is the Holy Spirit. For this reason, the Apostle Paul says, “Make every effect to keep the unity of the Spirit through the bond of peace” (Eph. 4:3).

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304 Gary L. McIntosh, *Staff Your Church for Growth*, 162.
APPENDIX A

QUESTIONNAIRE ON DISCIPLESHIP TRAINEES IN THE KOREAN PRESBYTERIAN CHURCH

General Information

1. What is your age range?
   1) 20s
   2) 30s
   3) 40s
   4) 50s
   5) 60s or older

2. What is your gender?
   1) female
   2) male

3. How many years have you been training in discipleship training?
   1) Less than 1 year
   2) 1 year
   3) 2 years
   4) Over 2 years
Please answer these questions as honestly as possibly. Use the following scoring method:

**Part A: General Formation and Discipleship**

<table>
<thead>
<tr>
<th>Statement</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>I feel confident of my adoption as God’s son/daughter and rarely, if ever, question his acceptance of me.</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>I love to worship God by myself as well as with others.</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>I spend quality, regular time in the Word of God and in prayer.</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>I sense the unique ways God has gifted me individually and am activity using my spiritual gifts for His service.</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>I am a vital participant in a community with other believers.</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>It is clear that my money, gifts, time, and abilities are completely at God’s disposal and not my own.</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>I consistently integrate my faith in the marketplace and the world.</td>
<td>1 2 3 4</td>
</tr>
</tbody>
</table>

**Part B: Emotional Components of Discipleship**

*Principle 1: Look Beneath the Surface*

1. It’s easy for me to identify what I am feeling inside (John 11:33-35; Luke 19:41-44). | 1 2 3 4 |

2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to more...
fully transform me (Rom. 7:21-25; Col. 3:5-17).


4. I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18; Luke 10:21).

5. I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25-32).

6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73, 88; Jer. 20:7-18).

**Principle 2: Break the Power of the Past**

7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or ongoing to a third party rather than to the person directly (Matt. 18:15-18).

8. I am intentional at working through the impact of significant “earthquake” events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51).

9. I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28-30).

10. I can see how certain “generational sins” have been passed down to me through my family history,
including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; Gen 20:2; 26:7; 37:1-33).

11. I don’t need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10).

12. I take responsibility and ownership for my past life rather than to blame others (John 5:5-7).

**Principle 3: Live in Brokenness and Vulnerability**

13. I often admit when I am wrong, readily asking forgiveness from others (Matt. 5:23-24).

14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7-12)

15. Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22-23; 1 Cor. 13:1-6)

16. Those close to me would say that I am not easily offended or hurt (Matt. 5:39-42; 1 Cor. 13:5).

17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12).

18. I am rarely judgmental or critical of others (Matt. 7:1-5).

19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19-20)
**Principle 4: Receive the Gift of Limits**

20. I’ve never been accused of “trying to do it all” or of biting off more than I could chew (Matt. 4:1-11).  

21. I am regularly able to say “No” to requests and opportunities than risk overextending myself (Mark 6:30-32).  

22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10).  

23. It’s easy for me to distinguish the difference between when to help carry someone else’s burden (Gal. 6:2) and when to let it go so they can carry their own burden (Gal. 6:5).  

24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my “gas tank” again (Mark 1:21-39).  

25. Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8).  

**Principle 5: Embrace Grieving and Loss**

26. I openly admit my losses and disappointments (Ps. 3:1-8; 5:1-12).  

27. When I go through a disappointment or a loss, I reflect on how I’m feeling rather than pretend that nothing is wrong (2 Sam. 1:4; 17-27; Ps. 51:1-17).
28. I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:39; John 11:35; 12:27).

29. People who are in great pain and sorrow tend to seek me out because it’s clear to them that I am in touch with the losses and sorrows in my own life (2 Cor. 1:3-7).

30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36-46).

**Principle 6: Make Incarnation Your Model for Loving Well**

31. I am regularly able to enter into other people’s world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John. 1:1-14; 2 Cor. 8:9; Phil. 2:3-5).

32. People close to me would describe me as a responsive listener (Prov. 29:11; James 1:19).

33. I have a healthy sense of who I am, where I’ve come from, and what are my values, likes, passions, dislikes, and so on (John 13:3).

34. I am able to accept myself just the way I am (John 4:1; Acts 10-11).

35. I am able to from deep relationships with people from different backgrounds, cultures, races, educational, and economic classes (John 13:1-3; Rom. 12:3).

36. People close to me would say that I suffer with those who suffer and rejoice with those who rejoice (Rom. 12:15).
37. I am good about inviting people to adjust and correct my previous assumptions about them (Prov. 20:5; Col. 3:12-14).

38. When I confront someone who has hurt or wronged me, I speak more in the first person (“I” and “me”) about how I am feeling rather than speak in blaming tones (“you” or “they”) about what was done (Prov. 25:11; Eph. 4:29-32).

