

Gardner-Webb University Digital Commons @ Gardner-Webb University

Divinity Projects


School of Divinity

7-2016

Changing Attitudes Toward Life : Using Viktor E. Frankl's Logotherapy in Ministry with Christian Women in Church of the Lord, Anyang, Kyounggi-do, South Korea

Jihye Kim
Gardner-Webb University

Follow this and additional works at: https://digitalcommons.gardner-webb.edu/divinity_etd

 Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Kim, Jihye, "Changing Attitudes Toward Life : Using Viktor E. Frankl's Logotherapy in Ministry with Christian Women in Church of the Lord, Anyang, Kyounggi-do, South Korea" (2016). *Divinity Projects*. 30.
https://digitalcommons.gardner-webb.edu/divinity_etd/30

This Project is brought to you for free and open access by the School of Divinity at Digital Commons @ Gardner-Webb University. It has been accepted for inclusion in Divinity Projects by an authorized administrator of Digital Commons @ Gardner-Webb University. For more information, please see [Copyright and Publishing Info](#).

CHANGING ATTITUDES TOWARD LIFE: USING VIKTOR E. FRANKL'S
LOGOTHERAPY IN MINISTRY WITH CHRISTIAN WOMEN
IN CHURCH OF THE LORD, ANYANG, KYOUNGGI-DO, SOUTH KOREA

A PROJECT

SUBMITTED TO THE FACULTY

OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY

GARDNER-WEBB UNIVERSITY

BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

JHYE KIM

JULY 30, 2016

APPROVAL FORM

CHANGING ATTITUDES TOWARD LIFE: USING VIKTOR E. FRANKL'S
LOGOTHERAPY IN MINISTRY WITH CHRISTIAN WOMEN
IN CHURCH OF THE LORD, ANYANG, KYOUNGGI-DO, SOUTH KOREA

JIHYE KIM

Approved by:

_____ (Faculty Advisor)

_____ (Field Supervisor)

_____ (D. Min. Director)

Date: _____

Copyright © 2016 By Jihye Kim
All rights reserved

LIST OF ILLUSTRATIONS

FIGURE 1	QUESTION 1 FOR WEEKLY GROUP SESSION EVALUATIONS	65
FIGURE 2	QUESTION 2 FOR WEEKLY GROUP SESSION EVALUATIONS	67
FIGURE 3	QUESTION 3 FOR WEEKLY GROUP SESSION EVALUATIONS	68
FIGURE 4	QUESTION 4 FOR WEEKLY GROUP SESSION EVALUATIONS	69
FIGURE 5	QUESTION 5 FOR WEEKLY GROUP SESSION EVALUATIONS	70
FIGURE 6	QUESTION 6 FOR WEEKLY GROUP SESSION EVALUATIONS	72
FIGURE 7	QUESTION 7 FOR WEEKLY GROUP SESSION EVALUATIONS	73
FIGURE 8	SERMON COMPLEXITY	91
FIGURE 9	PROVIDING THE WAYS OF FINDING MEANING AND PURPOSE IN LIFE	93

LIST OF TABLES

TABLE 2.1	SERMON AND GROUP SESSIONS SCHEDULE	26
TABLE 4.1	DEMOGRAPHICS FOR THE TARGET GROUP	51
TABLE 4.2	DATA RESULTS INITIAL AND POST COURSE SURVEYS	60
TABLE 4.3	QUESTION EIGHT FOR WEEKLY GROUP SESSION EVALUATIONS	75
TABLE 4.4	QUESTION NINE FOR WEEKLY GROUP SESSION EVALUATIONS	78

ACKNOWLEDGEMENTS

This work is dedicated to the Lord Jesus Christ who has begun a good work in me and sustained me during the process of completing this project. He has continued to open many doors for me to be better equipped as a person, a theological student, a missionary, a minister, and a pastoral counselor and caregiver up to this present time.

To Dr. Doug Dickens who generously invested quality time and provided guidance, helpful insight, and encouragement. He is a role model for me as a pastoral counselor and caregiver. Without his patience and warm encouragement, I could not have completed this project.

To the faculty of the Gardner-Webb University School of Divinity, especially Dr. Danny West, Dr. Gerald Keown, and Dr. Robert Canoy, for their invaluable comments and suggestions for this project as well as their contribution to my studies and personal growth.

To Dr. Terry Casino who first taught me theology and led me into the field of pastoral care and counseling. He and his wife, Dr. Cecille Casino constantly encourage me to fulfill what God has called me to do.

To retired Missionary Rev. Duance and Marilyn Dorsing who first allowed me to experience theological study in an English-speaking environment while in the Philippines. Their life and ministry taught me love, faithfulness, obedience, and humbleness.

To the members of my church, the Church of the Lord, for their encouragement, patience, participation, support, and prayer to finish this project successfully.

To my parents, Rev. Chang Gil Kim and Rev. Boo Young Lee for their love, influence, faithfulness, and prayer for my life and study.

To my beloved family, my husband, Jaewook Park and my children, Sewon and Sehyun Park for their love, care, encouragement, support, and sacrifice.

ABSTRACT

Changing Attitudes Toward Life: Using Viktor E. Frankl's Logotherapy in Ministry with Christian Women in Church of the Lord, Anyang, Kyounggi-do, South Korea is a project designed to help the target group increase the degree of meaning and purpose in life and motivate a desire to live lives more meaningfully and responsibly with hopeful attitudes by exploring the biblical messages with integration exercises utilizing the key concepts of Dr. Frankl's Logotherapy. Through a five-week sermon series, six weeks of group sessions including the final group reflection session, and writing reflection and autobiographies, the participants are provided opportunities to evaluate and even revise their values, meaning, and life-styles. Using quantitative and qualitative instruments, results show that educative pastoral counseling along with reflection in a small group setting can effect significant positive changes in their attitudes and behavior.

CONTENTS

LIST OF ILLUSTRATIONS.....	iv
LIST OF TABLES.....	v
ACKNOWLEDGEMENTS.....	vi
ABSTRACT.....	vii
Chapter	
1. INTRODUCTION.....	1
a. Statement of Need	1
b. Ministry Setting	3
Overview of South Korea	3
Overview of Church of the Lord, Anyang, South Korea	7
c. Ministry Question	9
d. Project Goals	9
e. Resources and Literature Review	11
Resource Review	11
Literature Review	11
f. Rationale	21
2. OVERVIEW OF THE PROJECT	23
a. Project Description	23
b. Target Group	27
c. Five-Week Sermon Series	27
d. Small Group Sessions	28
e. Journaling	29

f. Means of Evaluation	29
Quantitative	31
Qualitative	33
3. BIBLICAL AND THEOLOGICAL FOUNDATIONS	34
a. Introduction	34
b. Biblical Sources from Hebrew Scriptures	35
Relational Being (Genesis 1:26-28)	35
Responsible Being (Genesis 2:15-23)	37
c. Biblical Sources from Christian Scriptures	40
Attitudinal Values in Jesus Christ (Philippians 2:5-11)	40
Life in Christ (Galatians 5:13-6:2)	43
4. CRITICAL EVALUATION.....	48
a. Demographics	49
b. Target Group	52
c. Pre and Post-Course Survey Instruments	58
d. Five Weekly Group Session Evaluations	64
e. Curriculum Design	79
f. Group Interview and the Final Reflection Paper	80
Small Group Sessions Challenged the Participants	80
Integration of Sermons and Small Group Sessions	82
Small Group Experience and Reflection	83
Autobiography	84
Freedom to Choose	86

Thinking about One’s Own Death	87
g. Collaborative Sermon Review	88
h. Mid-course Modification	93
5. CONCLUSION.....	97
a. Findings	98
Confirmation of the Need of Young Women in Korea	98
Small Group Process was More Effective than Simply Listening to Sermons	99
Different Age Groups Showed Different Level of Interest	99
Teaching the Key Concepts of Logotherapy is Challenging	99
Self-examination and Reflection Are Difficult Task	101
Effective Use of Different Materials	104
Personal Discoveries	104
b. Future Opportunity for Growth and Contributions to Ministry Setting	106
Appendix	
1. RECRUITING FLYERS.....	108
Bulletin insert	108
Letter to Respondents	110
2. SERMON SERIES.....	112
Sermon One: What Does It Mean To Be Human? (Gen.1:26-28; 2:18)	112
Sermon Two: Finding Meaning in Life through Values (Phil 3:4b, Gal. 5:19-23)	119

CHAPTER ONE

INTRODUCTION

a. Statement of Need

Many people who come to ministers for pastoral counseling bring the following questions: “What am I here for?” “Why do I have to experience this painful situation?” “What is the meaning in my life?” “Is there a purpose why God planted me in this particular situation?” These are very real questions that pastors often encounter in ministry. Ana-Maria Rizzuto lists various reasons why people come to see spiritually oriented therapist or pastors: “overt psychopathology, obvious symptoms, or feelings of dissatisfaction, emptiness, and lack of meaning in life.”¹ People need sound values and meanings in life to be healthy.² The Swiss psychiatrist, Paul Tournier points out that “the epidemic of moral confusion and value distortions in our society is the seedbed within which are bred many of the psychological, psychosomatic, interpersonal, and spiritual problems that bring people to counseling and therapy.”³ He also says, “Many who seek

¹ Ana-Maria Rizzuto, “Psychoanalytic Considerations about Spiritually Oriented Psychotherapy,” in *Spiritually Oriented Psychotherapy*, ed. Len Sperry and Edward P. Shafranske (Washington, DC: American Psychological Association, 2005), 42.

² When Melissa M. Kelley, the assistant professor of Pastoral Care and Counseling in Boston College School of Theology and Ministry, talks about “the meaning of meaning”, she explains that “From the German root *meinen*, which is ‘to think,’ meaning is the deep sense we make of things, the way we understand the world, how we articulate the overarching purpose or goal of our lives, the significance we seek in living, the core values by which we order our lives. Meaning also includes theological dimensions such as how we understand God’s activity in the world, God’s feelings about and responses to us, and God’s role in suffering. Meaning, including theological meaning, helps to create order, sense, and purpose out of experiences and events that could otherwise seem random, nonsensical, disordered, or chaotic. Perhaps in large part for this reason, humans seem driven to seek meaning.” *Grief: Contemporary Theory and the Practice of Ministry* (Minneapolis: Fortress Press, 2010), 75.

³ Paul Tournier, *The Meaning of Persons*, trans. Edwin Hudson (New York: Buccaneer Books Inc., 1997), 138.

pastoral help with personal problems are suffering from distorted, immature, or vacuous consciences. Often they are unaware of the ethical roots of their pain.”⁴ Ethical, meaning, and value issues are critical in pastoral care and counseling⁵ and these concerns were certainly present in the problems that the selected group of women were dealing with. Equipping the target group with better understanding of themselves biblically and psychologically can help them grow in Spirit-centered wholeness. Evaluating and revising their values, meaning, and their life-styles can help them cope with their crises and problems in life as well.⁶ This project explored the integration of Christian theology and Logotherapy as a practical and psychological tool for persons searching for meaning in their lives. The researcher believes that Frankl’s experience in the Nazi concentration camps could provide insights for some of the inevitable pain and suffering we experience in life. The goal of this project was to help the target group address the pain and suffering in life by finding meaning and changing their attitudes toward life. The participants were expected to change their question from “why me?” to “how should I live?” throughout the program⁷.

⁴ Ibid.

⁵ Howard Clinebell in his *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 3rd ed. Rev. Bridget Clare McKeever (Nashville, TN: Abingdon Press, 2011) devotes an entire chapter 11 to ethical, meaning, and value issues in pastoral care and counseling as it supports the thesis of my project.

⁶ Ibid., 139.

⁷ Frankl says, “As each situation in life represents a challenge to man and meaning of life may actually be reversed. Ultimately, man should not ask what the meaning of his life is, but rather he must recognize that it is *he* who is asked. In a word, each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible.” See his *Man’s Search for Meaning* (Boston: Beacon Press, 2006), 109. “Why me?” is the question trying to find reasons for living in the pain and suffering caused by negative experiences. However, Dr. Paul T.P. Wong, the founder of integrative meaning therapy says “the quality and the worth of our lives depend to a large extent on how we answer the existential and moral question: How should we live?” See his article “A Course on the Meaning of Life – Part 2” from http://www.meaning.ca/archives/MOL_course/MOL_course2.htm, accessed on October 23, 2015.

b. Ministry Setting

Overview of South Korea

In order to understand Korea and Koreans, one should know something about the history, culture, and geographical features of Korea. Korea is located on a peninsula in the Far East between China, the far eastern part of Russia, and Japan in Northeast Asia. South Korea covers an area of 100,284 Square Kilometers (38,720 square miles)⁸ on the southern half of the Korean Peninsula. Its capital city is Seoul. For many years, Korea was under the influence of Chinese culture, but it developed a unique cultural identity distinguished from China and Japan during the last 2,500 years.

Buddhism, Confucianism, Taoism and other Chinese culture and religions are integrated into Korean culture. During the Japanese rule, modern Western civilization became a significant influence. After gaining its independence in 1945, modern democracy and capitalism were delivered by the United States. Korea has interpreted and developed many aspects of democracy and capitalism in its own way. As a result, modern Korean culture and religion is complicated and has a mixture of these properties.

The most decisive turning point in understanding modern Korea is the 20th century. In the early 20th century (1910-1945), Korea lost its independence, which had been maintained over 2,000 years and was ruled by Japan. Fortunately, Korea was emancipated in about 36 years. However, in the process of reshaping the international order after World War II, a democratic based government supported by the United States was established in the southern half of the Korean Peninsula while a communist style

⁸ <http://www.korea.net/AboutKorea/Society/South-Korea-Summary> accessed on September 4, 2015.

government supported by the Soviet Union was installed in the north.⁹ The Korean War (1950-53) devastated the Peninsula and left it divided into two Koreas by the Korean Demilitarized Zone around the 38th parallel, a division which exists to this present time.

Since the 1950s, facing the on-going security threats coming from the North, the challenge given to the Koreans has been to quickly establish a modern economic system from the ashes of the Korean War as well as developing a transplanted democratic government for the first time in our culture. Korea has made great strides toward stability from the ruins of the Korean War. In order to understand modern South Koreans, one needs to understand the success that Koreans have achieved for the last 60 years, and the dark side of it.

In this project, Korea refers to South Korea (not North Korea) unless distinguished otherwise. Korea has achieved amazing economic growth in a short period. This dramatic time of economic growth is often called “the Miracle of the Han River.” Emerging from absolute poverty, according to OECD¹⁰ Better Life Index, the average household net-adjusted disposable income per capita is \$19,510 a year.¹¹ Putting an end to the era of military coups and dictatorship, and developing a democratic government has established Korea on a stable foundation economically and politically, regionally and globally. Unlike many other countries in South East Asia, in Korea it is impossible to think of a military intervention into politics regardless of social insecurity and internal conflicts. Numerous churches including the world’s largest Pentecostal church, Yoido

⁹ <https://www.cia.gov/library/publications/the-world-factbook/geos/ks.html> accessed on September 4, 2015.

¹⁰ OECD refers to Organization for Economic Cooperation and Development

¹¹ OECD Better Life Index, <http://www.oecdbetterlifeindex.org/countries/korea/> accessed on September 4, 2015.

Full Gospel Church in Seoul were planted during this explosive growth period, from the 1960s to 1990s. Protestantism was introduced to Korea only 130 years ago. However, statistically, the Protestant churches numbered 77,000 as of 2012; this translates to a 1-to-660 ratio of churches to Koreans.¹² Professor Byung Joon Chung suggests that the reason for this rapid church growth in Korea is that “churches offered lonely urban dwellers a sense of belonging, peace and a place for community activities as Korea underwent a rapid industrialization and urbanization.”¹³ South Korea has now become the world’s second-largest country for sending Christian missionaries to other countries.

However, there is a dark shadow hidden behind the rapid growth and success of the economy and politics. Entering the stage of economic stability, many Koreans began to question the meaning of their lives. In the past, many factors helped them center their lives: revival of the nation, economic growth, political ideologies, and personal dreams that offered meaning. A considerable gap developed between the richest and the poorest people. The top 20 % of the population earns nearly six times more income than the bottom 20%. In general, Koreans are slightly less satisfied with their lives than the OECD average. When asked to rate their general satisfaction with life on a scale from 0 to 10, Koreans gave it a 5.8 grade, lower than the OECD average of 6.6.¹⁴ The researcher believes that the relationship balance between spiritual values and material values has changed dramatically. Money replaced nobility, mission, calling, and virtues. In this case, the relationship of the value of life based on possessions seemed to reduce the meaning of life. For instance, in the past such criteria as calling, serving, or self-fulfillment were

¹² Lee, Sun Young, “Why So Many Churches in Korea?” *The Korea Herald*, published on January 15, 2014, <http://www.koreaherald.com/view.php?ud=20140115000985> accessed on September 2, 2015.

¹³ Ibid.

¹⁴ OECD Better Life Index.

important values when a Korean person chose jobs. Now, the most important criterion for choosing an occupation seems to be materialistic and economic: How much money can I make working this job? The altruistic value of work was replaced by selfish materialism - values shifted.

The young generation was once called a “Give up Three” (Sampo) generation¹⁵, as many of those in the group gave up the three things central to what was once considered a meaningful life: relationships/ courtship, marriage, and childbirth. Today, many of the young generation have unstable jobs, high student loan payments, precarious preparation for employment, and difficulty affording housing. They postponed love, marriage, and childbirth without any promises. Eventually, the “Give up three” generation approach resulted in the disintegrating structure of the traditional family. With the contemporary loss of “meaning,” “values,” and healthy families, the suicide rate is increasing at an alarming rate. Even though the modern Korean does not suffer from extreme poverty, many young people seem to have lost the will to live due to the projected dark future. I believe the Christian church must address these challenges.¹⁶

¹⁵ This term is used in a similar way of describing many people of the Millennial generation and late Generation X in the United States. This social phenomenon is mainly caused by high unemployment rates coupled with various economic hardship.

¹⁶ Clinebell says, “In fact, pastoral care and counseling are among the most effective instruments by which churches stay relevant to changing human needs in our rapidly changing society and churches. . . . An effective caring and counseling program in which clergy and trained laypeople minister in partnership can transform the interpersonal climate of a faith community. It can make congregations life-transforming places where wholeness is nurtured in persons throughout their life journeys. And significantly such giving and receiving care helps inspire and equip members to express their own God-given vocations in healing outreach beyond their congregations.” See *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 2.

Overview of Church of the Lord, Anyang, South Korea

The Church of the Lord Assemblies of God in Anyang, South Korea was the ministry site for this project. Church of the Lord was pioneered October 5, 2000, and was originally located in a different part of Anyang. Anyang is a city in Kyounggi Province, South Korea. With a population of approximately 610,000, it is the 15th largest city in South Korea. It is a satellite city of Seoul which is the capital city of South Korea. Anyang is located approximately 13 miles south of Seoul.

The church has relocated four times since 2000 and experienced losing members with each relocation. The current location is in a neighborhood of the socially and economically underprivileged. As many of the other pioneered small churches in Korea, Church of the Lord is renting a floor of a building and uses it as a worship place. Thirty-two people are enrolled as members of this church. Eight of them are the original members. About 20 people regularly attend worship. 40% of the congregation is male and 60% is female. The largest group in the church is of young adults in their 20's through 40's. These young adults are slightly more than half of the congregation in numbers. The second largest group is the elderly, ages 60-80s. The church members have a strong bond together. Many are related as family, relatives or friends.

The Church of the Lord is affiliated with Korea Assemblies of God. There are two worship services on Sundays: morning and afternoon. Morning services are traditional in worship style and afternoon services are contemporary in music style. The senior pastor is the researcher's mother. She had been the only pastor before the researcher joined this church in 2013. After returning to Korea from her D.Min course in North Carolina, the researcher got pregnant and was expecting a baby in eight months. The researcher had a

difficult time dedicating herself to the full time ministry due to her condition. The church needed an assistant pastor for organizing and expanding its ministry. The researcher serves this church as an education pastor primarily involved with teaching young adults, participating in the music ministry and preaching on Sunday afternoons.

The floor space of the church measures about 170 square meters. It consists of a worship place, a pastor's office, a Sunday School class room, a multi-purpose room and a kitchen in the space. The annual budget of the church is about \$42,000 and the monthly average income is about \$3,360. The church does not have elders, but has one senior deacon and seven deacons. There are six ministry groups: young adults, female members, male members, children, youth, and music. In addition, Sunday School for children, small group Bible study for young adults, Praise and Worship ministry, and charity ministry are ongoing ministries.

Churches in Korea generally suffer from a decline of young people in church. However, it is encouraging to see young adults in this church. Prior to the researcher's arrival, there had not been many activities or programs for young adults. Primarily they had individual pastoral counseling by the senior pastor and occasional fellowship among themselves. We recently reorganized the structure of the young adult group and started a praise and worship team. Of course, one of the hindrances for ministry is the lack of resources which from time to time resulted in frustration and tiredness to do ministry due to the lack of resources.

When the senior pastor offered the researcher the ministry opportunity, the pastor explained to the researcher that people in this church are "like the people gathered in 'the Cave of Adullam'" described in 1 Samuel 22:2. The verse describes them as "[a]ll those

who were in distress or in debt or discontented . . . (NIV)” The pastor also expressed that she hoped and wanted to see these people become healed/whole and stronger socially, emotionally, and spiritually just as the people gathered in Adullam became 400 brave men.

From the beginning, the senior pastor has been interested in helping the underprivileged and serving the local community. Even though this church is small in numbers, they have been active in serving the community: sharing the donated goods with the needy, offering a fellowship for the elderly four times a year, and art and cultural classes for children, etc. The Church of the Lord has a good reputation in the community because people recognize it cares for them.

c. Ministry Question

In light of the previous information given about her nation, about her city, and about her church, the researcher posed the following question: Can educative pastoral counseling¹⁷ with young Korean women living as Christians in difficult circumstances effect significant positive changes in their attitudes and behavior?

d. Project Goals

The primary goal of this project was to assist the selected Christian women of Church of the Lord by using selected concepts of Logotherapy to enhance their meaning in life and their approach to suffering and hardship.

The first goal of this project was to help the selected women through teaching and guided experiences in a small group. To attain this goal, a series of five sermons and the integrated group sessions were developed. The women were taught key concepts of

¹⁷ Howard Clinebell, 347-76. Clinebell proposes several kinds of pastoral counseling. This project is developed primarily as an educative pastoral counseling project.

Logotherapy and in groups was provided an opportunity to engage in sharing and expressing their experiences and reflecting about selected significant themes of Logotherapy as related to their lives. The key concepts were *freedom to choose*, *self-transcendence*, *responsibility with life* and three ways of *finding meaning*, that is, by realizing *creative values*, *experiential values* and *attitudinal values*. Understanding of these key concepts of Logotherapy helped the women to evaluate and revise their values, finding greater meaning and purpose in lives. At the end of this project, these women were expected to make their decision to be more accountable and responsible with their lives.

The second goal of this project was more personally and professionally related to the researcher and her ministry. Through the preparation and execution of this project, the researcher hoped to develop skills related to pastoral counseling, teaching, preaching, and group dynamics. This goal was reached by reading and discussing related literature with the researcher's field supervisor and by discussing her ideas and methodology with other professionals to gain their insights. In order to enhance the researcher's communication skills, the researcher asked Rev, Eunil Lee from Antioch Church to review the sermon series and critique and offer suggestions.

The third goal of this project was to encourage the congregation to become more aware of how biblical concepts related to Logotherapy can help us consider what it means to be fully human. To achieve this goal, biblical and theological foundations for the topics, as well as key concepts of Logotherapy, were explored in the sermon series. Through understanding Logotherapy utilizing biblical concepts, the congregation was

encouraged to become a community offering the world an alternative way of fully being human.

e. Resource and Literature Review

Resource Review

The ministry organization is Church of the Lord affiliated with Korea Assemblies of God in Anyang, Kyounggi-Do, South Korea. This project was made possible by support from leadership in Church of the Lord and academic guidance from the Divinity School of Gardner-Webb University. The leadership in Church of the Lord generously provided adequate resources for conducting this project. The church has allotted the Sunday afternoon service time for the sermon series and designated meeting spaces for the small group sessions. The target group for this study consisted of five Christian women in their 30s and 40s from the membership of the Church of the Lord and of one non-Christian woman who had been seeking to find meaning and purpose in her life. Other members of the church served as the control group for this project. The project proposal was submitted to the senior pastor for the appropriate approvals prior to implementation.

Rev. Eunil Lee was the collaborative partner for sermon review. He is an associated pastor at Antioch Church affiliated with Korea Assemblies of God in Anyang, Kyounggi-Do, South Korea and has a Ph.D in Systematic Theology.