39. I rarely judge others quickly but instead am a peacemaker and reconciler (Matt. 7:1-5).

40. People would describe me as someone who makes “loving well” my number-one aim (John 13:34-35; 1 Cor. 13).

Taken from Pete Scazzero with Warren Bird, The Emotionally Healthy Church (Grand Rapids: Zondervan, 2003).
APPENDIX B

PRESENTATION

A STRATEGY FOR BALANCED DISCIPLESHIP THAT INTEGRATES
EMOTIONAL HEALTH AND SPIRITUAL MATURITY WITHIN THE KOREAN
PRESBYTERIAN CHURCH

DOCTOR OF MINISTRY

BY
KWNAG SHIK SEO

LYNCHBURG, VIRGINIA

MARCH 17, 2009
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   A. Greeting
   B. Project Purpose
   C. Personal Origin of Project

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      2. Divorce
      3. Hwabyoung, Hann, Depression
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PART 5 CONCLUSIONS
PART 1 INTRODUCTION

A. Greeting

First of all, I would like to thank Dr. Charlie Davidson and Dr. Ron Hawkins for the opportunity to do this research and for all of their support. And thanks to everyone else here for joining today.

B. Project Purpose

The purpose of this project is to understand the biblical basis for a balanced discipleship that integrates emotional health and spiritual maturity and to establish the need for such a discipleship within the Korean Presbyterian Church.

C. Personal Origin of Project

In 2004, my family was involved in a terrible car accident, in which my baby nearly died and my whole family had to be hospitalized. After this happened, I sometimes felt angry with God, but as a pastor, I felt that I could not express my anger, sadness, and hurt openly. I even felt guilt and shame. Eventually, I developed the thought that I had been rejected by God. I had received a lot of training in church and school to overcome challenging situations but I could not overcome my emotions.

During that time, one question continually came to my mind: “Where have these emotional problems come from?” Through the D. Min program at Liberty University, I began exploring these emotional problems. In my journey applying Ron Hawkins’ model, I felt that God guided me to look inside and helped heal my damaged emotions. I realized that God wanted to guide, direct, and heal not only my emotions, but also to
This thesis project reviewed the emotional issues in Korean society and the Korean Church, surveyed the Korean Presbyterian Churches to ascertain its current state of holistic health, evaluated models of emotionally balanced Christianity, and explored how they could be applied to the Korean church.

PART 2 EMOTIONAL ISSUES IN KOREAN SOCIETY AND CHURCH

Korean society is plagued by widespread, unresolved emotional issues, which are deeply rooted in its history of traumatic wars and occupations by foreign powers.

A. Emotional Issues in Korean Society

1. Suicide

Korea’s suicide rate has been rapidly growing over the last 10 years and has currently reached the highest in the world. Shockingly, 63% of South Koreans have considered or attempted committing suicide.
2. Divorce

Equally telling, Korea is also plagued by a high divorce rate. In 2002, Korea's divorce rate reached 47.4%, which is higher than the rate in the U.S.

![Percentage of New Marriages which End in Divorce, in Selected Countries (2002)](image)

3. Hwabyoung, Hann, Depression

Koreans are reported to have high rates of depression-like symptoms. These include Haan (a form of regret or resentment syndrome), Hwa-byung (an anger syndrome), and depression for the next generation.

These syndromes are caused by Korean people suppressing their deeply rooted anger. Many Korean have experienced and suppressed deep feelings of anger and of feeling trapped and victimized.

B. Emotional Issue in the Korean Church

1. Crisis of the Leadership

The Korean church has largely failed to address the emotional needs of Korean society. The church has emphasized only the spiritual dimension of people's lives; it has
ignored the emotional side of life.

2. Shame

In my research, I discovered that more Korean Christians than I had thought were afraid and ashamed of expressing their emotions. While many factors in Korean society contribute to this reluctance, Korean Christianity, in particular, teaches that expressing anger is a sin and discourages emotional openness.

I asked myself: “Does the Korean Presbyterian Church adequately balance emotional and spiritual health?” “Does the Korean Presbyterian Church and its training programs help church members to find such a balance?”

PART 3 SURVEY AND FINDINGS

At this point, I designed a survey to get a sense of where we in the Korean Presbyterian Church are as disciples of Jesus Christ and to help develop a vision for the Church. I used the Inventory that Scazzero provides in his book, The Emotionally Healthy Church, to measure the emotional and spiritual health of respondents. This survey was distributed to discipleship trainees in four Korean Presbyterian Churches. 145 people responded: 78 respondents had been training for under 1 year, 57 respondents for 2 years, and 10 respondents for over 2 years.