Literature Review

In this section, I will attempt to note that significant authors and publications affirm and undergird this project. Viktor E. Frankl was an Austrian neurologist and psychiatrist. During World War II, he spent three years in Nazi concentration camps including Auschwitz and Dachau. Frankl is the founder of Logotherapy which is a form

of existential psychology. He developed Logotherapy and its basic fundamentals through his book *Man's Search for Meaning*.¹⁸ Beginning with an autobiographical section which includes Frankl's experiences in the concentration camps, he presents an outline of the basic concepts of Logotherapy weaving his personal experiences into the framework of Logotherapy.

Frankl claims that "There is no psychotherapy without a theory of man and a philosophy of life underlying it."¹⁹ Logotherapy is based on a philosophy of life and concept of man which has significant application for the clinical situation. According to Logotherapy, three factors characterize human existence: spirituality, freedom, and responsibility.²⁰ Frankl rejects mechanistic, deterministic, and reductionistic view of man while he emphasizes the spiritual dimension in man²¹. He sees that every human is heavily influenced by instincts, inherited dispositions, and environment. However, "man is by no means merely a product of heredity and environment. There is a third element: decision."²² A basic tenet of Logotherapy is that every person has "the freedom of will."²³ Realizing that people are finite beings, Frankl defines our freedom, not as freedom from conditions, but "freedom

¹⁸ Viktor E. Frankl, *Man's Search for Meaning* (Boston, MA: Beacon Press, 1959).

¹⁹ Viktor E. Frankl, *The Will to Meaning: Foundations and Applications of Logotherapy* (New York: Plume Books, 1969), 15.

²⁰ Viktor E. Frankl, *The Doctor and the Soul: From Psychotherapy to Logotherapy, Revised and Expanded* trans. Richard and Clara Winston (New York: Vintage Books, 1986), xxiv.

²¹ "Man lives in three dimensions: the somatic, the mental, and the spiritual. The spiritual dimension cannot be ignored, for it is what makes us human." Viktor E. Frankl, *The Doctor and the Soul*, xvi. Frankl's writings are dated, using the masculine pronoun "man" when he is speaking of all humankind. As the writer of this project, and as a woman, I recognize the significance of inclusiveness and gender awareness. However, when quoting Frankl, I have chosen to retain his quotes as originally written. Occasionally, for diversity and simplicity, I may use "man" to refer to all humankind.

²² Viktor E. Frankl, *The Doctor and the Soul*, xxiv-xxv.

²³ Logotherapy is based on the following three concepts: the freedom of will, the will to meaning, and the meaning of life. Viktor E. Frankl, *The Will to Meaning*, 16.

to take a stand on whatever conditions might confront him.”²⁴ Aron J. Ungersma says that every individual has freedom because he/she is capable of making real decisions and responsible acts.²⁵ Robert C. Leslie also agrees with Frankl by saying that “The decisive factor does not lie in the conditions; the determining element is found in personal response to the conditions. . . . Man is responsible for how he handles the conditions which life presents to him.”²⁶

Responsibility is one of the important issues in Logotherapy. Frankl emphasizes that each man or woman has the ability to choose his/her attitude in a given circumstance, so that persons are responsible for his/her choices. Frankl said that, in the concentration camps some people behaved like animals, while others acted like saints. “Man has both potentialities within himself, which one is actualized depends on decisions but not on conditions.”²⁷ In other words, whatever the circumstances, freedom of choice remains. This seems to absolutize freedom of choice. However, Frankl emphasizes self-transcendence as a way of going through an inevitable suffering instead of giving up or blaming the circumstances.

Logotherapy focuses on the meaning of human existence as well as a person’s quest for meaning. It asserts that human existence is unconditionally meaningful, no matter what circumstances he/she is in, and attempts to extend this meaning even into suffering and death. Frankl asserts that the primary motivation in every person is *the will to meaning*, which contrasts with Freud’s “will to pleasure” and Adler’s “will to power.”

²⁴ Ibid.

²⁵ Aaron J. Ungersma, *The Search for Meaning: A New Approach in Psychotherapy and Pastoral Psychology* (Philadelphia: The Westminster Press, 1968), 20.

²⁶ Robert C. Leslie, *Jesus and Logotherapy: The Ministry of Jesus as Interpreted Through the Psychotherapy of Viktor Frankl* (Nashville: Abingdon, 1965), 51.

²⁷ Viktor E. Frankl, *Man’s Search for Meaning*, 134.

The will to meaning is defined as the “. . . innate desire to give as much meaning as possible to one’s life, to actualize as many values as possible.”²⁸ Ungersma suggests that the will to meaning is not only man’s most valuable asset in mental health, in achieving happiness, or in self-realization, but also “it alone can enable man to realize the ultimate values and possibilities of which his life is capable.”²⁹

Frankl mentions two differing kinds of meanings: the ultimate meaning and the meaning of the moment. He says, “The ultimate meaning surpasses the finite intellectual capacities of man.”³⁰ It can be God, but also science as the search for truth, nature, and evolution for those who do not believe in God.³¹ It has to do with the world beyond the physical world. Frankl asserts that there is no one meaning in life; “what matters is . . . the specific meaning of a person’s existence at a given moment.”³² He goes on to say that every person is unique who cannot be replaced, nor can his life be repeated. Someone cannot prescribe meaning for another person.³³ The meaning of the moment is rather to be found.

According to Logotherapy, meaning can be found by realizing three values, creative values, experiential values, and attitudinal values. Ungersma³⁴ summarizes what those three values are. *Creative values* are those which result from creating a work or doing a deed; it is what a person gives to the world. “The crucial thing is how . . . [a man] works, whether he fills the place in which he has landed. The radius of his activity is not

²⁸ Viktor E. Frankl, *The Doctor and the Soul*, xvi.

²⁹ Aaron J. Ungersma, 23.

³⁰ Viktor E. Frankl, *Man’s Search for Meaning*, 118.

³¹ David Gutmann well explains what the ultimate meaning/the Supra-meaning is in his book, *Finding Meaning in Life, At Midlife and Beyond: Wisdom and Spirit from Logotherapy* (West Port, CT: Greenwood Publishing Group, Inc., 2008), 36-39.

³² Viktor E. Frankl, *Man’s Search for Meaning*, 108.

³³ *Ibid.*, 109.

³⁴ Aaron J. Ungersma, 28-32.

important; important alone is whether he fills the circle of his task.”³⁵ *Experiential values* are what individuals take from the world by encountering another person (relationships/love) and experiencing beauty, kindness, truth, etc. “The capacity of natural beauty, of great music, or of stimulating truth to arouse responsiveness in the human spirit results in experiential values that add meaning to life.”³⁶ *Attitudinal values* are to be achieved by the way persons face inevitable suffering/hardship or by the way they handle unavoidable suffering.

Through finding meaning in all life circumstances, Logotherapy hopes to heal the despair and feeling of meaninglessness. Frankl termed this feeling of meaninglessness and emptiness “the existential vacuum.”³⁷ It is the condition sometimes caused by the frustration of the will to meaning. This condition characterizes the modern world in the twentieth century, where the previous traditions and values no longer provide guidance as to what to do even when the person often does not know what he/she may wish to do. A person in the existential vacuum may simply do what others do (conformism) or do what others tell him/her to do (totalitarianism).³⁸ According to Frankl, the symptoms of this existential vacuum include boredom and apathy. If the condition of an existential vacuum continues over a period of time, it results in existential frustration. When neurotic/psychotic symptoms accompany this existential vacuum, then *noogenic neurosis*, a clinical condition in which psychological symptoms are caused by moral and spiritual conflicts, will be present³⁹

³⁵ Viktor E. Frankl, *The Doctor and the Soul*, 48.

³⁶ Aaron J. Ungersma, 29.

³⁷ Viktor E. Frankl, *The Will to Meaning*, 83.

³⁸ *Ibid.*, ix.

³⁹ *Ibid.*, 85.

Self-transcendence, Frankl believes, is a uniquely human capacity. Being human always means being directed and pointing to something or someone other than oneself.⁴⁰ This means that every person has the ability to overcome his/her present problems or difficult circumstances by finding meaning outside himself/herself or by giving meaning to something or someone. Joseph Fabry views self-transcendence as the human quality “which enables persons to forget about themselves and reach out beyond oneself, toward other human beings and toward meanings.”⁴¹

Frankl gives a pronounced and specific explanation of the Logotherapeutic thesis in *The Doctor and the Soul*,⁴² where the concept of meaning applies to life itself, death, suffering, work, and love. He goes into great detail about the unconditional meaningfulness of life even in suffering or impending death. Frankl acknowledges the advantage of the religious person in facing suffering and death, but insists that the non-religious person, even an atheist can find meaning in those circumstances.

There have been many attempts to present Logotherapy in relation to Christianity and pastoral counseling. Aaron J. Ungersma was the first to apply Frankl’s Logotherapy to practice in pastoral counseling. In his book, *The Search for Meaning*, he introduces the philosophical foundations of Frankl’s Logotherapy and presents the intriguing possibilities of Logotherapy regarding certain areas of counseling and pastoral psychology. Frankl’s Logotherapy was in the early stage of development when Ungersma wrote this book. However, he saw the potentiality of Logotherapy to be an effective tool

⁴⁰ Ibid., 18.

⁴¹ Joseph B. Fabry, *The Pursuit of Meaning: A Guide to the Theory and Application of Viktor E. Frankl's Logotherapy* (Boston: Beacon Press, 1968), 155.

⁴² Viktor E. Frankl, *The Doctor and the Soul: From Psychotherapy to Logotherapy* (New York: Vintage Books, 1986). 3-175.

for pastoral psychology in the long run. Ungersma especially emphasizes the importance of group therapy, since “[I]n mental health the individual remains open and alert to new experience, which enables him to grow not only in self-appreciation but also in the understanding of others.”⁴³

Donald F. Tweedie, founder of the School of Psychology at Fuller Theological Seminary, observed common ground between Logotherapy and Christianity in his book *Logotherapy and the Christian Faith*. Even though Christianity can go beyond what Logotherapy presents, such as the concept of God and His purpose for each person,⁴⁴ Logotherapy can offer valuable contributions to Christian psychotherapy. Tweedie develops a branch of Logotherapy which he called Christian Logotherapy.

Jesus and Logotherapy by Robert C. Leslie has been a helpful resource in this project by interpreting the ministry of Jesus through the lens of Frankl’s Logotherapy. Leslie’s primary interest is finding timeless and directly relevant principles concerning personal relationships in selected biblical incidents. Using these biblical incidents from the ministry of Jesus in a method similar to the case study, Leslie presents the conceptual link between the approaches of Jesus and the key concepts of Logotherapy. He says “Logotherapy offers a philosophy of life and a method of counseling which is more consistent with a basically Christian view of life than any other existing system in the current therapeutic world.”⁴⁵ The framework of *Jesus and Logotherapy* complements Frankl’s therapeutic approach, evidenced by the fact that each chapter heading is chosen

⁴³ Aaron J. Ungersma, *The Search for Meaning*, 141.

⁴⁴ Donald F. Tweedie, Jr. *Logotherapy and the Christian Faith: An Evaluation of Frankl’s Existential Approach to Psychotherapy* (Grand Rapids, Michigan: Baker Book House, 1965), 179.

⁴⁵ Robert C. Leslie, *Jesus and Logotherapy: The Ministry of Jesus As Interpreted through the Psychotherapy of Viktor Frankl* (Nashville: Abingdon, 1965), 9.

from Frankl's terminology. The common ground between Logotherapy and Christianity include every person's freedom of choice, his/her responsibility for choices in life, the concept of the will to meaning, and of the significance of values, especially one's values affecting his/her attitude toward suffering.

Paul Welter, in *Counseling and the Search for Meaning*, presents practical guidance related to Frankl's Logotherapy for those who experience meaninglessness or for those who help people struggling with feelings of emptiness and meaninglessness. Welter summarizes the causes of meaninglessness: choosing money over meaning, lack of purpose, affluence, the pursuit of happiness, the demise of sin, and the loss of a sense of gratitude.⁴⁶ The solution to this meaninglessness, according to Welter, is not an answer to the problems of life, but a choice followed by an action.⁴⁷

In *The Courage to Be*, theologian Paul Tillich, outlines three kinds of existential anxieties: the anxiety of fate and death, the anxiety of guilt and condemnation, and the anxiety of meaninglessness and emptiness. He wrote that "[I]f doubt and meaninglessness prevail, one experiences an abyss in which the meaning of life and the truth of ultimate responsibility disappear."⁴⁸ Tillich defines courage as "the self-affirmation of being in spite of non-being."⁴⁹ He continues to say that "[t]he power of this self-affirmation is the power of being which is effective in every act of courage. Faith is the experience of this power."⁵⁰ The way to combat the anxiety of meaninglessness is "the acceptance of the power of being, even in the grip of nonbeing."⁵¹

⁴⁶ Paul Welter, *Counseling and the Search for Meaning*, Resources for Christian Counseling Series 9, ed. Gary R. Collins (Waco, Texas: Word Books, 1987), 32.

⁴⁷ *Ibid.*, 28-31.

⁴⁸ Paul Tillich, *The Courage to Be* (New Haven, Connecticut: Yale University Press, 1980), 174.

⁴⁹ *Ibid.*, 172.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*, 176.

The researcher found Irvin D. Yalom's book, *The Theory and Practice of Group Psychotherapy* to be helpful as she planned and led the target group. Yalom offers principles and practical methods of group psychotherapy which can be applicable to the target group. It is an important admonition that a group leader's task is to move "the focus from outside to inside, from the abstract to the specific, from the generic to the personal, from personal to the interpersonal."⁵² This is precisely what the researcher hoped for her group sessions.

Amanda M. A. Melton and Stefan E. Schulenberg summarized relevant measuring tools and empirical studies related to Logotherapy in their article, "On the Measurement of Meaning: Logotherapy's Empirical Contributions to Humanistic Psychology."⁵³ An overview of five Logotherapeutic measurements of meaning is presented: the Purpose in Life test (PIL), the Life Purpose Questionnaire (LPQ), the Seeking of Noetic Goals test (SONG), the Meaning in Suffering Test (MIST), and the Life Attitude Profile Revised (LAP-R). As the researcher studied the five measuring tools from this article, the "Purpose in Life test" and the "Seeking of Noetic Goals test" were chosen for this project.

Sunhee Cho⁵⁴ suggests that writing a guided logo-autobiography utilizing the key concepts of Logotherapy is effective for reviewing and integrating one's life and can be helpful for persons to find meaning in their lives. Cho says, "A life review is one of the ways by which one can find meaning in life and is commonly designated as being

⁵² Irvin D. Yalom, *The Theory and Practice of Group Psychotherapy*, 5th ed. (New York, NY: Basic Books, 2005), 158.

⁵³ Amanda M. A. Melton and Stefan E. Schulenberg, "On the Measurement of Meaning: Logotherapy's Empirical Contributions to Humanistic Psychology," *The Humanistic Psychologist* 36 (2008): 31-44.

⁵⁴ Sunhee Cho is an associate researcher in the Research Institute of Nursing Science, Seoul National University, Seoul, Korea.

therapeutic without therapy - it (originally in italic) is an efficient method of evaluating, integrating and accepting one's own life."⁵⁵ She explains that the logo-autobiography program is more focused on searching for the meaning in life by adding and combining the key concepts of Logotherapy in the autobiography program, while "traditional autobiography programs are more focused on promoting a sense of integrity in the lives of the elderly, with less emphasis on therapeutic counseling by therapists."⁵⁶ Obviously the researcher was not able to use everything from the logo-autobiography program for this project due to limited time. However, the researcher invited members of the selected target group to journal, integrating aspects of their own autobiography, and the researcher created a safe psychological environment in which each person could share parts of their stories with the group to aspects of Logotherapy.

The influences of religion on the meaning of life and the efficacy of Logotherapy on faith maturity and mental health are addressed in one Ph.D dissertation, *The Moderate Effect of Religious Coping on Purpose of Life and the Effectiveness of the Logotherapy Program* by Myung Shim Choi, Chonbuk National University, 2009. Logotherapy was proved to be useful for Christian students who search for meaning in life, faith maturity and positive religious coping.⁵⁷

The effects of a Logotherapeutic pastoral counseling program for psychological problems and purpose in the lives of the elderly was discussed in an Ed.D dissertation, *The Effects of Pastoral Counseling Program Based on Logotherapy of the Psychological*

⁵⁵ Sunhee Cho, "Effects of Logo-autobiography Program on Meaning in Life and Mental Health in the Wives of Alcoholics," *Asian Nursing Research*, Vol. 2 No. 2 (June 2008): 130.

⁵⁶ Ibid.

⁵⁷ Myung Shim Choi, "The Moderate Effect of Religious Coping on Purpose of Life and the Effectiveness of the Logotherapy Program," (PhD diss., Chonbuk National University, 2009), 134.

*Problem and the Purpose in Life of the Old*⁵⁸ by Kang Ho Lee, Dong-A University, 2002. The control and the experimental group were each composed of twelve elderly people. This dissertation suggested that the Logotherapeutic pastoral counseling program is an effective counseling tool for certain psychological issues such as depression, feeling incompetent, loneliness, and for finding a purpose in life.

The researcher also found a D.Min project, *Viktor Emile Frankl's Meaning Paradigm: Logotherapy as a Model for Meaning-Centered Pastoral Ministry in the Contemporary Singaporean Context*, Asbury Theological Seminary, 2005, by Peter Wong Keen Mun. Mun attempts to utilize Frankl's meaning paradigm for pastoral ministry in Singapore. He came to the conclusion that "Frankl's theories and techniques are a useful tool for providing meaning-centered counsel. Not only is it able to explore and address the question of meaninglessness in the characters [the clients], it also can orientate them toward deeper faith and positive meanings."⁵⁹ The fact that the Ph.D dissertation, Ed.D dissertation, and D. Min project were written in an Asian context encouraged the researcher in the development of this project in Korea.

f. Rationale

There are thousands of people in the researcher's country who are experiencing loss of meaning in life, suffering they can hardly control, and brokenness in relationships which need to be healed. The researcher has recognized those problems in the people to whom she ministers. The researcher wants to help her church be more involved in

⁵⁸ Kang Ho Lee, "The Effects of Pastoral Counseling Program Based on Logotherapy of the Psychological Problem and the Purpose in Life of the Old," (Ed.D diss., Dong-A University, 2002).

⁵⁹ Peter Wong Keen Mun, "Viktor Emile Frankl's Meaning Paradigm: Logotherapy As a Model for Meaning-Centered Pastoral Ministry in the Contemporary Singaporean Context" (D.Min diss., Asbury Theological Seminary, 2005), 146.

helping these people. The researcher has chosen to utilize the key concepts of Dr. Frankl's Logotherapy as a way to increase the degree of meaning and purpose in life and to motivate a desire to live lives more meaningfully and responsibly with hopeful attitudes.

CHAPTER TWO
OVERVIEW OF THE PROJECT

a. Project Description

Changing Attitudes Toward Life: Using Viktor E. Frankl's Logotherapy in Ministry with Christian Women in Church of the Lord, Anyang, Kyounggi-do, South Korea is a project designed to help the target group increase the degree of meaning and purpose in life and motivate a desire to live lives more meaningfully and responsibly with hopeful attitudes by exploring the biblical messages using integration exercises. Dr. Viktor E. Frankl's Logotherapy is utilized as a psychology basis for this project. Recognizing self-worth, human dignity, and responsibility in a person's life was the focus of this project. The utilized materials and activities provided opportunities for the participants to evaluate and perhaps even revise their values, meaning, and life-styles through a sermon series and group sessions.

The target group participated weekly in the group process. This project utilized educative counseling which aims for healing and wholeness. Educative counseling is not merely teaching information. Howard Clinebell describes educative counseling as helping persons "understand, evaluate, and then decide if and how they will apply the relevant information to coping more constructively with their stressful life situations. Education

and counseling become natural allies with a common goal of maximizing whole-person growth.⁶⁰

This project included a five-week sermon series and six weeks of group sessions, the last concluding with a final reflection session for the target group. The target group for the group sessions was self-selecting from the membership of the Church of the Lord which began on December 20, 2015, and ended on December 27, 2015. An open invitation with an overview of the project was made through the church bulletin and respondents received a letter on December 30, 2015 advising them of the content of the sessions and the request to commit to the complete process of sessions and reflection. Utilizing this method of selection was expected to promote the group participants' commitment to the process of learning and group participation. Other members of the church congregation served as the control group for this project. The control group only attended the sermon series during the regular Sunday afternoon services while the target group participated in group sessions.

The initial session was in place with the administration of the pre-course survey and a brief description of the project on December 27, 2015. Everyone who attended the Sunday afternoon service had an opportunity to hear the brief introduction of the *Changing Attitudes Toward Life* program and to take the pre-course survey during the initial session. In this way, the whole church congregation learned what was going to happen for the next five weeks; those who were interested in this program were presented

⁶⁰ Howard Clinebell, *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 3rd ed. rev. Bridget Clare McKeever (Nashville, TN: Abingdon Press, 2011), 348. For more information about educative counseling, please refer to chapter 14 of Clinebell's *Basic Types of Pastoral Care & Counseling*, 347-75.

with the necessary information. This initial session was approximately twenty minutes following the regular Sunday afternoon service.

Implementation of the project began on January 3, 2016 with a description of the content of the five week sessions, distribution of journal materials, sermon review, group exercise, and weekly group session evaluation. During the first session, participants were informed that individual pastoral counseling was available if necessary along with the group sessions. The five sessions took place on Sunday afternoon at 3:00 p.m. in the Sunday School classroom of Church of the Lord from January 3 through January 31 including a week break.

Final group reflection from the target group occurred on February 14 with the administration of the post course survey. This final session was designed to provide an opportunity for the target group members to share their autobiography and their experience in the course. Two of the group participants out of six could not finish or even start writing their autobiography. After sharing the group members' autobiographies, these two members expressed that they also wanted to finish writing their autobiographies and to present them in the group. The rest of the group agreed to give them an opportunity to finish and to present their autobiographies. Therefore, the group decided to have one more group session. For the extended final session, the group agreed to hear the two autobiographies and to present written reflections of their experience in group instead of interviews in order to share qualitative data in a confidential setting.

Table 2.1. Sermon and Group Sessions Schedule

	Date	Sermon Title & Text	Group Session Topic
Week One	January 3, 2016	“What does it mean to be human?” Genesis 1:26-28; 2:18	Search for Meaning - Group Exercise: Realizing Creative Values
Week Two	January 10, 2016	“Finding meaning in life through values” Philippians 3:4b-9, Galatians 5:19-23	Finding meaning in life through values - Reflection on the quotes from <i>“Man’s Search for meaning”</i>
Week Three	January 17, 2016	“Finding meaning for life through experiential values” Genesis 1:26-27; 2:18, Acts 2:1-13	Values in what you take from the world -Group Exercise: Realizing Experiential Values
Week Four	January 24, 2016	“Finding meaning for life through life’s hardships” Acts 16:16-34	Attitudinal Values - Group exercise focused on one’s attitude toward the inevitable suffering
Week Five	January 31, 2016	“Restoring Human Dignity” Mark 5:1-20, Gal. 5:19-26	Restoring human dignity - Group exercise: Assuming the situation that you have only 24 hours left before your death.
Week Six	February 14, 2016		Presenting the participant’s autobiography. Post-course survey.
Week Seven	February 21, 2016		Additional Session

b. Target Group

Six women in their 30s through 40s signed up as the focal group for this project. Five of them were Christian women from the membership of the Church of the Lord and one was a non-Christian from a Buddhist background. Limiting the size of the group facilitated a non-threatening atmosphere in which participants could share personal reflections and experiences. These women came from different backgrounds, and yet they had something in common in their life experiences and culture. Demographics of the target group will be presented in the critical evaluation part in Chapter Four.

c. Five-Week Sermon Series

The sermon series included a biblical understanding of humanity and basic education about how to rediscover meaning, value, and human dignity in life. This sermon series provided an opportunity for the entire church to evaluate their lives and reflect on their meaning and purpose in life. The emphasis was upon their responsibility to make their own future.⁶¹

The sermons were part of the Sunday afternoon service beginning on January 3, 2016. Immediately after the Sunday afternoon service, 15 minutes was given for a brief break. The first sermon focused on a biblical understanding of what it means to be created as human, followed by an introduction to Viktor Frankl and Logotherapy. Accountability and responsibility in life was emphasized. This sermon also served as an overview of the sermon series. The three ways of finding meaning in life were the topic

⁶¹ Clinebell talks about the goal of educative counseling which this project is utilizing: "Educative counseling seeks to enable people to awaken reality-based hope for a better future and to help them do what is necessary to move themselves and others toward that future. . . such hope can help people make the difficult changes necessary to grow healthier and have more ability to cope." in his *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*, 3rd ed. Rev. Bridget Clare McKeever (Nashville, TN: Abingdon Press, 2011), 352.

of the second sermon. The listeners understood how to find meaning in life through creative values, experiential values and attitudinal values from Paul's life and ministry. Experiential values and attitudinal values were the foci in the third and the fourth sermons. From previous interviews and pastoral counseling, it was learned that relationships and problems of suffering and pain in life were primary concerns for the target group as well as with many others in the congregation. Restoring human dignity was the topic for the fifth and the final sermon. One's value in God's eyes and human accountability and responsibility in life were addressed. This was the conclusion of the sermon series. Throughout the sermon series, the church was encouraged to continue becoming a community to find meanings from one another, to become meaningful to one another, to experience the renewal of the image of God within each person and to offer the world an alternative way of being fully human.

d. Small Group Sessions

The group sessions were integrated with the sermon series and provided a variety of practical exercises based on Logotherapy to enhance each sermon topic. Each group session was ninety minutes in length. These sessions were designed for the participants to share thoughts and experiences rather than imparting new information.

Each week's session was divided with the initial thirty minutes given to sermon review, another thirty minutes for sharing their journals with the group, and the remaining thirty minutes for a group exercise including completion of the weekly evaluation of the group session. The group session started with feedback about the prior sermon. The target group had an opportunity to share what they heard from the sermon and how it related to them. The topics for the group sessions were parallel or

complemented the sermon series. Each group activity enhanced the sermon message with activities and practical materials.

Before the final group reflection (the sixth group session), there was a one-week break during the Lunar New Year season. This break gave the group participants enough time to reflect on what they had learned from the program and to explore their own autobiographies as a way of thinking about their past history and also to contemplate their “Future story.”⁶²

e. Journaling

For further reflection, writing a guided journal was assigned as homework for the target group. The participants were given a couple of significant questions to contemplate weekly and each person wrote at least one or two paragraphs weekly, describing their own life experience, their reflections on the topic that week, or thoughts which may help them rediscover meaning and values in life. Journaling promoted individual reflection, provided qualitative data regarding the participant’s experience and reflections with the sermons, and integrated the total five-week program. Participants were encouraged to share their journal entries for the benefit of the group learning process.

f. Means of Evaluation

The means of evaluation for this project was designed to explore whether this project helped the selected Christian women find meaning in their lives and whether they were motivated to live out of that meaning. Moreover, it was designed to explore whether

⁶² Andrew Lester, *Hope in Pastoral Care and Counseling* (Louisville, Kentucky: Westminster John Knox Press, 1995). Multiple chapters of his book talk about the use of future stories for imaging new and more positive and hopeful life experiences.

this project ultimately effects significant positive changes in a person's attitudes and behavior.

Effectiveness of this project was evaluated by quantitative and qualitative means. First, each group participant was given a pre-course survey. Two self-assessment surveys were administered to the group: The Purpose-In-Life (PIL) Test and the Seeking of Noetic Goals (SONG) Test developed by James Crumbaugh in 1977. These surveys provided data to analyze the participant's existing sense of meaning or purpose in life and motivation to find it. Second, the post-course survey was offered at the end of the six-week group sessions. The PIL and the SONG tests were administered again. The changes in score indicated that the participants understood and applied the key concepts of Frankl's Logotherapy integrated with the biblical message throughout the project.

Likert scale measurement surveys were also administered to the target group after every group session to measure how this researcher functioned as a communicator, a group facilitator, and a leader. The researcher wished to get congregational feedback about a sermon series. However, laypeople culturally feel uncomfortable to evaluate their pastor or preacher, especially when it is a small congregation in number. The researcher thought that collaborative sermon review would be helpful for her to learn about the preparation and the delivery of the sermon series. The sermon review by Rev. Eunil Lee was also included in the assessment. The effectiveness of this project, as noted previously, is to help participants find meaning and purpose in life, and ultimately significant positive changes in attitudes and behavior.

Third, the participants were asked to write at least one or two paragraphs weekly in a self-reflecting journal for five weeks. Open-ended questions utilizing the

Logotherapeutic exercises were offered to help participants integrate what was learned from the sermon series and the group sessions with life experiences. Beside journaling, the participants were asked to write their autobiographies and reflection about their experience with the group process. Collected data from the instruments, journals, reflective writings and autobiographies were analyzed and reported as part of the final evaluation of this project.

Quantitative

The Purpose-In-Life (PIL) Test was developed from the existential philosophy of Frankl by Crumbaugh and Maholick. The PIL is composed of a 20-item and a 7-point Likert-type attitude scale that “assesses the degree to which an individual experiences a sense of meaning or purpose in life.”⁶³ Each item is added for a total score ranging from 20 to 140; the lower the PIL score the greater the degree of a lack of meaning or purpose in life. Scores above 112 indicate definite presence of purpose and meaning, scores between 92 and 112 are indeterminate and scores below 92 suggests a lack of purpose and meaning in life.⁶⁴ The PIL has been examined in many studies over the decades and maintained a reliability coefficient from PIL from .80 and .90 in samples of patients, students and caregivers.⁶⁵

⁶³ Marvin J. MacDonald, Paul T. P. Wong, and Daniel T. Gingras, “Meaning-in-Life Measures and Development of a Brief Version of the Personal Meaning Profile,” ed. Paul T. P. Wong, *The Human Quest for Meaning: Theories, Research, and Applications*, 2nd., ed. (New York, NY: Routledge), 359.

⁶⁴ James C. Crumbaugh and Leonard T. Maholick, “An Experimental Study in Existentialism: The Psychometric Approach to Frankl’s Concept of *Noogenic Neurosis*,” *Journal of Clinical Psychology* Vol. 20 Issue 2 (1964): 202.

⁶⁵ M. J. Edwards and R. R. Holden, “Coping, Meaning in Life, Suicidal Manifestation: Examine gender differences,” *Journal of Clinical Psychology*, Vol 59 Issue 10 (2003): 1135.

The PIL was developed “using primarily white American respondents, and it is based on a culturally Western philosophical view.”⁶⁶ Therefore, the PIL was translated and modified in the Korean context for this project. The translated Korean version of PIL by Kim applied to Korean American adults, has a Cronbach’s alpha of .87 and .87 for the reliability of the Korean and for American versions respectively⁶⁷. This researcher also modified some of the wording in the translated Korean version of PIL by Kim in order to help for better understanding.

Crumbaugh’s Seeking of Noetic Goals Test (SONG) was used in conjunction with the PIL test. The SONG test is composed of a 20-item attitude scale “designed to measure the *strength* of the motivation to find meaning and purpose in life.”⁶⁸ It was designed to be complementary to the PIL. Thus, combining the PIL and the SONG would be useful and highly desirable for assessment purposes.⁶⁹ For instance, if the score is low on the PIL and high on the SONG, the client would be a good candidate for counseling. He/She may lack meaning, but he/she is motivated to find it.⁷⁰

The research participants took the PIL test and the SONG test as a pre-course survey. Then, the surveys were repeated following the six group sessions. The researcher suggests that the changes in score from the pre-course survey to the post-course survey

⁶⁶ Daniel N. McIntosh, “Scales of Related Constructs: Purpose in Life Test (Crumbaugh & Maholick, 1964),” *Measures of Religiosity*, ed. Peter C. Hill and Ralph W. Hood Jr., (Birmingham, Alabama: Religious Education Press, 1999), 505.

⁶⁷ “In Kim’s (2006) pilot study, three spirituality instruments were translated from English into Korean using an adaptation of Brislin’s (1976) model for cross-cultural research.” PIL is one of them. Suk-Sun Kim, “Independence of Spirituality and Well-Being Among Korean Elders and Family Caregivers,” (PhD diss., The University of Arizona, 2008), 78.

⁶⁸ Gary T. Reker and J. B. Cousins, “Factor Structure, Construct Validity and Reliability of the Seeking of Noetic Goals (SONG) and Purpose In Life (PIL) Tests,” *Journal of Clinical Psychology* Vol 35, No. 1 (1979): 85.

⁶⁹ *Ibid.*, 91.

⁷⁰ Paul Welter, *Counseling and the Search for Meaning*, 102.

indicated the effectiveness of this project in helping the participants find motivation, meaning and purpose in life and motivating them to find meaning and purpose in life.

Qualitative

Qualitative data was obtained from reflective journal entries with open-ended questions focused on the key concepts of Logotherapy. The group participants were requested to write one or two paragraphs each week for five weeks. This offered an opportunity for the target group to reflect on their lives in the past, in the present and in the future. Journaling along with reflection was expected to be helpful for finding meaning and purpose in life or for motivating the target group to find it.

CHAPTER THREE

BIBLICAL AND THEOLOGICAL FOUNDATIONS

a. Introduction

The researcher has chosen to utilize Viktor Frankl's Logotherapy as a counseling tool to evaluate and perhaps even revise the values and the life-styles of the selected group. Frankl mentions that persons not only transcend their environment, "he also transcends his being toward an ought"⁷¹ In so doing, he becomes truly human by entering a "new dimension, the noetic, the dimension of the spirit"⁷² Logotherapy aims for healing through the discovery of meaning. By focusing on areas of a person's life which bring meaning, and by finding what is truly of value, healing occurs. Since Logotherapy seeks to understand human beings, the biblical foundation for the rationale of this project begins with the researcher's biblical understanding of humanity. Critical to a biblical understanding of what makes us fully human is the teaching that each and every human has been created in the image of God. The researcher examined biblical teaching about the image of God found in the first and the second chapters of Genesis followed by the example of "the perfect man," Jesus Christ in the second chapter of Philippians. Finally, the researcher examined Paul's exhortation on living a Christian life in Galatians chapter five in order to ascertain what kind of relationship and values Christians are encouraged to have.

⁷¹ Viktor E. Frankl, *Psychotherapy and Existentialism* (New York: A Clarion Book, 1967), 136.

⁷² *Ibid.*

b. Biblical Sources from Hebrew Scriptures

Critical to a biblical understanding of humanity is that every person has been created in God's own image and likeness, the *Imago Dei*. This expression, "God's own image and likeness" is used only of humans and it distinguishes human beings from the rest of the creation. The image of God is what makes humans human. Initially, we will explore this concept from the first chapter of Genesis.

Relational Being (Genesis 1:26-28)

26 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." 27 So God created mankind in his own image, in the image of God he created them; male and female he created them. 28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." (NIV)

The first chapter of Genesis expresses the uniqueness of persons, that is, only *ha adam* was created in God's image and God's likeness. The word *tselem* can be translated as "image, likeness, or of resemblance."⁷³ The Hebrew word for likeness, *demuth*, is derived from a root that means "to be like, resemble"⁷⁴ The words image and likeness are similar in meaning and are used in parallel in Genesis 1:26.⁷⁵

⁷³ *The Brown-Driver-Briggs Hebrew and English Lexicon*, s.v. "tselem," by Francis Brown, S.R. Driver, and Charles A. Briggs, (Peabody, Massachusetts: Hendrickson Publishers, 1997).

⁷⁴ *Ibid.*, 197-8.

⁷⁵ However, Tillich suggests that the *Image of God* "is interpreted as differently as the Christian doctrine of man. The discussion is complicated by the fact that the biblical report uses two terms for this idea, which were translated as *imago* and *similitudo*. These were distinguished in their meaning (Irenaeus). *Imago* was supposed to point to the natural equipment of man; *similitudo*, to the special divine gift, the *donum superadditum*, which gave Adam the power of adhering to God. Protestantism, denying the ontological dualism between nature and supranature, rejected the *donum superadditum* and with it the distinction between *imago* and *similitudo*." from Paul Tillich, *Systematic Theology* Vol.1 (Chicago: The University of Chicago Press, 1951), 255.

The image makes persons capable of relating to God. Our divine image enables God to enter into personal relationships with us, speak to us, and respond to us.

According to Karl Barth, the image and likeness of God describes the uniqueness of the human who can enter into partnership with God because the human can stand in an I-Thou relationship.⁷⁶ Westermann also argues that “human beings are created in such a way that their very existence is intended to be their relationship to God.”⁷⁷ Frankl believes that the capacity of *self-transcendence* is a uniquely human capacity. He says, “Man transcends himself either toward another human being or toward meaning.”⁷⁸ As God’s creature, human beings can understand themselves only and always in relation to God, the Creator.

A particular emphasis on human gender differentiation occurs in verse 27 which says “male and female he created them.” What is being said, according to Westermann, is that “a human being must be seen as one whose destiny it is to live in community.”⁷⁹ Most contemporary theologians read this phrase, “Male and female he created them” as an indication of “the irreducibly relational nature of human life.”⁸⁰ This point is made more specific in Genesis 2:18, which describes the creation of Eve: “The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him (NIV).’” Human beings are relational/social beings. We come to know who we are, mature, and

⁷⁶ Karl Barth, *Church Dogmatics* III/Part One, ed. G. W. Bromeliad and T. F. Torrance (Edinburgh: T & T Clark, 1958), 182. A similar idea is expressed in Martin Buber’s “I-Thou”, Martin Buber, *I and Thou: A New Translation with A Prologue “I and You” and Notes by Walter Kaufmann* (New York: Touch Stone, 1996).

⁷⁷ Claus Westermann, *Genesis 1-11: A Commentary* (SPCK Publishing, 1984), 158.

⁷⁸ Viktor E. Frankl, *The Will to Meaning*, 18.

⁷⁹ *Ibid.*, 160. Paul Tillich argues that “There is no personal life without the encounter with other persons within a community . . .” in his *Systematic Theology* Vol. 2 (Chicago: The University of Chicago Press, 1957), 135.

⁸⁰ *Dictionary for Theological Interpretation of the Bible*, Kevin J. Vanhoozer, Gen. ed., “Image of God” by Stephen R. Holmes (Grand Rapids, Michigan: Baker Academic, 2005), 313.

can only fully develop our potentialities in community. Jesus also tells us how we should relate to others, that is, we should love our neighbors as ourselves.

From the beginning God chooses to share His creative power with human beings. God establishes a power-sharing relationship with humans and serves as the supreme delegator of responsibility.⁸¹ Gerhard von Rad insists that this passage (vv. 26-28) speaks less of the nature of God's image than of its purpose. The purpose of creating man in the image of God is domination in the world, especially over the animals.⁸²

God blessed human beings and gave them a mandate to be fruitful, to multiply, to fill the earth, and to rule over all of the living creatures (v.28). This command is about the human being's relationship to the earth. We are placed upon earth in God's own image as God's representative, summoned to maintain and to rule over the earth. As a being created in the image of God, human creativity should express the nature of God's creativity. It should be exercised not only in being fruitful and multiplying, but also in subduing the earth and having dominion over it. In this light, "domination" cannot be exploitation, but it must be understood "in the sort of facilitating servanthood which maintains an environment in which persons who reflect something of the nature of God's love and creativity can be at home."⁸³ Humankind should relate to the rest of the creation as God relates to us.

Responsible Being (Genesis 2:15-23)

15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the

⁸¹ Terence E. Fretheim, "Genesis," *The New Interpreter's Bible*, Vol. 1, (Nashville: Abingdon Press, 1994), 346.

⁸² Gerhard von Rad, *Genesis: A Commentary*, Old Testament Library Series, rev. trans. John H. Marks (London: SCM Press LTD., 1972), 59.

⁸³ David Atkinson, *The Bible Speaks Today: The Message of Genesis 1-11* ed. J.A.Motyer (Downers Grove, Illinois: Inter-Varsity Press, 1973), 41.

man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” 18 Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” 19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said, “This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man.” (NASB)

God gave the Adam (man) a task to cultivate and keep the garden of Eden (2:15), his immediate environment, as well as to fill and subdue the earth (1:28). Work is part of our responsibility on earth.⁸⁴ The significance of work is that it is “the creative engagement with the world on behalf of God.”⁸⁵ Frankl indicates that the will to meaning is “the innate desire to give as much meaning as possible to one’s life, to actualize as many values as possible.”⁸⁶ According to Frankl, we can find meaning in life in three different ways: by creating a work or doing a deed; by experiencing something or encountering someone; and by the attitude we take toward unavoidable suffering.⁸⁷ Meaning in one’s life is most readily found “through the act of creativity, of active

⁸⁴ Paul Tillich states that “being a creature means both to be rooted in the creative ground of the divine life and to actualize one’s self through freedom. Creation is fulfilled in the creaturely self-realization which simultaneously is freedom and destiny. But it is fulfilled through separation from the creative ground through a break between existence and essence. Creaturely freedom is the point at which creation and the fall coincide.” in his *Systematic Theology* Vol. 1, 256.

⁸⁵ David Atkinson, *The Bible Speaks Today: The Message of Genesis 1-11* (Downers Grove, Illinois, Inter-Varsity Press, 1973), 61.

⁸⁶ Viktor E. Frankl, *The Doctor and the Soul*, xvi.

⁸⁷ Viktor E. Frankl, *Man’s Search for Meaning*, 111.

involvement in life with the goal of contributing through personal accomplishment.”⁸⁸

Frankl said that his desire to rewrite the manuscript of his Logotherapy which was confiscated gave him meaning to his life in the Nazi concentration camp.

Human beings were obviously blessed with a creative task from the beginning. Work itself was not the consequence of the Fall, but only after the Fall has it changed into toil. From the fact that God gave human beings a mandate, Anthony Hoekema says, “We may infer that humans also resemble God in that they are persons, responsible beings, who can be addressed by God and who are ultimately responsible to God as their Creator and Ruler.”⁸⁹

Human beings have a certain independence and freedom since the creation. God leaves room for human beings to make genuine decisions and to make one’s own choices. Frankl views this responsibility as the very essence of human existence. He writes that “each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible.”⁹⁰ Furthermore, God gives them “powers and responsibilities in a way that commits God to a certain kind of relationship with them.”⁹¹ Genesis 2:18-23 demonstrates that God’s decisions interact with human decisions in the creation of the world. Human beings are not capable of ultimately obstructing God, but the future depends on what humans choose to do with what God presents. God has established a relationship with human beings so that their decisions about the creation truly count.⁹²

⁸⁸ Robert C. Leslie, *Jesus and Logotherapy*, 76.

⁸⁹ Anthony Hoekema, *Created in God’s Image*, 14.

⁹⁰ Viktor E. Frankl, *Man’s Search for Meaning*, 109.

⁹¹ Terence E. Fretheim, “Genesis,” *The New Interpreter’s Bible* Vol. 1, (Nashville: Abingdon Press, 1994), 355.

⁹² *Ibid.*, 357.

c. Biblical Sources from Christian Scripture

Christian scripture teaches that Jesus Christ is the Word who became flesh (John 1:14) and was the perfect man, i.e. “human” totally without sin (Hebrews 4:15). He is the example of what humanity was meant to be, that is, the perfect image of God and the reflection of God’s glory. In the following section, we will explore what God wants us to be like and what makes humans fully human as demonstrated in the example of Jesus Christ.

Attitudinal values in Jesus Christ (Philippians 2:5-11)

5 Let the same mind be in you that was in Christ Jesus, 6 who, though he was in the form of God, did not regard equality with God as something to be exploited, 7 but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, 8 he humbled himself and became obedient to the point of death - even death on a cross. 9 Therefore God also highly exalted him and gave him the name that is above every name, 10 so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (NRSV)

Philippians 2:5-11 is almost universally regarded as a hymn designed for public worship.⁹³ Paul includes this hymn for a pastoral reason, to exhort the Christians in the Philippian church about how they are to live the Christian life. Ralph P. Martin insists that “The entire quotation of the hymn is meant to enforce an ethical appeal.”⁹⁴

Considering the context of the Philippian church, Christian believers faced both external

⁹³ “Christians first began to articulate what they thought about Jesus by means of spirit-inspired hymns in the context of worship. . . . The songs were not only a means of praising, and thanking God, but were a means of teaching about Jesus Christ and about morality, as hymnody was accessible to both Jewish and Gentile Christians.” Bonnie B. Thurston and Judith M. Ryan, *Philippians and Philemon*, Sacra Pagina Series Vol. 10 (Minnesota: Liturgical Press, 2005), 78-9.

⁹⁴ Ralph P. Martin, *A Hymn of Christ: Philippians 2:5-11 in Recent Interpretation & in the Setting of Early Christian Worship* (Illinois: InterVarsity Press, 1997), xlix.

pressure from the hostile society (Phil. 1:27-30) and the internal divisions caused by self-seeking tendencies and mutual criticism (2:1-4, 14).

Paul introduces the life of Jesus Christ as the model of the humble, obedient, self-sacrificing, self-denying, and self-giving service that the Christians in Philippi were to practice in their relations.⁹⁵ Jesus Christ as a human being did not live his earthly life in the same way the people of Philippi did. He did not stand “where the battle was fought for honor, right and credit.”⁹⁶ This hymn challenges the false values that the Philippian Christians had. Paul urges the Philippian Christians to follow the example of Jesus’ life and to live under his lordship. Ralph P. Martin quotes Pierre Bonnard, “The obedient one is to be obeyed.”⁹⁷

Paul commends them to have the attitude/mind that Jesus Christ had. Verses 6 through 8 describe the mind that verse 5 commended. Jesus, who was always essentially God no matter what his “form” was, did not consider equality with God to be exploited. He refused to take advantage of his position for his own advantage, but rather he emptied himself. The word “emptied,” *κεενοσεν*, is a key verb describing Jesus’ choice of self-negation. Jesus emptied himself of the essence of God to assume the essence of slave. The slave has absolutely no rights. He does whatever the will of his master is. Jesus Christ put himself in the place of the slave for the purpose of fulfilling God’s will and serving all humankind. He was willing to humble Himself for the sake of others even to

⁹⁵ Gerald F. Hawthorne, *Philippians*, Word Biblical Commentary, Vol.43. Revised and expanded by Ralph P. Martin (Colombia: Nelson Reference & Electronic, 2004), 104.

⁹⁶ Karl Barth, *Epistle to the Philippians*, 40th Anniversary Edition, trans. James W. Leitch (Louisville, Kentucky: Westminster John Knox Press, 2002), 64.

⁹⁷ Quoted in Ralph P. Martin, lii. Originally in Pierre Bonnard, 49.

the point of death.⁹⁸

While the focus has been on what Jesus voluntarily chose to do in verses 6 through 8, in verses 9-11 the focus is on God's action. The last half of the hymn, verses 9 through 11, starts with a strong conjunction (διο, "therefore") followed immediately by another conjunction (και, "also"). Together the words may be translated "as a consequence, therefore"⁹⁹ It indicates that God's action, that is, exalting Jesus Christ as a cosmic Ruler is the result of Jesus' obedience.¹⁰⁰

In terms of rhetoric, the hymn is supporting a specific thesis introduced in the immediately preceding verses in 2:1-5 that "count others better than yourselves (2:3); look to others' interest as well as your own (2:4)." "[T]he hymn amplifies this claim, extolling one who did the same (2:6-8) and, as a consequence, was exalted (2:9-11)."¹⁰¹ Paul intends to encourage the suffering church by communicating "a paradigm of the biblical principle that God will bring his faithful ones through trial to ultimate victory and conquer his enemies, who may be deemed the church's real adversaries behind the human agents in Philippian society."¹⁰² One of Frankl's major contributions lies in his assertion that meaning in life can be found in the attitude toward unavoidable suffering. Frankl urges that:

⁹⁸ But this does not and cannot mean that Jesus became lesser than God. On the contrary, Jesus retained all his divine powers (Omnipotence, Omnipresence, and Omniscience) and moral attributes (love, mercy, and justice) during his incarnate life. He was capable but chose not to exert them in his own prerogative. He humbled himself before the Father and voluntarily chose to do so. In this way, Jesus recapitulated the failure of the first Adam, setting eternal model for his disciples. See Stanley Grenz, *Theology for the Community of God* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. and Vancouver, British Columbia: Regent College Publishing, 2000), 306-308.

⁹⁹ Bonnie B. Thurston and Judith M. Ryan, *Philippians and Philemon*, 82.

¹⁰⁰ Ibid.

¹⁰¹ Michael Wade Martin and Bryan A. Nash, "Philippians 2:6-11 As Subversive Hymnos: A Study in the Light of Ancient Rhetorical Theory," *Journal of Theological Studies* Vol. 66 part 1 (April 2015), 137.

¹⁰² Gerald F. Hawthorne, *Philippians*, Word Biblical Commentary Vol.43 Revised and expanded by Ralph P. Martin (Colombia: Nelson Reference & Electronic, 2004), lxxiii.