I hypothesized that emotional and spiritual health depended on increasing participation in discipleship training. If increasing participation in discipleship training did indeed drive emotional and spiritual health, we would see a direct linear correlation between levels of discipleship and levels of emotional and spiritual health growth.
A. Finding 1

However, I found involvement in discipleship training in itself does not predict emotional and spiritual health growth. The research shows a slight increase in spiritual health as participation in discipleship training increases, but very little correlation between levels of discipleship training and emotional health.
B. Finding 2

When I asked discipleship trainees about the emotional component of the discipleship, “Make Incarnation Your Model for Loving Well,” I found what we call a “Christ-like character transformation” that was highly predictive of emotional/spiritual health growth. When I compared high and low levels of Christ-like character with emotional/spiritual health growth, I found a direct linear relationship. In other words, increasing Christ-like character was directly linked to increasing emotional/spiritual growth. This means that emotional health and spiritual growth advanced in lockstep with an individual's commitment to pursuing a Christ-like character transformation.

It thus became clear that the Korean Presbyterian Church needs a balanced discipleship that unifies the spiritual, physical, emotional, intellectual and social dimensions of members' lives.

The Korean Presbyterian Church should develop a biblical discipleship model that helps participants to know Christ as the Lord, imitate His personality, and live in
obedience to His reign in all areas of human life.

PART 4 MODELS FOR EVOLVING THE KOREAN CHURCH

At this point, I would like to introduce first two balanced discipleship models based on character transformation and then two models of outstanding churches that integrate emotional and spiritual health.

A. McGee’s Model

McGee does not suggest change through behavior modification or external rules and regulation. Instead he gets to the issue of living according to our identity in Christ. This Christ-centered road-map to recovery balances spiritual and physical symptoms, leading those with depression and those in the Church who must help them to a thorough understanding and a comprehensive treatment.
B. Hawkins’s Model

Ron Hawkins’s model emphasizes accountability in relationships. There are three relationships in his model. First, Ron Hawkins deals with the relationship with God. His model emphasizes the spiritual core in us where God works. In our core we see the image of God and also our sinner-ship. When the Holy Spirit comes into the core, we become an imitator of Christ. Second, his model deals with our relationship with ourselves. That is the soulical part that surrounds the core. He emphasizes our personal responsibility and accountability to ourselves. However, we will never have a positive self-image until we are properly related to the Lord Jesus Christ. Third, his model deals with our relationship with others. He emphasizes that accountability with someone we can trust. However, we will never act properly toward others until we have a positive relationship with ourselves.

The Korean Presbyterian Church needs to investigate these three points of contact from Ron Hawkins’s model.

Ron Hawkins’s Model
C. **Celebrate Recovery**

Recovery ministries and recovery churches provide a safe place for the people in pain to begin their journey of dealing with their life’s hurts by helping them to step out of their denial into God’s Grace. It would be wise to have these ministries for those who attend the Korean Presbyterian Church. The Korean Presbyterian Church needs to recognize that most Koreans have deep-seated hurts, challenges, and needs.

![Celebrate Recovery Model](image)

D. **New Life Fellowship Church**

New Life Fellowship Church believes that the emotional health and spiritual health of a Christian are inseparable and the discipleship model of the church must nurture emotional growth in order to foster true spiritual maturity. In the Korean Presbyterian Church context, creating an emotionally healthy church through balanced discipleship training should be a top priority.
PART 5 CONCLUSIONS

In this research, I found and suggest fifteen strategies.

1. The Korean Presbyterian Church should be balanced in five purposes.
   - Be balanced in worship
   - Be balanced in outreach
   - Be balanced in fellowship
   - Be balanced in lay ministry
   - Be balanced in new group

2. The Korean Presbyterian Church should be balanced in four foundations.
   - Be Theocentric
   - Be based on Bible
   - Be based on prayer
   - Be based on Holy Spirit

3. The Korean Presbyterian Church should be balanced in three relationships.
   - Connect with our source
   - Connect with our self
   - Connect with our society

4. The Korean Presbyterian Church should be balanced in two methods
   - Develop emotional sharing small groups
   - Use inductive method study

5. The Korean Presbyterian Church should be Christ-centered.
When a balanced discipleship is adopted in the Korean Presbyterian Church, there will be several benefits. First, the balanced discipleship treats the church, as well as the helping community, as one inseparable unit. The second strength is that the balanced discipleship treasures relationships with God and with other people. A small local church is very good for achieving a balance between spiritual maturity and emotional health, and it offers more potential to become a church like a living body as the Bible instructs.

**FINAL THOUGHT**

After my family was involved in a terrible car accident I felt angry with God but now I realize that the accident made me strong and helped to clarify my mission in the world. Does God have to fix something for us to be happy? If He removes the situation, we may never learn that He is sufficient for everything we need. Instead, let Him change us, and we will discover His joy in whatever circumstance comes our way.
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**Conference**


**Online Resources**


VITAE

Kwang Shik Seo

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