We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's predicament into a human achievement. When we are no longer able to change a situation - just think of an incurable disease such as inoperable cancer - we are challenged to change ourselves.¹⁰³

The Bible never denies the reality of suffering and hardships. The Bible does not declare that God's creatures are immune from evil and suffering. In reality, the Scriptures remind God's children that they will suffer. To be human is to live "subjected to all the consequences of existential estrangement."¹⁰⁴

The passage of Philippians 2:6-11 is a way of teaching what "life in Christ" should mean. Käsemann says: "The Philippians are admonished to conduct themselves toward one another as is fitting within the realm of Christ."¹⁰⁵ Christians place themselves in the realm and reign of Jesus Christ only through voluntarily chosen acts of self-emptying, only through looking to others' interest as well as their own (2:4).¹⁰⁶

Certainly we cannot be like Jesus Christ in every aspect. But we can be like Him in His humiliation, in His willingness to fulfill God's will and to serve others. This is our responsibility: to imitate Jesus Christ, who is the perfect image of God.

Life in Christ (Galatians 5:13-6:2)

13 For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. 14 For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." 15 If, however, you bite and devour one

¹⁰³ Viktor E. Frankl, *Man's Search for Meaning*, 112.

¹⁰⁴ Paul Tillich, *Systematic Theology* Vol.2, 135.

¹⁰⁵ Ernst Käsemann, "A Critical Analysis of Philippians 2:5-11," *God and Christ: Existence and Province*, Journal for Theology and the Church Vol. 5, ed. Robert W. Funk (New York: Harper & Row, 1968), 84.

¹⁰⁶ Bonnie B. Thurston and Judith M. Ryan, *Philippians and Philemon*, 91.

another, take care that you are not consumed by one another. 16 Live by the Spirit, I say, and do not gratify the desires of the flesh. 17 For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. 18 But if you are led by the Spirit, you are not subject to the law. 19 Now the works of the flesh are obvious: fornication, impurity, licentiousness, 20 idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, 21 envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. 22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, and self-control. There is no law against such things. 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also be guided by the Spirit. 26 Let us not become conceited, competing against one another, envying one another.

6:1 My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. 2 Bear one another's burdens, and in this way you will fulfill the law of Christ. (RSV)

The main subject in the book of Galatians is that human beings are justified by faith alone without the works of the Law. Paul's exhortation for the Galatian church teaches us how we should live and what values we should have. In verses 13-15, Paul particularly has urged that true Christian freedom express itself in self-control, serving one another through love.¹⁰⁷ He continues by saying the reason why loving service of one another is so imperative in verse 14: "For the whole law is summed up in a single commandment, 'You shall love your neighbor as yourself.'" Thus, the question is - how is this kind of Christian living possible? Paul's answer is that it is the Holy Spirit who has made us free from sin and given us new life in regeneration.

¹⁰⁷ John R. W. Stott, *The Message of Galatians: Only One Way*, The Bible Speaks Today (Illinois: Inter-Varsity Press, 1991), 145.

Paul used four distinct verbs to describe the Spirit-controlled life. All four verbs are roughly equivalent in meaning: to walk in the Spirit (v.16), to be led by the Spirit (v. 18), to live by the Spirit (v. 25a), and to keep in step with the Spirit (v. 25b). Each of these verbs expresses “a relationship of dynamic interaction, direction, and purpose.”¹⁰⁸ The RSV translates the last half of v. 16 as another imperative: “do not gratify the desires of the flesh.” However, *ου μη τελεσητε*, as Burton explains, “is equivalent to an emphatic promissory future, expressing, not a command, but a strong assurance that if they walk by the Spirit they will not, in fact, fulfil the flesh-lust, but will be able to resist and conquer it.”¹⁰⁹ For Paul, the Spirit not only regenerates the believer spiritually, but also “sensitizes the believer to what is contrary to God’s will, gives to the believer an intrinsic standard of values, and enables the believer to do what is good, with expressions of that goodness being for the benefit of others.”¹¹⁰

Verse 17 shows Pauls’ understanding of humanity before God since “sin entered the world (Rom 5:12)”: “The flesh” and “the Spirit” are in opposition to one another, so that one cannot do what is good/right in “the flesh” but in “the Spirit.” Throughout Galatians chapters 5-6, the word “flesh” (*σαρξ*) is used as an ethical term with a negative connotation.¹¹¹ The catalogue of vices found in vv. 19-21 is contrasted by a catalogue of virtues in vv. 22-23 which has to do with “the works of the flesh” and “the fruit of the Spirit” respectively. To live according to the flesh is “to trust in one’s self as being able to procure life by the use of the earthly and through one’s own strength and

¹⁰⁸ Timothy George, *Galatians*, The New American Commentary Vol. 30, Gen. ed. E. Ray Clendenen (Nashville, TN: Broadman & Holman Publishers, 1994), 386.

¹⁰⁹ Ernest De Witt Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, The International Critical Commentary (Edinburgh: T. & T. Clark, 1962), 299.

¹¹⁰ Richard N. Longenecker, *Galatians*, Word Biblical Commentary, Vol. 41 (Dallas, Texas: Nelson Reference & Electronic, 1990), 247.

¹¹¹ Timothy George, 377.

accomplishment.”¹¹² As C. K. Barrett observed, the opposite of flesh is love which “looks away from the self and its wishes, even its real needs, to the neighbor, and spends its resources on his needs.”¹¹³ Frankl asserts that “being human always points, and is directed, to something, or someone, other than oneself - be it a meaning to fulfill or another human being to encounter. The more one forgets himself - by giving himself to a cause to serve or another person to love - the more human he is and the more he actualizes himself.”¹¹⁴

Paul does not seem to so much be concerned with how each of the virtues works out in practice, but “with the underlying orientation of selfless and outgoing concern for others.”¹¹⁵ It is because the believers found a new orientation for life which reflects the selfless and outgoing love of God. Therefore, Paul exhorts the Christians in Galatia to acknowledge that their new relationship in Jesus Christ also involves being dead to “the flesh with its passions and desires” (v. 24) and to live their lives in the guidance “by the Spirit” (v. 25). The point is that we must walk by the Spirit. We cannot produce the virtues and Christlikeness in us apart from the Spirit’s work. Only when we become “new self” by the work of the Spirit, according to Paul in this passage, we do have “the power to naturally, holistically, and gradually bear fruit.”¹¹⁶

To live life controlled by the Spirit results in our fulfilling “the whole law” and to stifle the desires of the flesh. Therefore, the Christian life in this present fallen world is

¹¹² Rudolf Bultmann, *Theology of the New Testament* (Waco, Texas: Baylor University Press, 2007), 239.

¹¹³ Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Louisville, Kentucky: Westminster John Knox, 1985), 72-73.

¹¹⁴ Viktor E. Frankl, *Man’s Search for Meaning*, 110-1.

¹¹⁵ Richard N. Longenecker, 267.

¹¹⁶ Tony Merida, “Walk by the Spirit (5:16-26)” in *Christ-Centered Exposition: Exalting Jesus in Galatians*, ed. David Platt, Tony Merida, and Danny Akin (Nashville, Tennessee: Holman Reference, 2014), 115.

“inevitably one of conflict and tension, but by no means does this necessarily mean defeat.”¹¹⁷ By the grace of God, every believer has been delivered from the realm of slavery into the position of freedom and sonship. However, these benefits of Christian freedom are not something to be taken for granted. “[T]hey are rather realities to be owned and proved in the daily spheres of obedience and testing.”¹¹⁸ For this reason, Paul applies his teaching in the preceding verses to more specific situations in 6:1-10. As J. M. G. Barclay sums up Paul’s exhortation in Galatians 6, Paul tries to remind the Christians in Galatia of their accountability to God and their responsibilities to one another.¹¹⁹

To summarize the biblical/theological rationale of this project, (1) Every person is of unique worth and value, created in the image of God. (2) Every individual is created with a capacity for transcendence - created for meaningful relationship with God, with other persons, and with all of creation. (3) Because of our partnership with God in creation, every person is obligated through God’s creative power - and because of God’s command that we should be responsible as we live in and care for our world, we should responsibly engage it. (4) Our use of freedom and responsibility are essential God-given characteristics of every person. (5) The “New man,” shaped by the nature of Christ and the nurture of the Holy Spirit lives in such ways that model attitudes and values which reflect humility and sacrifice, and lives ethically, relationally, and responsibility even in the face of inevitable sufferings and hardships, and even death.

¹¹⁷ Timothy George, 408.

¹¹⁸ Ibid.

¹¹⁹ J. M. G. Barclay, *Obeying the Truth: A Study of Paul’s Ethics in Galatians* (Edinburgh: T & T Clark, 1988), 167.

CHAPTER FOUR

CRITICAL EVALUATION

This project was conducted from January 3 to February 21, 2016. The bulletin insert for the study was distributed on December 20, 2015 with 20 people attending morning worship. Four respondents expressed interest in attending the group sessions. Two more people responded with interest on December 25, 2015. Six letters were sent to the respondents explaining the study in detail and requesting that they commit to faithfully attend the six week sessions including the final group reflection.

The initial session for introducing the project and for the pre-course survey was administered with six respondents and fourteen other church members present. Each attendee received a numbered pre-course survey during the initial session. All interaction with respect to survey data and personal reflection writings were coded according to the administered survey number provided to the participants to maintain complete anonymity of the subjects. Demographic information in the form of age, sex, education level, and years of association with Church of the Lord was collected for statistical purposes only.

Attendance for Sunday afternoon worship throughout the study ranged from a high of 19 for the initial session to a low of 15, while the attendance of the target group for all group sessions including final review session was 100%. Usually, 20-25 people attend Sunday morning worship and 13-18 people attend afternoon worship. Only individuals who were over twenty years old were counted towards the study. The attendance depends on the members' health, family events, and work schedule in general.

Average worship attendance of 17 is higher than anticipated and this statistic demonstrates the church's strong interest and commitment to the study.

a. Demographics

The control group was made up from the membership of Church of the Lord who are over twenty years old. These individuals provided a baseline sample of those who listened to a series of sermons but did not participate in group sessions along with personal reflection. There were a variety of ages represented with the youngest being twenty-three years old and the oldest being eighty-three years old. Three were in the 23 to 30-year-old age group and three members were in the 32 to 38-year-old age group. Two were in the 41 to 45-year-old age group and one was 58 years old. Two members were 62 years old and two were in 74 to 78-year-old age group. One person was 83 years old. Nine people were female and five were male.

Education levels for the initial survey included 21 percent (3 individuals) completing elementary school, 14% (2 individuals) completing middle school, 21% (3 individuals) completing high school, 7% (1 person) currently enrolled in college, 14% (2 individuals) completing college, and 21% (3 individuals) with a graduate degree. Analysis of the survey found a downward trend with respect to education level as age level of the group increased. The average education level was between high school and college. The average years of association with Church of the Lord was 8.07 years. Eleven out of fourteen individuals responded that they had experienced a crisis in life.

Two individuals were teenagers when they experienced a crisis in life and three were in their 20s. Four individuals were in their 30s while two individuals were in their 40s when they experienced a crisis in life. In regards to the kinds of crises that

individuals faced, eight individuals responded that their crisis was related to a family issue and two responded that their crisis was personal problem. One person answered that her crisis was due to the difficulties during the Japanese rule and the other person said others instead of answering the specific type of crisis. Five individuals were Christians when they faced the crisis and they responded that their Christian faith helped them make a decision or make a choice.

The target group participants consisted of five women from the membership of Church of the Lord and a non-Christian woman. Initial plans for recruiting the target group were expected to have five to seven Christian women in their 30s through 40s who are not related by blood or marriage, and yet have something in common in their life experiences and culture. In finalizing the process of recruiting the group participants, four active members of Church of the Lord were confirmed and one of them recruited her sister (a nominal Christian) and her friend (a non-Christian). Before the implementation of this project, the six women introduced one another on Christmas and everyone expressed that they felt comfortable to participate in the study as a group. It turned out to be better to have people who had different levels of Christian faith and even had a different faith in the group. The group participants recognized the difference between Christians and non-Christian in terms of facing an inevitable pain and suffering in life.

The participants of the group who were in the 31 to 40-year-old group is as follows: two were 31 years old and two members were 35 years old. One was 37 years old and the other was 40 years old. Education levels for the target group included one person completing high school, three participants obtaining their associates degree in junior colleges, one member dropping out a college, and one participant obtaining a

bachelor's degree. For the five Christians, the average years of association with Church of the Lord was 11.2 years. All of them responded that they had experienced a crisis in life. When they had experienced a crisis in life, three individuals were in their 20s while the other three individuals were in their 30s. In regards to the kinds of crises that individuals faced, three individuals responded that their crisis was related to a family issue and the other three responded that their crisis was personal problem.

Table 4.1 Demographics for the Target Group

Questions	#1	#2	#3	#4	#5	#6
1. Age	40	35	31	31	37	35
2. Marital status	Single	Single	Married	Single	Married	Single
3. What is the highest level of education you have completed?	Junior college	College	Junior college	High school	Junior college	High school
4. Are you employed?	Yes	Yes	No	Yes	No	Yes
4-1. What kind of job do you have?	Employee	Employee	House wife	Employee	House wife	Employee
5. How old were you when you became a Christian?	8	7	24	25	10	non-Christian
6. How many years have you associated with Church of the Lord?	15	15	9	7	10	
7. What kind of crisis have you experienced?	Personal	Family	Family	Personal	Family	Personal
8. How old were you when you experienced a crisis in life?	34	32	31	24	29	25
8-1. Were you a Christian then?	Yes	Yes	Yes	No	Yes	No
9. If yes, did your Christian faith play a	Yes	Yes	Yes	No	Yes	No

significant role in make a decision or a choice?						
9-1. If yes, how did it help you?	Believed that God was with me	Depended on God and prayed				

b. Target Group

Each group participant had different expectations. Describing each of the individual target group participants is necessary to demonstrate the success of this project. For the reader's information, there was a pastoral small group counseling focusing on "healing and growth" which was similar to this project for eight weeks from August 2, 2015 to September 20, 2015. Participants #1, #2, and #3 were the only members from that group.

Participant #1 is the oldest in the group and is one of the most active members in church. She is the first Christian in her family and is known to be a faithful Christian in her family and at work. She is single, wants to be married, and has been dealing with social pressures.

Just a week before the previous small group began in 2015, participant #1 lost her job, where she had worked for 20 years, due to the company going bankrupt. She was very emotional with the fact that she was single and lost her job. She was afraid of the anticipated unstable future because she felt that she was too old to get a new job in her field. She used to believe that as long as she was a good Christian, God would bless her in every step of her life. Participant #1 honestly told the researcher that she had resentment towards God because her prayers of finding a spouse had gone unfulfilled for so long. She thought that because she wanted to marry a faithful Christian man that it was

hard for her to find one. However, she realized that she was a Christian who focused on religious practice rather than a personal relationship with God in the previous small group experience. She learned that it was not God who was the problem, but she was the problem.

Participant #1 dramatically changed her attitude toward her life and even her spiritual life. Surprising things happened. When she determined to make a change instead of wallowing in self-pity, she unexpectedly had a job interview and got the job with an exceptionally good offer. After the eight-week pastoral group counseling, she expressed that she lived her life because life was given to her. But since she renewed her personal relationship with God, suddenly a word came out of her mouth that “Life is beautiful.” It became her testimony. The previous pastoral small group counseling greatly impacted participant #1. When she signed up for this study, she expected to reinforce what she had learned previously.

Participant #2 is also the first Christian in her family and one of the most active members in church. She is the one who recruited her sister and her non-Christian friend to the group sessions. Her family had been suffering because her father had been unfaithful to their family. Her mother wanted to keep the family together so that she worked hard to support the family and raise the children. Her mother became a Christian around the time that she was no longer able to work due to health problems caused by stress. Her father became a Christian four years ago and cared for his wife who suffered with dementia for ten years until her death on March 8, 2016.

Participant #2 suffered from insomnia since her youth and felt insecure about opening herself to others. She began to practice opening up to close church friends

throughout the previous small group. She expressed in the previous small group that even though her father became a new person and faithfully took good care of her mother, she could not forgive him and she had an anger issue. The researcher recommended her to see a psychiatrist and a sleep specialist. Participant #2 began to see these medical professionals in November of 2015. A month later, she passed out twice on her way to work. She was diagnosed with a panic disorder just around the time this project started. Participant #2 said that the things which the researcher advised her was similar to the Cognitive-behavior therapy discussed with her therapist. She expressed that she cognitively realized what her problem was in the previous small group and she expected to get some help from this study to make a change in her behavior and her attitude towards life.

Participant #3 had been preparing for a civil service examination for almost a year because of her husband's expectation. She grew up in a non-Christian family and her parents did not allow her to go to church. She occasionally attended Sunday worship following her friends. When her parents found out, she suffered from ill treatment and confinement in her house for 24 hours on Sundays. Her parents were hard working, but things did not go well. Due to her family's economic situation, she chose to go to a vocational high school.

It was participant #3's only dream that she would marry a faithful Christian man and live a stable life. When she married her husband, everything seemed to be perfect according to her expectations. She thought a married couple would naturally have a baby in a couple of years. But they have been married for four years and still do not have a child. Participant #3 and her husband planed that both of them would continue to work

after marriage. She was able to stay employed while working at a variety of jobs. Her husband expressed his disappointment with her and eventually suggested her to take a civil service examination. He thought it was the best option for participant #3 to take in terms of getting a job. If she got pregnant, both of them agreed to stop preparing for the exam. Participant #3 expected to be pregnant soon since both of them did not have any medical problems for conceiving a baby. Despite their repeated attempts to have a child, she did not get pregnant. She continued to prepare for the exam even though she did not think the job would be a good fit.

When participant #3 signed up for the small group sessions, she expressed that she was able to face who she really was in the previous small group experience. She expected to learn how to make a change in her life throughout this small group experience.

Participant #4 is a friend of participant #3 since high school. She grew up like an orphan because her parents got divorced when she was an infant. Participant #4 grew up with her grandmother until she passed away when participant #4 was still in middle school. Her mother is a schizophrenic and was admitted to a psychiatric hospital for a long time. Participant #4 remembered that her mother was on medications when participant #4 was still a child. Her mother did not take her medication regularly and was very abusive and violent. She thought her father had passed away so he did not look for her. However, when she applied for her social security number, she found out that he remarried after the divorce and has two other children.

For a long time, participant #4 suffered from feelings of abandonment, loneliness, and even suicidal thoughts. Participant #3 was her best friend and used to listen to

participant #4. She is the one who invited participant #4 to Church of the Lord when she expressed that life was not worth living and she was all alone on earth. Participant #4 used to be a very dependent person and was a bystander all of her life. The researcher recommended her to see a psychiatrist last year, so she was on medication for depression for a couple of months. However, she complained that it was too expensive to see a psychiatrist even though the medicine helped her.

Participant #4 has a boyfriend. They have been seeing each other for five years now, but their relationship has not been a healthy relationship. He expects that they will get married soon. But she could not make a decision, because she is afraid of the consequences. In fact, participant #4 signed up for the previous small group, but she dropped out in the first meeting. At the time, she did not feel that she was ready to go through the self-reflection process and take her life seriously. Thus, participant #4 felt that this *Changing Attitudes toward Life* study is her second chance. She observed that the members of the previous small group made a significant change in their physical and spiritual lives. When participant #4 signed up for this project, she expected to experience some changes in her life.

Participant #5 is a sister of participant #2. She became a Christian because of her sister, but she has been a nominal Christian. She has been living like a night owl for a long time. Most of the people around her thought that it was just her bad habit. But she expressed that she spent most of the daytime for other people and she could use the night time for more productive and significant things for herself. Because of her lifestyle, attending church was not her priority and she was rarely able to attend worship. Even when she came, she would leave church right after the service because she was tired. So,

this was her first time participating in a church activity, particularly in a small group. Since her mother became a Christian and attends the Church of the Lord, participant #5 feels close to the Church of the Lord. Even though she does not know much about the Christian faith, she believes that she is a Christian.

Participant #5 expressed that she occasionally wondered about the meaning or purpose in life. But she would intentionally push these thoughts from her mind because she was afraid of feeling morose. She confessed that she did not have an expectation from the project for her benefit, but she signed up for it because she wanted to help the researcher.

Participant #6 is a friend of participant #2. The researcher met participant #6 on Christmas day in church, but participant #6 had previously visited the Church of the Lord. She is a non-Christian growing up in a Buddhist family. She does not belong to any religious group. She has read many books, mostly related to psychology, spirituality, novels, etc., to learn what to expect from life. Participant #6 said “Library or reading books is the source of peace to me.” The researcher experienced her as a seeker of the Way. But even if she found the Way, she does not want to take it and rather decides to stay in her own way with her own struggle. She honestly expressed that she was afraid of change and felt that it was tiresome and troublesome to make a change in life.

Participant #6 has been going through a rough path in her life. She did not communicate what the difficulty was in detail, but she said, “Since the bad experience happened to me, that made me distrust people and I became a different person.” She also expressed that she had been suffering from depression and occasionally serious suicidal thoughts. The researcher recommended that she see a psychiatrist, but participant #6 said,

“I know that I have a problem and according to my self-diagnosis, I have bipolar disorder. I don’t need help and I can manage it by myself.” She has a cycle of different moods. Her remedy for it has been reading books, gathering information from others, and making herself busy with different responsibilities.

When participant #6 heard that Church of the Lord offered a project related to finding meaning and purpose in life, she was not interested in the topic itself for her own benefit. However, she was curious at how others would feel about it and she took it as an opportunity to check on participant #2 since participant #6 learned that participant #2 was having some health problems. In the first meeting, participant #6 expressed that she expects nothing from life and she would not live long.

c. Pre-course and Post-Course Survey Instruments

This researcher initially had two groups: the target and control groups. However, the researcher learned that since these two groups are not homogeneous, they cannot be compared. Thus the researcher decided to compare only the pre and post survey data from the target group in order to prove the success of this study.

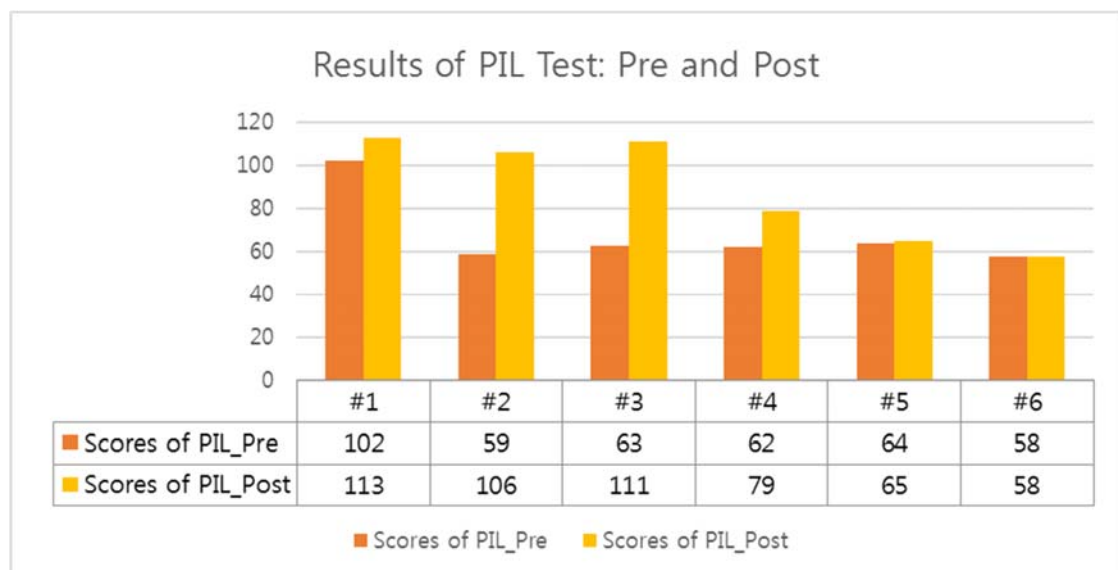
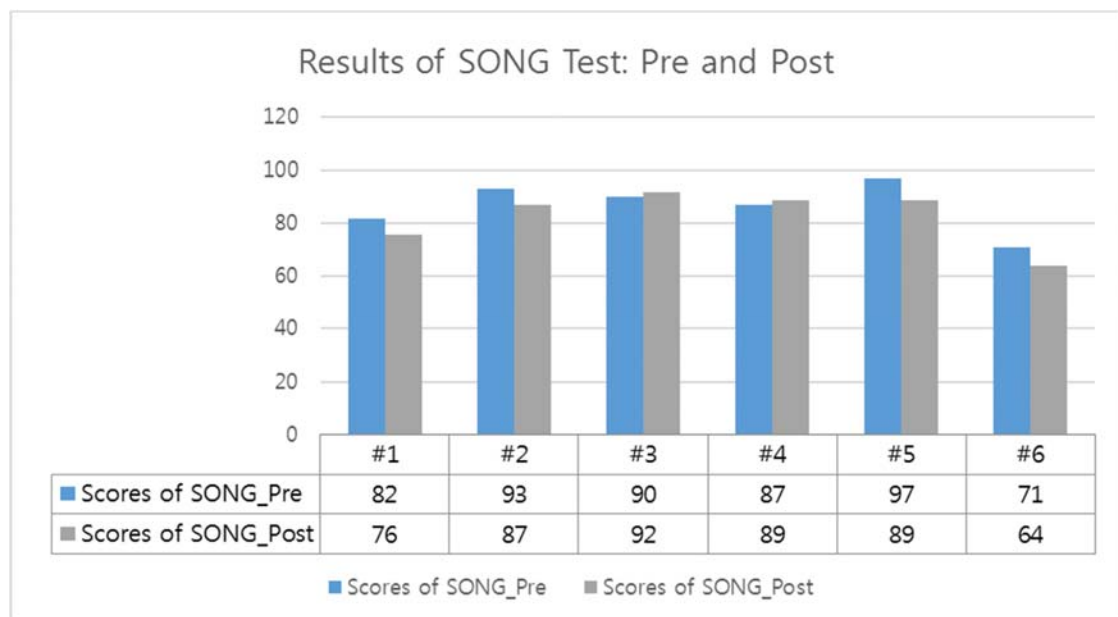
The researcher used the Wilcoxon test formula to evaluate whether there was a significant difference between the pre and post surveys from the target group. For the SONG test, the Z-value is -1.5724. However, the size of N (6) the target group is not large enough for the distribution of the Wilcoxon W statistic to form a normal distribution. Therefore, it is not possible to calculate an accurate p-value. The W-value is 3. The critical value of W for N = 6 at $p \leq 0.05$ is 0. Therefore, the result is not significant at $p \leq 0.05$. Likewise, for PIL test, the Z-value is -2.0226. However, the size of N (5) is

not large enough for the distribution of the Wilcoxon W statistic to form a normal distribution. Therefore, it is not possible to calculate an accurate p-value.

Since the size of the target group is not large enough, it is not statistically possible to get a meaningful result. However, comparing the pre and post survey individual data and interpreting the changes in score could show the success of this project. The purpose of the surveys was to measure changes that may have taken place as a result of the process. As mentioned earlier in Means of Measurement, SONG test was designed to measure the strength of the motivation to find meaning and purpose in life and was designed to be complementary to the PIL test. Therefore, if the score is low on the PIL and high on the SONG, the person may lack meaning, but is motivated to find it.

If the SONG test score is 73 or less, the person is not very motivated to find meaning. If it is between 73 and 87, it shows uncertainty, and if it is 87 or more, the person is definitely motivated. The PIL test scores above 112 indicate definite presence of purpose and meaning, scores between 92 and 112 are indeterminate and scores below 92 suggest a lack of purpose and meaning in life. The result from the target group shows in a chart below.

Table 4.2 Data results Initial and Post Course Surveys



The scores of the pre-course survey suggest that participant #1 was uncertain with her motivation to find meaning and purpose in life and lacked meaning and purpose in life. In the post-course survey, the scores on SONG dropped 6 points down and the scores on PIL raised 11 points up. Participant #1's scores on SONG indicated that she was

uncertain with her motivation to find meaning and purpose in life, but her scores on PIL indicated definite presence of purpose and meaning. It could be interpreted that participant #1 found meaning and purpose in life so that her motivation to find them decreased. This result was well-matched with what participant #1 stated in the group that “I have been getting clearer about calling in my life as I participate in this study. I want to live the rest of my life more responsibly. I wish I would be able to say that life has been beautiful with my Lord at my last breath.”

Participant #2 scored 93 on SONG and 59 on PIL in the pre-course survey while she scored 87 on SONG and 106 on PIL in the post-course survey. This result indicated that participant #2 was definitely motivated to find meaning and purpose in life, but she had lack of meaning and purpose in life before participating in this study. In the post-course survey, her scores on SONG dropped 6 points down and her scores on PIL raised 47 points up. This result showed that participant #2 was still definitely motivated to find meaning and purpose in life and even though it was indeterminate, her sense of meaning and purpose in life was raised after participating in this study.

Participant #3 scored 90 on SONG and 63 on PIL in the pre-course survey while she scored 92 on SONG and 111 on PIL in the post-course survey. Her pre-course survey scores indicated that she was definitely motivated and had lack of meaning and purpose in life before participating in this study. Her scores on SONG raised 2 points and on PIL raised 48 points in the post-course survey which indicates that she was still definitely motivated and her meaning and purpose in life was indeterminate after participating in this study.

Participant #4 scored 87 on SONG and 62 on PIL in the pre-course survey while she scored 89 on SONG and 79 on PIL in the post-course survey. This scores suggests that she was definitely motivated and had lack of meaning and purpose in life before and after participating in this study. Scores on both SONG and PIL raised a little in the post-course survey, but participant #4 was still within the range of having lack of meaning and purpose. This result is also accurate that participant #4 expressed in the group that “I want to find meaning and purpose in life, but I don’t know how to do that. This study helped me little bit. But I don’t think I found meaning and purpose in life which could be a foundation of my life.”

Participant #5 scored 97 on SONG and 64 on PIL in the pre-course survey while she scored 89 on SONG and 65 on PIL in the post-course survey. The scores indicated that participant #5 was definitely motivated to find meaning and purpose in life, but she showed lack of it before and after participating in this study. There was a slight difference between the pre and post-course surveys. Scores on SONG dropped 8 points and just 1 point up on PIL in the post-course survey. Participant #5 expressed that she wanted and needed to rediscover meaning and purpose in life. However, since she was still new in faith and church activities, she learned more about how faith helps Christians deal with life issues and problems and was motivated to become a better Christian throughout this study.

Participant #6 scored 71 on SONG and 58 on PIL in the pre-course survey while she scored 64 on SONG and 58 on PIL in the post-course survey. Both surveys indicated that participant #6 was lacking in meaning and purpose in life and was not very motivated to find it. The result was exactly the same with what she expressed in the

group. Participant #6 joined the study out of her curiosity in how others live their lives and as a favor to a friend. But she expressed that “I don’t want to be bothered by finding meaning and purpose in life. I won’t live long anyways.” According to Frankl, participant #6 is a very difficult person to help out because she does not expect anything from life. The post-course survey was taken right after the final small group session in which the participants shared their autobiographies. Participant #6 expressed that she struggled with depression and felt that she was hopeless and helpless. Her feeling seemed to affect the scores as well. Later in the week, she called the researcher and expressed struggling with this for several weeks. She experienced some changes in her thoughts and attitudes toward life, but she did not admit them. She said, “I am afraid of the fact that I have to be responsible with my life. Another chance for me to write my autobiography also provided me an opportunity to reflect on myself and on the lessons which I have learned from this study. This study impacted me and left a ripple in my life.”

Participant #2, #3, #4, and #5 were good candidates for this study. They were very motivated to find meaning and purpose in life. This study was effectively helpful for participant #2 and #3. They faithfully participated in this study and went through the process. Participant #4 and #5 did not show much changes in their scores. When the study was implemented, the researcher began with an emphasis on motivating participants to find meaning and purpose in life. However, the data collected and analyzed throughout the study found that the target group was already motivated but lacked meaning and purpose in their lives. The participants desired practical tools in order to help them find this.

d. Five Weekly Group Session Evaluations

At the end of each group session, the six group participants completed an anonymous survey evaluating the seminars that had taken place that day. Seven questions were asked each week using a 5-point Likert scale. In addition, the participants were invited to answer three questions, (questions 8-10), with narrative answers. Beside the five weekly group session evaluations, the target group had an opportunity to share about their experience at the last group reflection time, in a verbal presentation and in a written form. This group session evaluation is based on the weekly evaluations and the group reflection.

Question one asked, “Was the topic in this session clear?” The graph below tracks the mean scores during the five-week period. The average mean score for the five weeks was 4.77. Week one received the lowest scores (4.5) and Week five received a 5.0 score (highest score possible). The participants expressed that they were busy trying to figure out what this program was all about in the first session. Everyone came to the group with different expectations. After the initial session, the group got a better grasp of the Logotherapy key concepts. This helped the group understand the group session topics in subsequent sessions. Overall, the high scores and the comments made concerning this question showed that the group understood the topics clearly. The specific comments on this questions suggested that the materials, especially hand-outs and the illustrations in the sermons and group sessions, were very helpful for them to understand the topics and had a great impact on them. Five out of six expressed that they made a note from some impressive quotes or hand-outs from the sermon and the group sessions. They posted them around their desks as reminders.

Question 1 for Weekly Group Session Evaluations

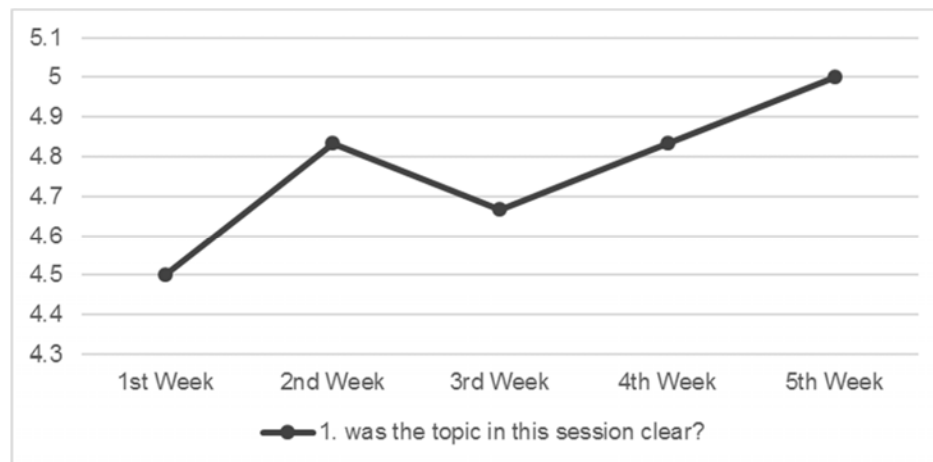


Figure 1

Question two asked, “Was the level of difficulty in this session appropriate?” The graph below tracks the answers to this questions throughout the process. The average mean score for the five weeks was 3.97. Week two received the lowest scores and week one and five received relatively lower scores. The result accurately suggests that the topics in the week two and five were difficult for the group members to process. The specific comments for each topic will be analyzed in the later section.

From week one, the researcher learned that the participants had a hard time reflecting about discussing matters that were unfamiliar. One made a joke that this project seemed to require taking Philosophy as a prerequisite to this group session. Another one expressed that since she has been busy with catching up her daily responsibilities, she had not been thinking about life seriously for a long time. So, the researcher made a minor modification to help the participants gain a better understanding of the sermon series and group sessions. For example, group activity for week two was reflecting and sharing their thoughts on the quotes from Dr. Frankl’s book, *Man’s Search for Meaning*. In order to

help them have a better understanding of the context, a paragraph which contains the key sentence was provided instead of just the sentence. While this activity was very helpful and challenged the group to change their previous perspective on suffering in life, the group expressed that it was very difficult to process the content.

Dealing with the topic of changing one's attitudes toward life through finding meaning and purpose in life was an arduous task. Reading Dr. Frankl's *Man's Search for Meaning* was a little difficult for the group as well. They found that it required a philosophical process to understand what the book was talking about. However, the result suggests that the group members made progress in taking the challenge of changing their attitudes toward life or at least looking at their past and present life from a different perspective. The group members expressed that the group activities, personal reflection, and guided journal were very helpful for them to digest the content and topics of the group sessions. Altogether, prepared hand-outs, guided journals and personal reflection enhanced their understanding of the challenging content and facing the challenge. The overall feedback and written comments suggest that all group members agree that it was a difficult process but worth the effort.

Questions 2 for Weekly Group Session Evaluations

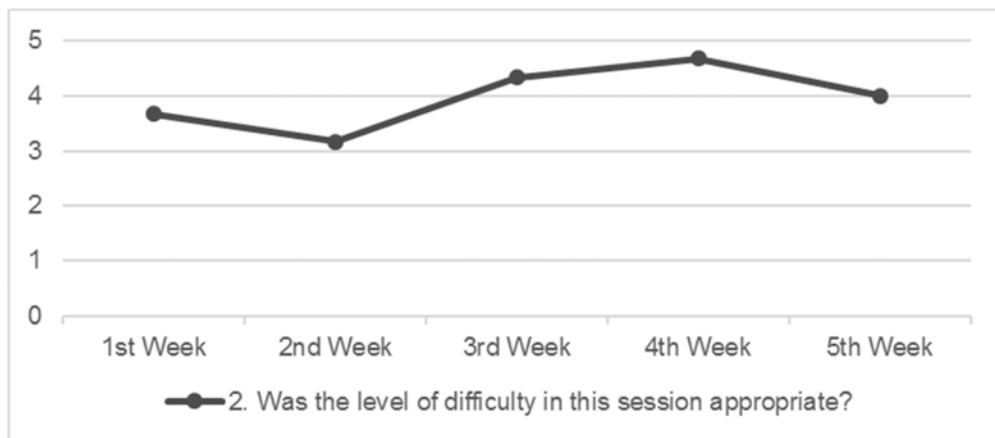


Figure 2

Question three asked, “Was the content in this session relevant to you?” The average mean score for the five weeks was 4.7. The first two weeks received the highest scores (4.83), week three received the lowest scores (4.5), and the last two weeks received the lower scores (4.67).

For this question, the analysis of the individual data is also meaningful and interesting. After the last session, Participant #6 confessed in a text message that “the content and the topic in each session was helpful and relevant to her personally, but I did not want to admit it. I felt that it is necessary to let you know my honest answer since the result will be included in your doctoral project and you deserve to hear it.” She also expressed that she was constantly tempted to quit, especially after the session in week two. She was tempted to quit because she felt she could or should not casually attend the group sessions. She continued to participate in order to be able to move forward in the process. She described the group sessions like a serial game in which she could not move on to the next level unless she clears the present level. The high scores as well as the specific comments associated with this question affirm that the group found the content

in each session relevant to them and this project was sensitive to the needs of the group members.

Question 3 for Weekly Group Session Evaluations

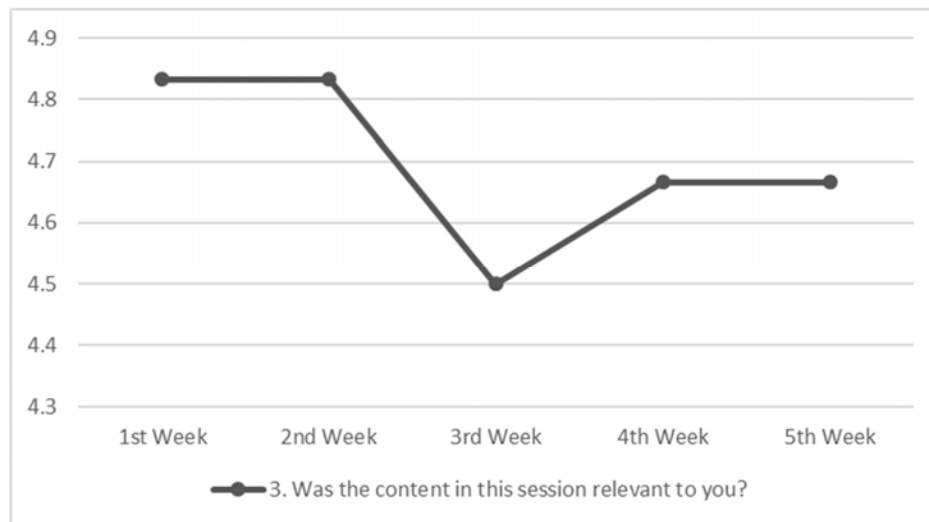


Figure 3

Questions four asked, “After this session, do you feel that finding meaning and purpose in life is important for your life?” The graph below traces the scores for this question throughout the five-week process. The average group mean score was 4.47. Starting from the lower scores (4.33) in week one, the result demonstrates the gradual progress in this matter. This result shows that the group session helped them realize the importance of finding meaning and purpose in life.

Question 4 for Weekly Group Session Evaluations

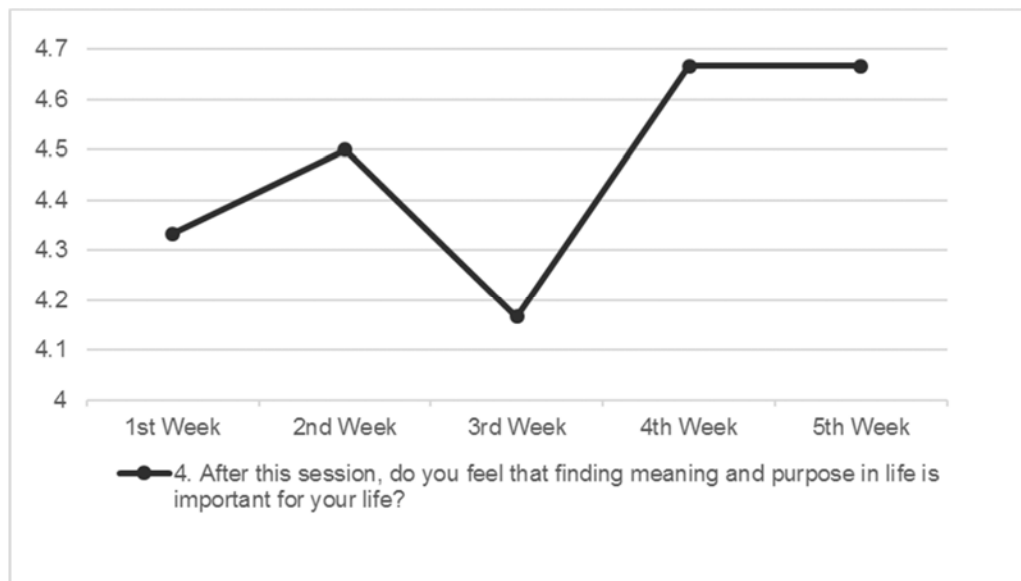


Figure 4

Question five asked, “Did this session motivate you to find meaning and purpose in your life?” The group’s average mean score was 4.27. The first three weeks received the same scores, 4.17, (the lowest score). Week four received the highest score, highest score out of all the sessions at 4.5.

Week four was designed to be an enhanced session of the topic in week 2. Week two challenged the group about their attitudes toward life, especially toward inevitable suffering and pains in life. When the group heard “freedom of choice,” they showed a strong reaction to resist it. After this group activity and discussion, four out of six members expressed that they began to see that they have “freedom of choice.” On the other hand, participants # 2 and # 6 expressed that it was hard for them to accept that they have “freedom of choice.”

Week four specifically asked about their experience with the pains and suffering in life and how they dealt with them. Furthermore, they were challenged to think about

their future response to the inevitable pains. For the group activity, an interview in a written document was distributed. The hand-out was an interview of the parents who lost their dear daughter from the ship wreck in April, 2014. The ship wreck was a terrible disaster which left strong shock and pain in the Korean society. The researcher was careful to use the case to prevent the group from focusing on the tragedy itself but to learn a lesson from it. The pain from the ship wreck would be still fresh to many Koreans. As the case was strong, the impact on the group was also strong. It explains why week four received the highest score for Question five. One of the main goals of this project was to change the target group members' attitudes toward life through finding meaning and purpose in life. The scores and the specific comments show that each session motivates them to find meaning and purpose in life. Based off the data, we found they were motivated to change their attitudes towards life.

Question 5 for Weekly Group Session Evaluations



Figure 5

Question six asked, “Has this session provided helpful ideas and tools to you?” The graph below traces the group’s answer to that question. The group’s average mean score was 4.1. The first two weeks received the lowest scores, (3.7), and week five received the highest score, (4.5). The target group expressed that they expected the researcher to tell them, step by step, how to find meaning in life during the first meeting. They were somewhat frustrated to hear that the researcher could not give them “a prescription” for that. It was each person’s job to find the “prescription” for their own lives. The scores reflected their expectation of practical tools or guide to follow. The scores suggested that the group found the following group exercises to be the most helpful: “Think about the five significant people who affected your underlying life-beliefs and attitudinal values” in week three and “Think about your death and write a eulogy for yourself” in week five. Although the group was challenged to reevaluate their attitudes towards life and the materials helped them in each session, the group would have preferred to have more practical and tangible tools and their scores on question 6 reflected this.

Question 6 for Weekly Group Session Evaluations

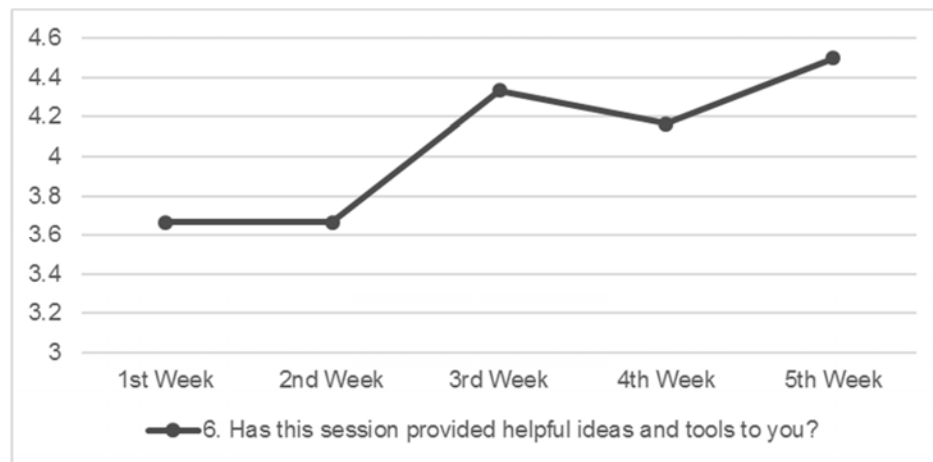


Figure 6

Question seven asked, “Did the presenter facilitate the safe environment for you to share your personal story in the group?” The graph below traces the group’s answer to this question throughout the five-weeks. The average group mean score was 4.5. Week three received the highest score (4.8) and week one and four received the lowest score (4.3). The scores suggest that the group believed the researcher was able to facilitate the safe environment to share their personal stories in the group. It was observed that as the participants got to know each other better, they felt safer to open themselves up in the group. However, the researcher wonders if this question is completely fair. It could be argued that while the researcher believed a good effort was made to facilitate a safe environment for sharing, their own anxiety and insecurity to express themselves on certain topics affected the scores.

Question 7 for Weekly Group Session Evaluations

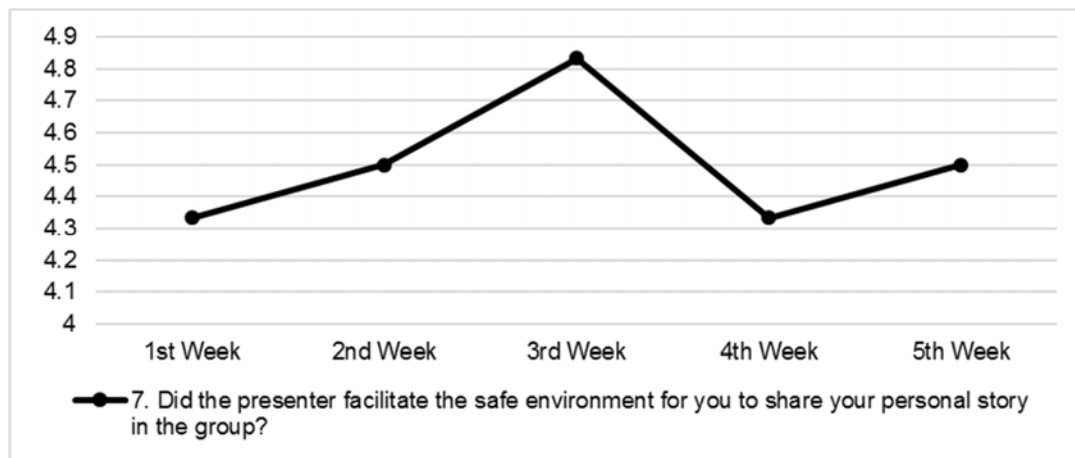


Figure 7

The researcher did not want to put pressure on the participants in the first session. So, after teaching the key concepts of Logotherapy, a group discussion was initiated and facilitated a space for group dialogue instead of asking the individuals the questions. However, the group participants felt uncomfortable asking questions if they did not understand. The researcher had to read their faces instead. Week three dealt with the easiest topic to discuss, which is reflected in the score. Week four received the same score with week one (4.3). The topic for week four was serious and the members of the group were asked to talk about past personal pain and suffering. The topic for week five was a serious one, also, thinking about their deaths. However, death was not something that they personally had experienced, yet it was easier for them to express themselves on this topic.

The researcher was aware of the group dynamics caused by the relations between the participants. For instance, participant #2 approached the researcher and said, “I am afraid that I am not ready to open up my serious personal stories in front of my friend, participant #6. She knew my family and personal history, but she knows only on the

surface.” As the group sessions got serious, participants #3 and #4 felt safe sharing while participants #2 and #6 felt insecure. Participant #5 expressed that “It is the first time for me to participate in a small group in church. I don’t know if I am doing right. Every other participant is advanced in Christian faith and life than participant #6 and myself.”

Question eight asked participants to write about what they found most helpful during the group sessions. The participants expressed that if no one initiates questions about meaning and purpose in life, they would not think that discovering meaning and purpose in life is this important. They appreciated the small group setting that reevaluated their attitudes towards life and their lifestyles, and that helped create a confidential environment. This helped them feel comfortable in sharing personal stories. The participants were grateful for this group experience. Other notable mentions were the materials prepared for the group sessions. Hand-outs, illustrations, and quotes were all well organized to enhance the contents and the topic.

Table 4.3 Question Eight for Weekly Group Session Evaluations

<p>8. What did you find most helpful during the group sessions?</p>	<p>Week one:</p> <ol style="list-style-type: none"> 1. The opportunity to evaluate my meaning and purpose in life seriously once again. 2. The opportunity to think about my meaning and purpose in life once again. 3. This session increased my interest in meaning and purpose in life and it challenged me to think about them seriously. 4. I excitedly expect to get help for finding meaning and purpose in life which I have been wondering about. 5. The opportunity to be engaged in a small group in church, to get to know church fellows better and to think about life which is a serious matter that I have avoided. 6. Comfortable atmosphere of participating in group activity and the opportunity to reflect and think about my life. The topic was difficult and strange to me. But I expect to get something out of it. <p>Week Two:</p> <ol style="list-style-type: none"> 1. Throughout this session, I became clearer about my meaning and purpose in life. 2. Learning that I have a “freedom of choice” and the importance of meaning and purpose in life. 3. The exercise with the quotes and the opportunity of applying what Frankl says in his book to my own life. 4. The exercise with the quotes from Frankl, especially “Everything can be taken from a man but one thing: the last of the human freedoms-to choose one’s attitude in any given set of circumstances, to choose one’s own way.” Inspired me. 5. This gave me a very unique opportunity to think about something that I wanted to avoid. Participating in this group session itself is very meaningful to me. 6. The quotes were very helpful to understand what the researcher intended. The researcher explained the topic in an easy way to follow. I have been avoiding to think about my life because it was too serious, but this group session helped me begin to think about it. I found out why I felt that my life was meaningless. I began to hope for life even though it is a little bit. <p>Week Three:</p> <ol style="list-style-type: none"> 1. The exercise of finding 5 significant people. This helped me recognize the significant things that I overlooked and I became more appreciative of the people whom God brought to my life.
---	--

2. I was able to recognize what beliefs and attitudes I cherish for and the significant people who affected me in a positive way.
3. The group exercise. Listening to others also reminded me of something that I missed.
4. I thought I was all by myself on earth. But I learned that I had people around me who affected me positively in the midst of hardship. I became more appreciative of the significant people and of my life.
5. The group exercise was a unique opportunity to appreciate my life and the people who affected me in a positive way.
6. The opportunity to look back my life and to talk about it.

Week Four:

1. This gave me an opportunity once again to appreciate how meaningful God is to me.
2. Throughout this group session, I began to have a positive perspective to see my present pain and situation.
3. The hand-outs and the illustration, especially the interview of the parents who lost their daughter from the ship wreck were very helpful to me. I believe that they enhanced the group session greatly.
4. Through journaling last week, I recognized my personal experience with God. I learned the attitudes of how to face the inevitable suffering.
5. No comment.
6. I learned about the attitude of overcoming the inevitable pain.

Week Five:

1. This gave me an opportunity to seriously think about life. This also helped me think about my future as well.
2. The group exercise of “If I could live life once again...” This challenged me to seriously think about how to live life and my attitude toward life.
3. The group exercise: Thinking about my death in this specific way and writing a eulogy were very new experience to me, but they had great impact on me.
4. Writing a eulogy for myself and the group exercise of “If I could live life once again...” greatly impacted on me.
5. Thinking about my death challenged me to take my life seriously.
6. I used to think that I can expect nothing from my life. However, I began to have a little hope for my life and to think about what life I wish for the future. Even though it is a small step, it is a big progress to me.

Question nine asked the participants to write about “What suggestion do you have for enhancing future seminars?” The participants answered this question only in week one and two. Most of the participants commented that the topic, “finding meaning and purpose in life,” was a very heavy subject and no one seriously challenged them to explore this idea before this group experience. They would appreciate specific illustrations such as a case study and extra explanation to go through the personal reflection. Improvement was made in providing paragraphs of the quotes instead of a short quotes and adding more illustrations from daily living instead of using them from Dr. Frankl’s books only.

Participant #2 asked the researcher to ask participant #5 questions to ensure she was engaged in the group conversations. The researcher wanted to facilitate a safe environment for sharing personal stories. She intended to use the first group session as an introductory time for the subject, the structure of the group session as well as getting to know each other. Therefore, she did not rush to get into the deep conversation or to pressure participants to share in the first session. However, starting from week two, the researcher carefully asked those who were relatively quiet about their opinions. The researcher believes that this approach worked better even for participant #5.

Table 4.4 Question Nine for Weekly Group Session Evaluations

<p>9. What suggestion do you have for enhancing future seminars?</p>	<p>Week One:</p> <ol style="list-style-type: none"> 1. No comment 2. I want my sister (participant #5) to be engaged in the group activity more actively. Please ask participant #5 questions to ensure she was engaged in the group conversations. 3. The topic itself was difficult to process. Specific illustration would be appreciated. 4. No comment 5. No comment 6. The topic was difficult. I believe that not many people like to think about it. <p>Week Two:</p> <ol style="list-style-type: none"> 1. No comment 2. I needed more extra explanation to understand what the quotes talk about. 3. No comment 4. No comment 5. No comment 6. I want to have more time to talk even after the group session was over.
--	--

The researcher made it clear in the first session that she was available for questions and for individual pastoral counseling along with the group sessions. The participants approached her after the group sessions or reached her via phone. However, participant #6 wrote, “I want to have more time to talk even after the group session,” in week two. The researcher noticed that participant #6 tended to dominate the conversation when she first met her on Christmas Day. Thus, the researcher suggested that, for the sake of time, five minutes were given to each person to speak in the group. She probably thought that she did not have enough time to express herself. The researcher was available to participant #6 and initiated the conversation after group sessions. She learned

that participant #6 was not ready to talk about her own story, but she wanted to give advice to other participants.

The last question (10) asked the participants to offer any additional comments. Only participant #2 wrote that she felt too burdened to open up herself in her autobiography which was the last homework presented in the final group reflection time.

e. Curriculum Design

The curriculum for this project was designed to challenge the group participants' thoughts and attitudes toward life in general and specifically on suffering. Week one served as an introduction to the key concepts of Logotherapy, preparing the group for engaging in their personal reflection, and group experience. Week two utilized the quotes from Frankl's book, *Man's Search for Meaning*, for group discussion. This exercise challenged the group to think about "freedom of choice" in an inevitable suffering. It was quite a challenge to most of the participants and some of them strongly expressed that they did not agree that we human beings have "freedom of choice" in any circumstances. The topic and the group exercise for week three was a lighter subject intentionally chosen: listing five significant people who affected one's beliefs and values. It was intended to find out what values and beliefs they most cherish as well. Two things were observed from the weekly group session evaluation. First, since the topic and the group exercise for week three were lighter than others, the group participants relatively felt less relevant, less challenging, and less significant to find meaning and purpose in life. The group appreciated the topic and the exercise, though. The researcher intentionally followed the strong challenge with an easier one. The goal was to facilitate a space where the individuals could discuss the manner in a more light-hearted atmosphere. Upon

further analysis, the researcher wonders if it would have been more effective to switch the topics and exercises between weeks two and three. On the other hand, the participants evaluated that the exercise of listing five significant people provided helpful ideas and tools. The participants expected these kind of tools and ideas to help track their progress in finding the meaning and purpose in life. Week four and week five dealt with subjects that most people avoid if not challenged, grief and death. The participants also expressed that it was difficult for them to process the topics.

f. Group Interview and the Final Reflection Paper

The group participants decided to write a final reflection paper and present it in the final group session, instead of having an individual interview. The participants wrote their experiences with the study, what the most helpful was, and what they have learned from it in a chronological order. The final reflection paper offered an excellent source of qualitative data concerning participants' interactions and learning from the study. The researcher categorized the contents of the final reflection paper and arranged them below.

Small Group Sessions Challenged the Participants

Every group participant expressed that thinking about the meaning and purpose in life is not a usual practice. Three of the participants honestly confessed that when things went wrong or when they faced problems, they used to blame others or their circumstances. But, they admitted that they deserved the blame. Participant #3 expressed that "I had not deeply thought about meaning and purpose in life before. I have learned more about myself throughout this study and that meaning and purpose in life had been uncertain to me. In result, I had not much appreciated my life. I realized that I was busy to see the mote in my husband's eyes and not in my eyes. Without knowing it, I became a

self-centered and a self-righteous person.” Participant #4 stated that, “everything in my life seemed to be meaningless and I used to blame my surroundings for everything that went wrong. However, I realized that I was the one who gave up too early and did not do much for my own life.”

The participants found it challenging to participate in the group sessions and resisted the process from time to time as well. Participant #6 expressed that “I used to wonder what the meaning of life would be, what was the reason to live, and how other people are happy or pretend to be happy. I had a little hope or expectation to find out the answers to those questions throughout the study. My interest was more in hearing from others’ stories than dealing with my own problems. I rather regarded participating in the small group sessions as a good social opportunity to see my friend and different people. However, it did not allow me just to attend the sessions casually. I had to go through the process. I had to face myself and problems in me. I had to admit and accept them as they were. Otherwise I could not move on to the next sessions. It was like a game in which I had to clear one level in order to move up to the next level. It was a very tough challenge to attend the group sessions. In the second group session, I wanted to drop out, but since I gave my words to participate in the study, I could not simply withdraw myself. In the third week, I was getting more depressed and was frustrated at myself. My feelings used to fluctuate between good mood and bad mood. I was emotionally and mentally tired as time went by. I had to face myself as I was which I did not like and wanted to avoid. I also had to accept and embrace myself. I was not familiar with the process of self-reflection and finding out the answers for my own problems and questions. My usual way was to avoid and to pick up some books which would tell me what to do or what others

do in the similar situation. Looking at myself, I wanted to run away and avoid. I was frustrated at myself and it made me feel gloomy.”

Integration of Sermons and Small Group Sessions

Listening to sermons touched the listeners. The participants expressed that the integration of sermons and small group sessions were more effective and helpful to them. Participants shared that the materials and the activities in the group session enhanced what they heard from the sermon and helped the participants go through the process of internalizing the message. Participant #6 stated that “The researcher mentioned King Solomon who said, “Meaningless, meaningless, utterly meaningless. Everything is meaningless.” in her preaching. That struck me because those words described exactly how I have been feeling. It was comforting to know that even King Solomon felt the same way I did. I did not know why I felt that life was vain and did not know what was wrong. The same message was continued in the group session. I learned about existential vacuum and why it happened.”

Quotes from Frankl’s book, *Man’s Search for Meaning* and different illustrations from the Bible and the life experience impacted the participants. Participant #4 said, “the quote, ‘Everything can be taken from a man but one thing: the last of the human freedoms - to choose one’s attitude in any given set of circumstances, to choose one’s own way,’ touched me greatly. I wish I could have heard these words earlier, but I am happy to hear them even now.” Participant #3 expressed that the interview of the parents who lost their child from the shipwreck was touching. She was challenged by their attitudes toward the inevitable suffering. She also said, “I posted the quote, ‘So live as if you were living already for the second time and as if you had acted the first time as

wrongly as you are about to act now!’ on the wall as a reminder.” Participant #5 mentioned the Kimchi illustration was very real to her. She shared that “Since I am as spiritual as most of the participants in this group, Kimchi illustration was easy to follow and I know the process of making Kimchi.”

Small Group Experience and Reflection

No matter what their initial expectations were, the small group’s experiences and reflections were helpful to the participants. The group exercises, hand-outs, and activities provided opportunities for the participants to look back on the past and helped them reflect on their lives. Every participant expressed that the process of reflection and writing a journal was not easy to do, but it was helpful.

Participant #1 stated that “I realized that I took a lot of things and people for granted that I should be thankful by looking back on my past.” Participant #2 expressed that “The exercise of thinking about five significant people in my life helped me realized that I have been encouraged, loved, and comforted by the good people around me when I was struggling with problems and troubles. Overwhelmed by my circumstances and pain, I could not afford to appreciate what I had. But I was reminded of the loving support that I have received from the good people around me when I was in suffering. I am more thankful to them. I also realized that God showed His mercy, care, love, and protection through others’ care and support. I also want to be a tool of showing God’s care and love to those who are in trouble and pain.” Throughout the process, the participants were able to recognize that their lives had been meaningful and valuable, but they had not appreciated them and focused on what they did not have.

Listening to others' personal stories and engaging in the interaction with other group participants also turned out to be a very helpful experience. Participant #4 wrote that "My problem and pain were too big for me to carry, so I thought I was not ready to listen to others' stories in the beginning. But as I participated and engaged in the small group sessions, I was touched by their stories and learned from them a lot. I used to feel that I was the most miserable person in the world and no one could really understand me because they did not have the same experiences I have. But each of them carried their own problems and pain. I experienced healing while I was engaging in the group sessions." After participant #4 presented her paper, participant #5 expressed that "I did not know participant #4 had that painful background before. I am proud of you participant #4 and want to give you a big hug." Group participants shared that they got to know one another better and felt more closeness after all. They were understood, supported, and even challenged by one another. Participant #6 who was a non-Christian expressed that "Even though it was only a little, I was encouraged to be brave to face and accept myself by watching other members to do that."

Autobiography

Writing an autobiography allowed the participants to reflect on themselves and to find meaning in their lives. The specific comments from the participants proved that "A life review is one of the ways by which one can find meaning in life and is commonly designated as being *therapeutic without therapy* - it is an efficient method of evaluating, integrating and accepting one's own life."¹²⁰ Here are the specific comments on writing an autobiography from the participants: Participant #2 and #6 were not able to complete

¹²⁰ Sunhee Cho, "Effects of Logo-autobiography Program on Meaning in Life and Mental Health in the Wives of Alcoholics," in *Asian Nursing Research* Vol. 2, no. 2 (June 2008), 130.

writing their autobiographies on time. But after listening to other participants presenting theirs, they were motivated and expressed that they wanted to try writing once again. In the additional final session, participant #6 expressed that it was still difficult for her to embrace her own life. Her autobiography also did not contain any significant information but general statements. She expressed that “Presenting how I experienced this study was much easier to me and I could write it. But writing an autobiography was totally different. I felt very burdened by writing it and did not know what to begin, even though the format was provided. I read an autobiography of Juyoung Chung, the late founder of Hyundai during the week. But my life was not that great and I could not find something to write about. After listening to other group participants’ autobiographies, I was moved and expressed that I will write and want to present it in the group. But it was still difficult to look back the past I had gone through.”

Participant #2 mentioned that “This gave me an opportunity to evaluate the way I live my life. I was glad to be reminded that I had a great moment in my life and was able to see how I became powerless over my life and just lived from day to day without meaning and purpose.” Participant #3 stated that “After writing my autobiography and reading it to myself, I was surprised to learn that I was writing my own story as if I was telling other’s. I found my problem right there and the way how I lived my life.”

Participant #4 expressed that “While writing my autobiography, I had a chance to recall somethings that I forgot for long time. There had been definitely painful time and I want to erase some parts of my life. But I don’t want to be bound by the past. In the past, I was a person who was overwhelmed by the problems and greatly affected by circumstances. But I want to be mature and to live life proactively. It has been a healing process as well.

After completing my autobiography, I gave a credit to myself that even though I did not achieve something great in life, I did not go astray but became a grown-up who has a job and built up my own life so far, in spite of all the difficulties. It was also comforting to hear from the other participants saying that they were proud of me.”

Freedom to Choose

The small group session in the second week focused on “freedom to choose”. When the group heard about freedom to choose, the participants expressed a strong reaction to that, especially participants #4, #5, and #6 thought there was no way to find meaning or purpose in living in the concentration camps. If they were to live in the concentration camps, they said, “I will give up my life.” “I will try to find a way to escape no matter how hard it would be.” and “I have no idea what to do, but I think I will kill myself before long.” The researcher agreed that it might sound heartless to those who were in the present pain and suffering. However, after a long discussion and interaction, some of them came to a point that “freedom to choose” would help them overcome the pain better and manage their lives better. Here are specific comments from the participants: participant #2 mentioned that “I want to deny that I can choose my attitude in any given set of circumstances when I first heard about it. If I were in the concentration camp, I would waste days just hoping and praying that it would pass away soon. But the way Viktor Frankl dealt with the horrible experiences in the camps greatly impacted me. We knew how long he suffered in the Nazi concentration camps, but he himself did not know when his suffering would end. Now, I agree with what Dostoevski said, “There is only one thing that I dread: not to be worthy of my sufferings.” I am motivated to discover meaning in my suffering.”

Participant #3 said, “While I was listening to Viktor Frankl’s attitude toward living in the Nazi camps, I was shocked. I was sad and angry at myself who definitely did not have the attitude like Frankl’s in my own life.” Participant #4 expressed that “I still think that a person is bound by limitations of heredity and environment. But I also believe that my attitude can make a difference in life. It was not on me to choose what family I was born in and what surroundings I grew up in the past. But what is the point if I just sit and cry over what I cannot change and wasting my life with self-pity. I want to make my own future from now on.” Participant #6 stated that “The word, ‘freedom of choice’ struck me and stirred my mind all the way through this study. I am still tempted to say that it was not my fault to choose the circumstances that I am in and I had no option to choose but surviving day by day without hoping too much. However, I cannot deny that the choices that I have made built up my life. Whether I realized it or not, I have been making a choice every day in my life. I also know that I should make responsible choices in life. Honestly, I don’t want to be responsible with my life and I am still afraid of living a responsible life.”

Thinking about One’s Own Death

In the fifth week, the participants had an opportunity to think about their own death and to write a eulogy for themselves. This was a new but a very meaningful experience to them. Participant #6 was not able to finish writing her eulogy on time. She said, “I used to think that I will die when I reach to a certain age. I never thought about writing a eulogy for myself or for others. It is very foreign to me. Maybe after listening to other members’ eulogy, I would get some hint and would be able to write my own.” Participant #5 wrote one sentence for her eulogy, “Ms. Kim is buried here. She cared for

others, loved her family and pets, and did not want to be a burden on anyone.” These two participants received more benefit from listening to others participants’ eulogies. They were touched and gave supporting feedback and comments on other participants’ eulogies.

On the other hand, four other participants cried while they were presenting their eulogies. Participant #1 shared her experiences with thinking about her death and writing a eulogy for herself: “It was the first time for me to think seriously about my own death. I was surprised that within the given 30 minutes, I was able to complete my thought and the one-paragraph eulogy contains what I really wish for my life. I believe that the Holy Spirit intervened while I was writing. This experience made me more serious with my life. I want to live the rest of my life meaningfully and responsibly as I would be remembered as a blessed person whom I described in my eulogy.” Participant #4 wrote her eulogy imagining that she died today. She stated that “I used to wish to die young or even to think of killing myself number of times. But while I was writing a eulogy for myself, I realized that it would be a shame to die young. I began to love myself and to want to be confident instead of worrying about how others look at me.”

g. Collaborative Sermon Review

Collaborative sermon review was an important learning tool for the preparation and delivery of the sermon series for this project. Initial steps in this process began with a meeting between Rev. Eunil Lee and the researcher to give him an opportunity to review the survey instrument and clarify the goals of our collaboration. The process of review consisted of Rev. Lee either attending the worship or watching the recorded video file

when he could not present during the preaching and then scheduling to meet within the week to review the sermon and instrument.

From this collaborative sermon review, the researcher was able to receive quantitative and qualitative data related to 1) the appropriateness of scripture utilization for the sermon, 2) the range of sermon complexity, 3) effectiveness of the sermon in addressing issues of finding meaning and purpose in life, 4) the sermon balance of scripture exposition and illustration, and 5) providing helpful guide for finding them.

Responses from Rev. Lee on the initial metric measuring the appropriate use of scripture for the sermon were strongly agree. This measurement confirmed the careful selection of scripture readings for this project and for the biblical understanding of humanity which is a fundamental foundation of this project. The researcher was very careful to select the scriptures for the sermon series and to use them appropriately and in the proper context.

Sermon preparation for this project was challenging with respect to sermon complexity. The key concepts of Logotherapy were not strange to the congregation. They rather reminded the congregation of things that they missed or avoided in life. The researcher tried not to bore the congregation with the same old story. The measurement for sermon complexity was 20% a little simplistic, a 60% for neither too simplistic or too complicated and a 20% for little bit complicated. The result for a little bit complicated was in review of the second sermon and for a little bit simplistic was in review of the fourth sermon of the series. Qualitative data on these sermons included the comments “it was a little bit complicated to see finding values, living by the flesh and by the Spirit, and Frankl’s experience presented in one sermon,” and “suffering is a topic for wider

theological discussion such as why God allows suffering and so on. But this sermon narrowed it down to focus on how to deal with suffering, our attitudes toward suffering.” Rev. Lee thought that the sermon in the fourth week was a little bit simplistic. The researcher understood the point he made. However, it should be also considered that this project or Logotherapy discourages the “why” question, “why this suffering happened to me?” but encourages the “how” question, “how I deal with this suffering?” The researcher thinks that it would be better to remind the listeners of the premise, “Ultimately, man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked.”¹²¹

In discussion it was noted that the first sermon was attempting to share a little bit too much information in one sermon. The target group would have some time to process the information in the small group sessions, but it would be somewhat overwhelming for the rest of the congregation. The researcher recognized her anxiety to accomplish too much in one sermon and was afraid that this would cause the complexity in sermon. She modified the remaining four sermons, but the result showed that when the researcher was passionate to teach or challenge the congregation, the sermon became more complicated.

¹²¹ Viktor E. Frankl, *Man's Search for Meaning*, 109.

Sermon Complexity

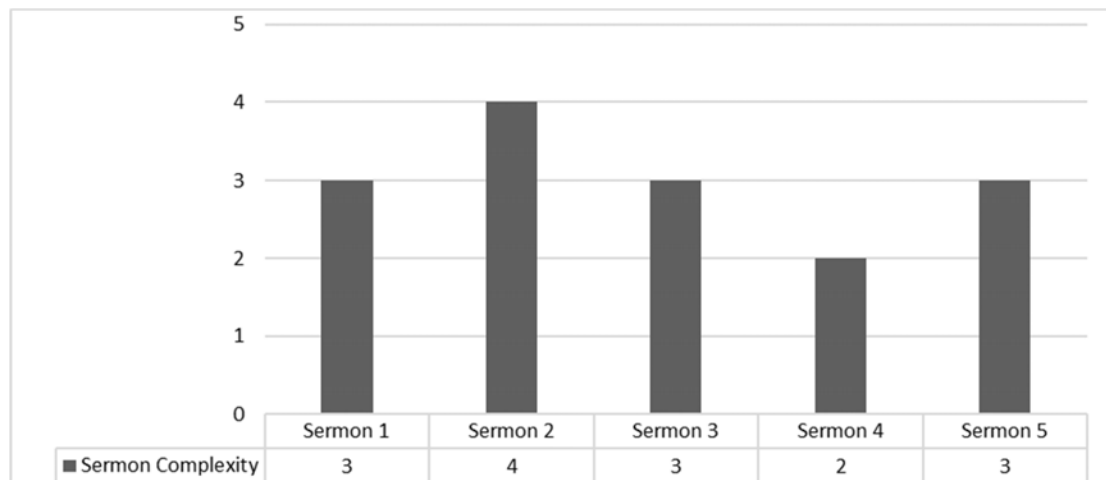


Figure 8

The sermon for the third week was originally from Psalm 42 which required a deeper devotional type of reflection, but the researcher decided to change the whole message and used the scripture from Acts chapter two which the congregation is very familiar. The original intention of changing the whole sermon was for better communication with the non-Christian participant and the congregation. The event of the Pentecost communicated finding meaning and purpose in life by the experiential values in general and the message was easy to understand even by the non-Christian participant. The researcher learned that lowering the level of complexity of the sermon allowed for greater listener engagement.

The measurement for the effectiveness of the sermon in addressing issues of finding meaning and purpose in life was strongly agree. Qualitative data on this part showed that the sermons were effectively addressing issues of finding meaning and purpose in life with the biblical foundation on it and the illustrations mostly from what Frankl talks about in his books and from the life experience which motivated the

congregation. This result is also related to the sermon balance of scripture exposition and illustration. The evaluation on the balance of scripture exposition and illustration was also strongly agree.

The final metric for collaborative sermon review evaluated the effectiveness of the sermon in emphasizing on finding meaning and purpose in life, and providing helpful guide for finding them. Responses ranged from 60% strongly agree to 40 % agree. The result showed that the sermons encouraged the congregation to realize the importance of finding meaning and purpose in life, but it did not provide practical ways to find them. In reviewing the specific comments, the researcher learned that the sermon series was successful to challenge the listeners to find meaning and purpose in life and she asked a misleading question. Every sermon was dealing with the key concepts of Logotherapy. Finding meaning and purpose in life was not the only thing spoken in the sermon. For instance, the first sermon talked about human beings who are made with meaning and purpose in life, the second sermon talked about a freedom of choice, the third sermon dealt with one of the ways to find meaning and purpose in life, by experiential values, the fourth sermon talked about our attitudes toward inevitable suffering, and attitudinal values, and the last sermon talked about human dignity. The fair question would be “Were you able to identify the key concepts of Logotherapy in the sermon and did they affect your attitudes toward life?”

Providing the Ways of Finding Meaning and Purpose in Life

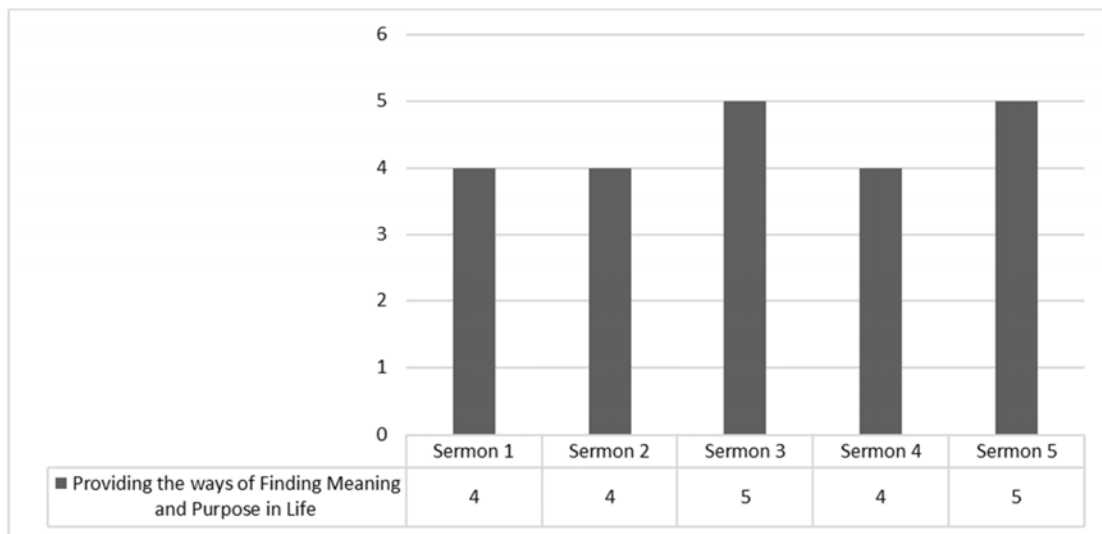


Figure 9

Improvements were made in the sermon series by lowering the complexity of the sermon, reducing the amount of information and focusing on the main points.

Participation in the collaborative review of sermons provided honest and thoughtful insight that served to strengthen the researcher's attention to detail in sermon preparation and further increased her ability to communicate with the listeners. The collaborative review served to improve the quality of sermon development and delivery for this project.

h. Mid-course modification

Unlike the initial plans, the group made a decision to add a non-Christian to the group. This happened in the first place to fill up the minimum number of the group. Only four Christian women from the membership of Church of the Lord on board geared up for the group sessions before finalizing the recruitment. However, the group also could not ignore the individual's need that she has been dealing with depression, emptiness, and even suicidal thoughts. It was an adventure for the group as well as for the researcher, since we were not familiar with the person and her first impression to the group members

was not very positive due to her overly talkative demeanor. The researcher worried that adding this non-Christian to the group would affect the group dynamics in a negative way. Besides, this project was initially designed for Christian women generally and specifically for the membership of Church of the Lord.

However, the result showed that adding a non-Christian to the group produced unexpected useful experience. It has been a very interesting study and beneficial experience for the researcher, as well as for the group. Each group participant noticed the manifested distinction between someone who found the “Ultimate meaning” in life and one who does not. They unexpectedly had an opportunity to compare how their beliefs affected their attitudes toward life as well.

Initial plans for this study was designed to consist of five group sessions and one final group reflection. However, this project ended up having one more group session. During the initial session and the first session, it was announced that writing their own autobiographies was the last homework to do. Every participant showed their concern that writing itself is a tough task and it would be more difficult to write an autobiography. Two of the participants struggled with resistance for a couple of weeks and could not finish writing them on time. Participant #6 was not even able to start writing. Three of the group members were serious about personal reflection and writing an autobiography. These participants were emotional when they presented their autobiographies and their honesty in reflection and writing also touched the rest of the group. At the end of the final group reflection which was supposed to be the last session, the two participants who could not finish writing on time expressed that they wanted to finish writing their autobiographies and another member showed her wish to rewrite. They wanted to present

their autobiographies in the group. After shortly pondering if the group session should be terminated according to the original schedule, the researcher offered to have an additional session to interact with two more autobiographies. The participants' experiences of processing and presenting their written autobiographies and listening to others greatly impacted the group. Thus, the group generously agreed to have an additional session on February 21, 2016.

Since the group decided to meet one more time, the researcher carefully requested the group if they were willing to write a final reflection paper. Since the group had a chance to verbally express how they experienced the group, and it was audibly recorded, the researcher emphasized that it was not mandatory. But she thought it would be beneficial to the participants to record what they experienced in the group by writing, as well as the researcher could secure additional qualitative data for the study. The researcher offered some guidance how to write the final reflection. She intended it to be a reminder of what they have learned and experienced in the group even when they read them in the future.

The additional session turned out to be an additional blessing to the group. The two participants appreciated their second chance and made good use of it. Every participant wrote and presented their final reflection paper. The writing was structured in chronological order. The hand-outs and journals helped them recall what they experienced in the group and in their personal reflection. Group participants exchanged their feedbacks and actively engaged with one another. Some expressed that other participants' presentation reminded them of what they already forgot and missed. They were surprised that they were challenged and determined to change their attitudes toward

life each week, but some of them were already forgotten. The group agreed that it was important to record their experience in writing for a long term benefit.

CHAPTER FIVE

CONCLUSION

Changing Attitudes toward Life has taught the key concepts of Logotherapy, encouraged participants to reflect on their attitudes toward life, and challenged participants to improve their life through finding or rediscovering meaning and purpose in life. Through a sermon series, group sessions, journaling, and reflection, the target group participants have been encouraged to process what they have learned in order to achieve lasting changes in their mind and life.

Changing Attitudes toward Life successfully achieved its goals. Even though there were initial concerns about dealing with a serious topic and resistance of personal changes in life, the target group participants were not absent a single day and sincerely participated in all the requirements. Group participants recognized some changes in themselves as well as in other members, regarding their attitudes toward life and the way they looked at an inevitable suffering. This change has been a crucial indicator of the success of this project.

This project was designed to be an educative pastoral group counseling project which aimed for healing and wholeness. Every participant in the target group had been dealing with inevitable suffering in a greater or less degree including the researcher. Some expected this study to be an exit for their immediate suffering and also expected a radical change in their mind and life. Some were satisfied with their changed mind to see their lives as meaningful and purposeful while others wanted to have a ready-made

practical solution which they could use for their pain. Everyone had a somewhat different expectation and had a different degree of satisfaction. However, it was observed throughout this study that each and every one in the target group experienced healing and growth.

Changing attitudes toward life does not occurred by a one-time event. After being challenged and going through the process of reflection, changes progressively occur. Lasting and long term change will be dependent upon a continued intentional effort focused toward living a responsible life. In fact, after this study was done, participants continued to talk about becoming hopeful and they decided not to remain in self-pity but to stand up for making their own future.

a. Findings

Confirmation of the Need of Young Women in their 30s through 40s in Korea

As mentioned in Ministry setting, many of the young generation seem to have lost the will to live due to the projected dark future. This is also true of many of the Christian young women in Korea. When it was asked, “How old were you when you were in a crisis in life?” twelve out of eighteen answered that they were in 20s through 40s. Of course, this result can only speak about the congregation of Church of the Lord. However, it fairly shows that the life in the age of 20s through 40s is tougher than other age groups. Helping the young people find meaning and purpose in life, and helping them get through the inevitable pain and sufferings in life will open a great contact point even with non-Christians.

Small Group Process was More Effective than Simply Listening to Sermon

The control group only listened to the sermon series and the target group participated in group sessions integrated with the sermon series. Yalom mentions “[t]he task of therapy groups is to engage in meaningful communication with the other group members, to reveal oneself, to give feedback, and to examine the hidden and unconscious aspects of one’s feelings, behavior, and motivation.”¹²² Although it was not a therapeutic pastoral counseling group, changing the group participants’ attitudes toward life was expected. It was learned that those who participated in the group sessions received more benefits from this project than those who attended the sermon series only. It was also observed that personal change occurred when the person spent time on self-reflection and on what they learned.

Different Age Groups Showed Different Level of Interest

When this project was designed, the researcher guessed that the elderly would not be interested in the topic of “Changing Attitudes toward Life.” The elderly expressed that this would be recommendable for the young people. One elderly said, “I am satisfied with my life.” Another said, “I have gone through the ups and downs of life. At this point of my age, nothing bothers me as it did before.” On the other hand, some people attended the Sunday afternoon service because they were interested in the topic. This also represented that different age groups have different needs.

Teaching the Key Concepts of Logotherapy is Challenging in the Local Church

This was the first study of a topic utilizing a psychological theory in the history of the church. Constant high attendance confirmed that the church members were interested

¹²² Irvin D. Yalom, *The Theory and Practice of Group Psychotherapy*, 228.

in this new way in general and how to live a meaningful and purposeful life in particular. They were willing to invest their time to learn the key concepts of Logotherapy as it relates to the attitudes toward life. However, there were several challenges as this project was implemented.

First, it was repeatedly mentioned that finding meaning and purpose in life was a difficult topic. Group participants were required to be introspective about their meaning and purpose in life and the process of reflection was also a tough task for them. The initial response to this task of thinking about life seriously was being reluctant to do so, because they thought it would give them a headache and they were too busy to think about life seriously. It was observed that some were not familiar with reflection and did not like the time consuming process. They expressed that thinking and talking about life was more likely to be a subject in Philosophy class at college. They regarded it as something that they would worry about least. It was the first challenge to motivate the participants to take it seriously to find meaning and purpose in life.

Second, it was observed that some people felt uncomfortable with “psychology” or “counseling.” The researcher believes that a good effort was made to communicate that this was not a therapeutic but an educative pastoral counseling project. However, psychology or counseling is immediately associated with a therapy or a problem to some people. In the first Sunday with this study, one of the elderly left church just before the worship started. Her family later talked to the researcher that the church member was afraid that she would be asked to talk about her personal stories in church. This was a little bit surprising to the researcher. Since Church of the Lord is small in number and

everyone fairly knew one another, the researcher expected that church members would feel comfortable with one another.

Third, the target group had been wondering about and looking for an answer to the meaning and the purpose of their lives. They expected to find it throughout this project. In the first session, the researcher communicated what Dr. Frankl said in *Man's Search for Meaning*, "In a word, each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible."¹²³ The researcher also emphasized that she cannot give a prescription to their lives and they are the ones who find the answers. It was a big challenge to them. Some expressed that if the researcher tells them what to do from number one to five, they were willing to follow.

Lastly, live a responsible life was a tough task for some. They were able to talk of several things when it was asked, "Imagine that you are in the Nazi concentration camp. What would help you to find peace, meaning, or comfort in your suffering?" The researcher asked them to apply the same thing in their lives. Some of them could not accept that they could practice the same thing in their struggles and sufferings. It was easy to talk about life in the third person, but it was difficult to embrace their own lives.

Self-examination and Reflection was a Difficult Task

As mentioned above, the participants felt burdened by self-examination and reflection throughout the study. Several reasons were observed for that. First, they simply did not know how to do it. They have been living life given to them without putting much thoughts to it. Just living their given life was overwhelming and they could not afford to learn or do self-examination or reflection. Instead of examining their life reasonably, they

¹²³ Viktor E. Frankl, *Man's Search for Meaning*, 109.

reacted to life emotionally. Second, some of the participants shared that they have been avoiding reflection on life because they were afraid of facing their true selves and the changes that it would require of them. Another person expressed that she avoided reflecting on the meaning of life because she would be drawn to it without knowing the answers to it.

Through this observation, the researcher learned that she identified the need of the participants correctly, but misread how to meet their need. The researcher has a tendency to overdo self-examination and reflection. She assumed that everyone was doing reflection regularly and she was more cautious about it. However, it turned out to be that many people avoid it for different reasons.

While the researcher was consulting with her project supervisor, Dr. Doug Dickens, he mentioned that the researcher had a tendency to get things done right. This comment led the researcher to think about Korean culture in general and eventually she found out something about self-reflection.¹²⁴ Since Koreans culturally regard community and relationships as very important, self-reflection means to ponder whether one's behavior and beliefs are right according to the social expectation. For a long time, the teaching of Confucianism has been playing as a social norm in the Korean society. Therefore, many Koreans cared about following the right rules or norms. Harmony with others in community is traditionally considered to be a virtue. Likewise, the researcher thought that the group participants were not familiar with setting up their own meaning or purpose in life so that they asked for the researcher to show them what to follow. They

¹²⁴ Even though this book does not specifically talk about self-reflection, Richard Nisbett's book, *The Geography of Thought: How Asians and Westerners Think Differently . . . and Why* (New York, NY: Free Press, 2003) would be helpful to understand how Koreans think.

expressed that if the researcher provided them the ways of finding meaning and purpose in life from step one to step five, they were willing to follow. This is exactly what Frankl talks about the reason why many people in the twentieth century struggle with the existential vacuum: “No instinct tells him what he has to do, and no tradition tells him what he ought to do; sometimes he does not even know what he wishes to do. Instead, he either wishes to do what other people do (conformism) or he does what other people wish him to do (totalitarianism).”¹²⁵

The researcher is also a Korean who was born and raised in Korea. Therefore, the researcher assumed that she knew the target group well and she would not have many problems with communication with them. However, the researcher was frustrated with the fact that even though she asked questions to spark up the process of self-reflection and provided materials for useful insights, the participants did not seem to integrate what they have learned from each group session and their own reflection time. It does not mean that this project was not very helpful for the target group. The target group demonstrated their understanding of the key concepts of Logotherapy along with the biblical and theological foundations for the topics. The researcher wondered why she felt dissatisfaction even though the qualitative and quantitative data demonstrated the success of this project. The researcher found two things. One is that she had a high expectation on this project. The other one is that the participants had been struggling with resistance to accept themselves and to change their attitudes toward life. This process takes time. That is why the participants came back to the researcher and shared what hit them later on. In

¹²⁵ Frankl, *Man's Search for Meaning*, 106.

this regards, the researcher thought that the duration of this study, five or six weeks, was not long enough to digest and to process what the target group had learned.

Effective Use of Different Materials in Christian Education and Pastoral Counseling

One of the benefits of this study is that it was not a traditional Bible study or spiritualized devotional study. Rather it utilized different sources such as a psychology and counseling theory, life related illustrations, and group activities which people outside of church could participate in without much resistance.

One observation relative to the small group is that prepared materials such as hand-outs and illustrations were helpful for the group participants. The researcher learned the importance of preparation and the effectiveness of the creative ways to approach ministry, especially to the young people. The researcher will continually utilize various sources and materials for church education and pastoral counseling beside the Bible and devotional materials.

Personal Discoveries

The past years of working on this project enriched the researcher's personal growth as a pastor, a pastoral counselor, and a person. First, many Christians in Korea traditionally expect a pastor to be an authoritative leader. The target group participants also expected the researcher to be an authoritative and a charismatic leader so that they also expected to hear the answers to their questions and problems from her. In fact, the researcher's style of pastoring and pastoral counseling is to be considerate, but to let them face the problem as it is and to exhort to make a change for it. In doing so, her leadership style was more authoritative.

However, the researcher has tried to be a facilitator in this study. The participants expected the researcher to tell them what to do, but she has been telling them it was their job to find what to do. While listening to the participants' stories, the researcher recognized that they were buried themselves in their problems and struggles so that they could not afford to stand back and look objectively at the situation. What the researcher did as a pastor and a pastoral counselor in this study was to briefly restate what they have said and to the point. That helped the participants to clearly see what the real problem was and they were eventually able to find their own answers. It was a challenge to the researcher. First, the researcher felt that she could be regarded as an incapable leader who was not able to give the useful and helpful guide to the participants who asked for guidance. Second, the researcher was tempted to intervene while the participants were going through the process. However, because the researcher really wanted to help them instead of rescuing them, she was able to be patient. The learning process for the researcher has included significant reflection on her leadership style and to be patient as the participants grow.

Since the researcher is pastoring in a church where her mother is a senior pastor, she has been cautious about the dynamics and very careful with herself in church. The researcher also belongs to the age group of 30s through 40s and there was a participant older than the researcher. Her effectiveness as a pastor is related to her ability of remaining differentiated as a pastor while remaining connected to the congregation. Throughout this study, it was confirmed once again that the congregation recognized the researcher as their pastor. The researcher realized that her over concern about her personal relationship with the senior pastor consequently limited and reduced her

function and authority as a pastor by herself. This really affected the researcher as a preacher. She enjoys the preparation for the sermon in her own time, but she feels challenged when she preaches in church. The researcher recognized her under functioning in church and realized that she placed herself as a teacher, rather than a preacher. This explains the reason the researcher feels more comfortable to preach an exegetical sermon. However, throughout the five-week sermon series, the researcher tried different styles of preaching and she was happy to experience that the sermon was effectively touching the congregation and impacted them to make a change in their attitudes toward their lives. Preaching is the area that the researcher continually needs to grow. Through a continuing process of self-examination, trying different styles or creative styles of preaching, and monitoring sermons, the functioning role as preacher will improve.

b. Future Opportunity for Growth and Contributions to Ministry Setting

The researcher has been a pastor and a counselor in ministry ever since she was first involved in ministry seventeen years ago. However, she always has a desire to be better equipped for ministry in a professional way. Such a desire led her to be in the Doctor of Ministry program and to be trained in and complete the four units of Clinical Pastoral Education. While this project was being implemented, the researcher saw that all the training and education she received from seminaries, the D.Min program, and the CPE was effective for ministry. They especially provided a system, tools and methods which the researcher has been longing to utilize in ministry. This project has helped the researcher to see an opportunity to develop creative tools and methods for ministry which could include integration of the Bible and the materials outside church. The researcher

will continue to be interested in studying pastoral counseling tools and methods in order to be better equipped as a pastoral counselor.

The researcher envisions that the curriculum design will be strengthened with some modification and will be used in the future with different groups of people. The model with minor adaptations could be used by pastors or laypersons in other churches or ministry fields. In fact, Rev. Lee, a collaborative sermon reviewer, showed an interest in implementing this project in his ministry. The researcher believes that this curriculum could be used as a tool for church to be more attractive to a younger generation and for reaching out to young people no matter what their faith.

APPENDIX 1
Bulletin Insert for Meaning and Purpose in Life Study
Meaning and Purpose in Life Study

Rev. Jihye Kim is working on her Doctor of Ministry (D.Min) at the Divinity School of Gardner-Webb University in N.C. She invites you to voluntarily participate in her study “Changing Attitudes toward Life: Using Viktor E. Frankl’s Logotherapy in Ministry with Christian Women in Church of the Lord, Anyang, Kyounggi-do, South Korea.” This study is a component of her D.Min program. She needs your help in order for this study to be successful. The purpose of the study is to help our church grow in Spirit-centered wholeness in general and to help them address the inevitable pains and suffering in life by finding meaning and changing their attitudes toward life. She needs five to seven participants for the group sessions. Other members of the church will participate in this study only by attending the sermon series during the regular Sunday afternoon services and taking the surveys before and after the program begins.

You are eligible to participate in group sessions if you are:

A member of Church of the Lord who is 1) a female, 2) in ages of 30s through 40s, 3) willing to explore her own purpose/meaning in life, and 4) able to participate in the group sessions.

This project will include a five-week sermon series and six weeks of group sessions including the final reflection session for the group participants. The sermon series will provide an opportunity for the entire church to evaluate their lives and reflect on their meaning and purpose in life. The group sessions will be integrated with the sermon series and provide various practical exercises based on Logotherapy to enhance what they heard from the sermon.

The implementation of the sermon series and the group sessions will begin on January 3, 2016 and end on January 31, 2016. After a week break, final group reflection from the group participants will take place on February 14 with the administration of the post course survey and opportunity to share their experience in the course. The detail schedule and the topics are as follow:

Sermon and Group Sessions Schedule

	Date	Sermon Title & Text	Group Session Topic
Week One	January 3, 2016	“What does it mean to be human?” Genesis 1:26-28; 2:18	Search for Meaning - Group Exercise: Realizing Creative Values
Week Two	January 10, 2016	“Finding meaning in life through values” Philippians 3:4b-9, Galatians 5:19-23	Finding meaning in life through values - Reflection on the quotes from <i>“Man’s Search for meaning”</i>
Week Three	January 17, 2016	“Finding meaning for life through experiential values” Genesis 1:26-27; 2:18, Psalm 42:1-2	Values in what you take from the world -Group Exercise: Realizing Experiential Values
Week Four	January 24, 2016	“Finding meaning for life through life’s hardships” Acts 16:16-34	Attitudinal Values - Group exercise focused on one’s attitude toward the inevitable suffering
Week Five	January 31, 2016	Restoring Human Dignity Mark 5:1-20, Galatians 5:19-26	Restoring human dignity - Group exercise: Assuming the situation that you have only 24 hours left before your death.
Week Six	February 14, 2016		Presenting the participant’s autobiography. Post-course survey.

The sermon series will take place during the Sunday afternoon services and the group sessions will proceed right after the services in the Sunday school classroom. If you think you might be willing to participate in this study, please see Pastor Kim after the service. She will be standing outside to meet you and answer questions. Thank you!

Sincerely,
Pastor Jihye Kim

Letter to respondents who expressed interest in Meaning and Purpose in Life Study

Meaning and Purpose in Life Study
- Changing Attitudes toward Life: Using Viktor E. Frankl's Logotherapy in
Ministry with Christian Women in Church of the Lord, Anyang, Kyounggi-do,
South Korea

Dear Participant,

Thank you for your interest in participating in the above titled project. The purpose of the study is to help our church grow in Spirit-centered wholeness in general and to help them address the inevitable pains/suffering in life by finding meaning and changing their attitudes toward life.

You are eligible to participate if you are:

A member of Church of the Lord who is 1) a female, 2) in ages of 30s through 40s, 3) willing to explore her own purpose/meaning in life, and 4) able to participate in the group sessions.

The project will include the combination of a five-week sermon series and six weeks of group sessions including the final reflection group session. The sermon will take place in the usual Sunday afternoon service and the group sessions will begin immediately after the service after 15-minute break.

This study is a component of my Doctor of Ministry Program and I am thankful for your willingness to attend. Your participation in this process will make this study successful. Each participant will receive handouts for the purpose of journaling and doing homework throughout the five week Meaning and Purpose in Life Study. During the final group reflection, the participant will have an opportunity to share her own autobiography. Please make a commitment to attend the Sunday afternoon services and the group sessions faithfully during the five-week period. Each session will be part of the way to find/evaluate meaning and purpose in life. Missing a session will not hinder participating in the remaining sessions, but you will miss out a piece of the whole picture.

The goal of this study is to help the participant address the inevitable pains/suffering in life by finding meaning and changing their attitudes toward life. The detailed schedule and the topics will be as follows:

Sermon and Group Sessions Schedule

	Date	Sermon Title & Text	Group Session Topic
Week One	January 3, 2016	“What does it mean to be human?” Genesis 1:26-28; 2:18	Search for Meaning - Group Exercise: Realizing Creative Values
Week Two	January 10, 2016	“Finding meaning in life through values” Philippians 3:4b-9, Galatians 5:19-23	Finding meaning in life through values - Reflection on the quotes from <i>“Man’s Search for meaning”</i>
Week Three	January 17, 2016	“Finding meaning for life through experiential values” Genesis 1:26-27; 2:18, Psalm 42:1-2	Values in what you take from the world -Group Exercise: Realizing Experiential Values
Week Four	January 24, 2016	“Finding meaning for life through life’s hardships” Acts 16:16-34	Attitudinal Values - Group exercise focused on one’s attitude toward the inevitable suffering
Week Five	January 31, 2016	Restoring Human Dignity Mark 5:1-20, Galatians 5:19-26	Restoring human dignity - Group exercise: Assuming the situation that you have only 24 hours left before your death.
Week Six	February 14, 2016		Presenting the participant’s autobiography. Post-course survey.

Any questions you have will be answered. There are no known risks from your participation. In order to maintain your confidentiality, your name will not be revealed to any other person nor in any reports that result from this project. The answered information you give will be accessed only by the researcher, Pastor Jihye Kim and her professor. I look forward to start this study with you and thank you for being a part of it.

Sincerely, Pastor Jihye Kim

APPENDIX 2

SERMON SERIES

**Sermon 1. “What does it mean to be human?”
Genesis 1:26-28; 2:18****Introduction**

We are going to start a five-week sermon series on finding meaning in life. It is a part of a pastoral group counseling program utilizing Logotherapy as a tool. The participants of the program will meet after the worship service for the group sessions. First of all, I would like to remind you that this group counseling is not therapeutic but an educative program.

I. Introduction to Viktor Frankl and his Logotherapy

Before getting into the point, I would like to take some time to introduce Dr. Viktor Frankl and his Logotherapy. There are several ways of responding to one's trouble or suffering. Some may give up his/her life in order to get out of the difficult situation or end the trouble. Some may do deviant behaviors in a society. However, there are also people who make it an opportunity of getting good out of evil. Further, there are people who overcome their pain and use their experience to help others. Dr. Viktor Frankl is one of them.

Dr. Frankl is an Austrian neurologist and psychiatrist. He experienced some of the worst pain and suffering we would ever experience in life. During World War II, Frankl was taken to four different Nazi concentration camps including Auschwitz because he was a Jew. Everything he possessed was taken from him. His wife, his parents and his brother were killed in the camps. The manuscript of his theory, his life's work was lost. He had nothing left but his body and his mind. In his book, *Man's Search for Meaning*,

Frankl recounts his experiences during his imprisonment in Auschwitz and three other Nazi concentration camps.

The ordeal in the concentration camps led many of the prisoners to succumb to hopelessness, despair and death. And yet, there were other people who did not. Frankl questioned what made the difference between these two. What drives some people to continue fighting for life while other people simply give up? Frankl realized that survivors had some meaning, purpose or some hope in the future to propel them forward such as a significant task before them or a return to their loved ones. He agreed with what Nietzsche wrote that “He who has a *why* to live for can bear almost any *how*.”¹²⁶ Instead of surrendering to hopelessness as many other fellow prisoners did, Frankl devoted his efforts to helping his fellow prisoners find meaning and purpose in their lives. Although many of them died anyway, their lives up to their deaths showed that the human spirit has power and ability to rise above even the worst suffering and pain imaginable.

In his experience of the camps, Frankl also learned that there are two groups of people in the world. He said, “A human being is not one thing among others; *things* determine each other, but *man* is ultimately self-determining. What he becomes - within the limits of endowment and environment - he has made out of himself. In the concentration camps, for example, in this living laboratory and on this testing ground, we watched and witnessed some of our comrades behave like swine while others behaved like saints. Man has both potentialities within himself; which one is actualized depends on decisions but not on conditions.”¹²⁷

¹²⁶ Viktor Frankl, *Man's Search for Meaning*, 76.

¹²⁷ *Ibid.*, 133-4.

In fact, Frankl came out of the camps believing even more strongly than when he went in that one of the distinguishing characteristics of human beings is that rather than being determined by our environment as are the lower animals, we humans can act from higher qualities of love, rationality, understanding, and compassion even when we see little or none of it around us.

It was the greatness of the human spirit, which can make the decision to rise above pain and suffering, and live for greater goals even when death seems inevitable. And that is what saved Frankl himself. Frankl's own experience of suffering gave him the foundation on which to build great meaning for his own life and led him to found a new school of psychiatry called Logotherapy.

Since we understand Frankl's Logotherapy came out of his own experience, it would be easier to understand what Logotherapy says. Logotherapy starts from understanding of humanity. It sees the human being as a unique entity consisting of body, mind, and spirit. According to Frankl, the body and mind are what we have and the spirit is what we are. He sees a human being as a spiritual being. For Frankl, the most basic motive force in the human being is a "will to meaning". People have freedom under all circumstances to activate the will to meaning and to find meaning. For example, people will suffer and even die for their values and also endure unavoidable suffering by changing their attitudes.

The point is not simply to come to an abstract meaning of one's life, but a concrete purpose that one actually lives out. Therefore, Frankl emphasizes one's responsibility. We have all the time to answer the questions life asks us. Logotherapy teaches that it is not we who can ask life, "Why...?" Rather it is life, who is the

questioner. We have to respond to Life's questions. We answer to Life by listening for discernment of the meaning of the moment by making responsible decisions within our available area of freedom. Our choices will be based on our values and guidance received from the voice of our conscience. Our life, where we stand today, is a consequence of our choices made in the past, and our future will consequently be shaped by the choices we make today.

In *Man's Search for Meaning*, Frankl says this: "...everything can be taken from a man but one thing: the last of the human freedoms -- to choose one's attitude in any given set of circumstances, to choose one's own way."¹²⁸

II. What does it mean to be human according to the Bible?

Before talking about meaning or purpose in our lives, it is important to see what it means to be human. When we read the creation account, we learn that a human being was created in the image of God. What does this mean? Let's take a look at Genesis 1:26-28 which says, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth. So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground (NIV).'"

On the sixth day of creation, God said, "Let us make man in our image, in our likeness" (Genesis 1:26). Thus, God formed man from the dust and gave him life by

¹²⁸ Viktor E. Frankl, *Man's Search for Meaning*, 66.

sharing His own breath (Genesis 2:7). Accordingly, a human being is unique among all God's creations, having both a material body and spirit.

Being created by the image or likeness of God means that we were made to resemble God. The image of God distinguishes man from other creatures, puts him for the dominion God intended him to have over the earth (Genesis 1:28), and enables him to commune with his Creator. Man was created as a relational being. This reflects God's triune nature and His love. We will talk about this more in another time. But in the Garden of Eden, a person's primary relationship was with God and God made the first woman because "it is not good for the man to be alone" (Genesis 2:18).

Since God created a person in His image, his/her purpose and meaning in life cannot be fulfilled apart from God. In our materialistic culture, people pursue many things, believing that they will find meaning in them. However, people have expressed that while they achieved their goals of wealth, relationships, and pleasure, there was still a feeling of emptiness. The writer of Ecclesiastes, King Solomon, describes this feeling when he says, "Meaningless! Meaningless! ... Utterly meaningless! Everything is meaningless (Ecclesiastes 1:2)." He had wealth beyond measure and wisdom beyond anyone who ever lived. He once said that he pursued anything his heart wanted. And yet, he summed up that "life under the sun" is meaningless. Because God created us for something beyond what we can experience in this world, in our hearts we are aware that this world is not all that there is. At the end of his life, King Solomon concluded that the only worthwhile life is one of honor and obedience to God (Ecclesiastes 12:13-14).

The better we get to know a person, the more acquainted we become with his/her desires. The same is true in our relationship to God. The more we get to know our

Creator and the more we love Him, the better we understand who we are and what our purpose is. We were created to bring Him glory. God has unique plans and purposes for each one of you. Whatever those plans are, we know that they will ultimately result in His glory. If we are walking closely with the Lord and truly desiring His will for our lives, God will place His desires in our hearts. Psalm 37:4 says, “Delight yourself in the LORD and He will give you the desires of your heart” The key is wanting God’s will, not our own. For those who live according to God’s will, He has made a way to not only make eternal bliss possible, but also life on earth satisfying and meaningful.

Someone says, “Life is between B (Birth) and D (Death), which is C (Choice).” Part of being made in God’s image is that Adam had the freedom to make choices. Adam made a wrong choice to rebel against his Creator. In so doing, Adam marred the image of God within himself, and he passed that damaged likeness on to all his descendants. Today, we still bear the image of God, but we also bear the scars of sin. Mentally, morally, socially, and physically, we show the effects of sin. The good news is that when God redeems an individual, He begins to restore the original image of God, creating a “new self, created to be like God in true righteousness and holiness (Ephesians 4:24).” That redemption is only available by God’s grace through faith in Jesus Christ as our Savior from the sin that separates us from God. Through Christ, we are made new creations in the likeness of God. Church is the community of the restored and new creations.

Conclusion

One day, God will destroy this present earth and heavens and usher in the eternal state by creating a new heaven and a new earth. At that time, He will restore full

fellowship with redeemed mankind and He will also fully restore the original image of God in us. Until then, we should be accountable and responsible with our lives. We have to choose the most responsible option and make the best choice not only for ourselves, but also the people around us. Then happiness and meaning fulfillment will follow.

Sermon 2. “Finding meaning in life through values”

Text: Philippians 3:4b-9, Galatians 5:19-23

Introduction

Have you ever felt that you were confused or lost, or simply wondered if your life is meaningful? Where do you find meaning in your life? What means the most to you in life? Philippians 3: 4-9 shows that the Apostle Paul had evidently wrestled with this question and had evaluated the entire direction of his life before and after he met Jesus.

There is an ancient Chinese proverb: “If you want happiness for an hour? Take a nap. If you want happiness for a day? Go fishing. If you want happiness for a year? Inherit a fortune. If you want happiness for a lifetime? Help someone else.” In short, it says, “If you want to be happy, find something to do, someone to love, and something to hope for.” Interestingly, Dr. Frankl also says something similar. He insists that there are three ways of finding meaning in our life: creative values, experiential values and attitudinal values. The Apostle Paul could be a good example of a person who found meaning in life through values.

I. Finding meaning in life through creative values

First, there is a way to find meaning in life through creative values. Creative values are what we give to the world using our talents and gifts in various ways. Let’s go back to today’s passage. Now, Paul is in prison and is writing a letter to the church at Philippi. He is teaching them how to handle the false teaching which denies the gospel of grace.

Before he met Jesus, Paul, then known as Saul, was a zealous Pharisee who intensely persecuted the Christians. He found meaning and value in doing so. On the road

to Damascus, Paul was going to arrest Christians and put them in jail. Paul thought it was the right thing to do and he found meaning in life by persecuting the Christians.

However, after he encountered Jesus, he found a new meaning in bringing the truth of the gospel. He was continually teaching and preaching no matter what the circumstances he was in and no matter what difficulties he faced for Jesus Christ. He made missionary journeys three times and wrote letters to different churches when he was confined in a prison cell. Paul's creative values consist of fulfillment of his task or call to be an apostle to the Gentiles.

II. Finding meaning in life through experiential values

Second, there is a way to find meaning in life through experiential values. That is by experiencing something or someone we value. It is something that we receive from the world through love, beauty, justice and so on.

Paul found a new meaning and value in life when he met Jesus Christ, when he experienced God's grace. "Paul had a firm commitment to the Jewish religion and his wholehearted acceptance of the Pharisaic interpretation of that religion." In verses 4-6, Paul lists his background which he could be proud of and in which he could place confidence. He had it all - Jewish descent, an excellent Jewish education, high social standing, a reputation for keeping the Law, and a reputation for moral purity. However, once he met Jesus on the road to Damascus, his life was radically transformed. His values were literally turned upside down and he came to consider that everything he thought was so valuable became like dung to him when he compared it to the surpassing value of knowing Christ Jesus my Lord. He focused on "knowing Christ" fervently with change of

commitment, values and identity. Paul found meaning and experiential values through encountering Jesus Christ.

III. Finding meaning in life through attitudinal values

Third, there is a way to find meaning in life through attitudinal values. Attitudinal values are realized by the attitude we take when something bad happens to us. Frankl's most famous example is achieving meaning by the way of suffering. With meaning, suffering can be endured with dignity. Even if we cannot change a situation or circumstance, we can still choose our attitude toward a condition. This is often a self-transcending way of finding meaning, especially in unavoidable suffering.

The moment Paul came to recognize the truth that Jesus Christ is indeed the Messiah, he committed himself without reservation to the Lord and served Him faithfully. Paul undertook his mission as an apostle to the Gentiles and made three main missionary journeys. Since his life turned into being a follower of Jesus Christ, he constantly had to face and endure persecutions and hardships wherever he traveled. He was stoned and left for dead, beaten with rods three times, whipped with 39 lashes five times, attacked by an angry mob, many death threats and so on. However, he confesses that "...for Christ's sake, I delight in weakness, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong (2 Corinthians 12:10)." As he expresses in Philippians 3:9 and 10, "being found in Christ Jesus" and "knowing him my Lord" became his new life goal and he found meaning in his suffering.

In *Man's Search for Meaning*, Dr. Frankl says this: "...everything can be taken from a man but one thing: the last of the human freedoms -- to choose one's attitude in

any given set of circumstances, to choose one's own way."¹²⁹ Neither persecutions nor hardships could stop Paul following his call to ministry. He chose to be content with weakness, insults, hardships, persecutions, and difficulties because of God's love and grace upon him. He made a meaningful choice in the situations of suffering and adversity. He found a meaning in his life through attitudinal values.

In the Bible it is clear that people have a choice. It is called to walk in the Spirit or in the flesh. Jesus uses the illustration of somebody being humiliated. He is quoted in Matthew 5:39 (NLT) as saying, "But I say, don't resist an evil person! If you are slapped on the right cheek, turn the other, too." Some people would not turn the other cheek, but would do something humiliating back. An-eye-for-an-eye kind of attitude. Whenever Jesus suggests a pattern for reactions, they are always surprising and the opposite of people's immediate reaction. That means, there are options and choices.

Paul suggests two sets of values in Galatians 5:19-23, the one of vices and the other of virtues, that have to do with "the works of the flesh" and "the fruit of the Spirit" respectively. Let's read the passage together. "The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." We have a choice to make: either live by the flesh or by the Spirit.

¹²⁹ Viktor E. Frankl, *Man's Search for Meaning*, 66.

Logotherapy is composed of three basic principles. First, life has meaning in all circumstances, even despondent ones. Second, the main motivational force of human being is the desire to find meaning in life. Lastly, humanity has the freedom of choice, even in situations of unchangeable affliction. Even if we don't use what Dr. Frankl said, we know that God created us in His image and likeness with meaning and purpose.

Sometimes we are clear what our life meaning is, but other times we are not sure what the meaning of my life is and feel lost or confused. Even if clouds hide the moon, we know that it does not mean there is no moon, but we just cannot see it.

Conclusion

We may have a moment to reflect our life and do profit and loss count with life like what Paul did. The Bible does not tell us in detail about how Paul processed all the feelings that he had to deal with after he met Jesus. What we read from Acts 9, "For three days he was blind, and did not eat or drink anything (9:9)." I guess that he was shocked at the fact that what he thought meaningful and valuable was all in vain and wrong. He was in a deep sorrow with guilt and regret. However, he did not allow guilt and regret to destroy himself. Rather he overcame those feelings and wanted to be forgiven by Jesus so that he was praying and fasting. When we are not so sure of what is meaningful to us, we don't need to fear or panic or despair. We just need to take time to examine our life and find new meaning that is emerging for us just like Paul did. What we need to do is to take off the old self and to find a new meaning in life.

The Apostle Paul is a good example for us to follow. Trust in God's forgiveness with the full assurance that the sins of our past are truly forgiven and will not be held against us anymore. Start putting on the new self and living the new meaningful life that

we found in Christ. I pray that this church continues to be a congregation with which we can work, worship, encourage and be encouraged together in our journey.

Sermon 3. “Finding meaning for life through experiential values”
Genesis 1:26-27; 2:18, Psalm 42:1-2¹³⁰

Introduction

When we read Genesis 1, we learn that we are made as relational beings. God has created man to have relationships with God, with one another and with all of the rest of God’s creation. Frankl mentions one of the ways to find meaning in life is through experiential values, that is, by experiencing something or encountering someone we value. Let’s look at each of these relationships in detail.¹³¹

I. We find meaning for our lives when we are in right relationship with God.

We human beings are creatures who owe our existence to God and are primarily responsible to God in all that we do. Every human being is created as a person, capable of self-consciousness and self-determination. Therefore, a person is cable of responding to God, of fellowship with God, and of loving God. When we feel lost, depressed, or discouraged, we have hungers for God, because we find meaning for our lives when we are in right relationship with God.

The author of Psalm 42 was in discouragement and depression when he expressed his craving in verses 1 and 2. He says, “As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and meet with God? (NIV)” The author craves, longs for, and cries out for a closer relationship with God. He compares himself to a tired, hunted, exhausted, and thirsty deer that is panting for a refreshing water from a mountain brook. He used a word, “pant” in

¹³⁰ The researcher decided not to use this sermon. The Scripture from Acts 2:1-13 was the passage for the new sermon which was not included in this appendix.

¹³¹ For the insights into man’s three relationships and sermon preparation, I am indebted to Anthony Hoekema, *Created in God’s Image*, 75-82.

order to describe his condition. We do not exactly know what troubles him, but we do know that he wants and needs to be closer to God and he will not rest until he has it.

Human beings are bound to God as fish are bound to water. When a fish seeks to be free from the water, it loses both its freedom and its life. When we seek to be free from God, we become slaves of sin and our lives will be filled with feelings of emptiness. We find meaning for our lives when we are in right relationship with God. We should long for God with this same intensity. When purpose or meaning is missing from our lives and we are not satisfied with our lives, we should reevaluate our relationship with God. When something in our life is out of place, when our relationships are hurting, it is time to crave God since He is our Maker. When we are discouraged or depressed, when life has let us down, it is time to seek God because He is the only one who can truly satisfy. We find meaning for our lives when we are in right relationship with God.

II. We find meaning for our lives when we are in right relationship with ourselves and with other persons.

Going back to Genesis, we are designed to live with others. In Genesis 2:18, God says, “it is not good that man to be alone.” This is the first time that God sees something in creation that is not good. We find great joys in life from loving relationships, just as we find great sorrows from broken relationships. We are relational beings. We need our neighbors to serve and to love. The very fact that we are told to love our neighbors as ourselves implies that we need our neighbors. We are fully human when we love others.

We live in a fallen world which is a broken community caused by pride, fear, jealousy, anger, and many other interpersonal evils. However, because of Jesus Christ and what He has done for us, we, believers become “new creatures in Christ”. The church

is made up of all believers in Jesus Christ who are united in the Spirit of God and Christ who is the head of that body. Jesus gave us the Great Commandment which is to love God and our neighbor (Matthew 22:37-40). As the church, God's redeemed community where the image of God is restored and where the continued renewal of the image of God through the transforming power of the Spirit on a daily basis is pursued, we have a mission to reflect the kind of community which God intends to have on earth; loving God and our neighbors. Anthony Hoekema says in his *Created in God's Image*, "Man's acceptance of and love for others is an essential aspect of his humanness."¹³²

III. We find meaning for our lives when we are in right relationship with God's creation

Genesis 1:26-28 also describes that we are given a mandate to rule over nature as God's representative. Two words are used in Genesis 1:28 to describe this relationship of man to nature: subdue and have dominion. It is important to note that the proper relationship of a human being to nature is not simply that of ruling over it. From Genesis 1 to 2, we learn that Adam was given a specific task to perform, that is, to work and to take care of the Garden of Eden in which he had been placed (v. 15). We are to serve and preserve the earth as well as to rule over it. We must be concerned to be stewards of the earth and of all that is in it, and to promote whatever will preserve its usefulness and beauty to the glory of God.

All three of these relationships are equally important and we can neither exist nor function properly without any one of them. In other words, when we are in right

¹³² Anthony Hoekema, *Created in God's Image* (Michigan: Wm. B. Eerdmans Publishing Co., 1986), 78.

relationship with God, with one another, and with all the God's creation, we find meaning for our life.

Before closing, I would like to share what I hope for this church. We all need to be loved, accepted and belong to one another. We also want to experience love and acceptance in a loving community. In this church, I hope to see a kind of a community that resembles what God Himself experiences in Triune oneness, that is, perfect love, delight, and intimacy.

Conclusion

I want us to continually become a community where we share our lives together with others in a genuine and sincere way, where we find meaning from one another, and where we become a meaning to one another. I pray that everyone of us participate in making a community where we experience the renewal of the image of God within us and where we can offer the world an alternative way of fully being human.

Sermon 4. “Finding meaning for life through life’s hardships”
Acts 16:16-34

Introduction

In today’s text, Paul and Silas in Philippi suffer unfairly. When Paul and Silas were on their way to the place of prayer, they met a demon-possessed slave girl and Paul cured her. Her owners were angry and Acts 16:22-24 records that “the multitude rose up together against them, the magistrates tore off their clothes,” they were beaten with rods before being thrown into prison with their feet fastened in the stocks. Then what did they do? It says, “About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.” How can it happen? If someone is severely beaten and jailed unjustly, the usual response will be despair, disappointment, depression, self-pity, or resentment. But not these two. They were praying and praising God.

Suddenly there was a violent earthquake which shook the prison so that not only were all the doors opened but everyone’s chains were loosed. While most of us would have regarded this supernatural event as God’s way of rescuing from suffering, Paul viewed this in a different way. Paul trusted that everything he had just experienced had been part of God’s plan. That is why he and Silas willingly chose to remain in their cell.

I. Hardships in our lives are inevitable.

Viktor Frankl suffered through the horror of years in concentration camps during World War II. He literally lost everything except one thing, his freedom of choice. Everyone has the inward power to choose what kind of response he/she would have. Paul and Silas had determined to praise God.

It will never come true that outward circumstances are just right. We are not able to control, customize, or change all outward circumstances, but we can practice the

inward freedom to control our response in every circumstance. It is our choice. It is our choice whether to let the inevitable suffering destroy or make us. It all depends on how we look at the outward circumstances and in which direction we determine to look. Paul and Silas were singing and praising God in their suffering because they exercised their freedom of choice. Paul spoke out of experience when he said, “Rejoice evermore ... In everything give thanks, for this is the will of God in Christ Jesus concerning you.” (1 Thessalonians 5:16-18). We can choose joy!

This joy does not depend on outside circumstances. It is the deep peace that comes from following God’s way wherever it may lead. Again Frankl agrees with Nietzsche, “If one has a *why* to live, he can endure almost any *how*.”¹³³ Paul had a “why” to live. He knew his calling and was on mission for Christ. The “why” was primary and “how” of his life was secondary. Following the inward leading of the Holy Spirit, the outward circumstances did not matter. Paul and Silas chose to be on mission and had inward peace and joy.

During his four years of experience in the concentration camps, Frankl discovered that “the only thing that aids a human being to endure suffering was the quest to find meaning in every experience.” Frankl came to the conclusion that “meaning is the most powerful motivating force within humanity.” He observed that it was “the way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross that gives him ample opportunity - even under the most difficult circumstances- to add a deeper meaning to his life.” Though your suffering may appear random, the key to endurance is to realize like Paul and Silas that it isn’t. They believed a sovereign God and

¹³³ Frankl, *Man’s Search for Meaning*, 76.

trusted that there is always a purpose or a meaning behind all the activities He allows.

One of our most treasured Bible verses speaks so helpfully here. "We know that in everything God works for good with those who love Him, who are called according to His purpose" (Romans 8:28).

II. Through our hardships/suffering God can use us to help comfort other persons in their suffering (2 Cor. 1:3-6)

Rabbi Harold S. Kushner states in his book, *When Bad Things Happen to Good People*, that "suffering ceases to be suffering when it finds a meaning."¹³⁴ Our suffering ceases to be suffering and finds meaning when it helps others. Kushner states that the suffering of his son from progeria ("rapid aging") was an inspiration to many others. Paul knew that God would use his suffering to help others, and he was right! The jailer and his household were saved.

2 Corinthians 1:3-4 says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God." How many times has God used the suffering of others to inspire us? We have been touched and uplifted by the suffering and sacrifice of Mother Teresa, Nick Vujicic, Rev. Yangwon Son and many others. Isn't it true the best comforters are those who have been comforted? In a practical sense doesn't a person gain a certain level of credibility when they're seeking to help you through a trial they've already had to endure themselves? We can trust that even if it seems random and

¹³⁴ Harold S. Kushner, *When Bad Things Happen to Good People* (New York: Schocken Books, 1981), 141.

unfair, our present suffering possesses a future value and a redeeming purpose. Suffering provides us a greater capacity to help sufferers.

Unexpectedly, I have been hospitalized several times for different reasons. It is interesting to learn that no matter what their religions were, I had more open-hearted conversations with patients as a fellow patient than as a visiting pastor. It could be true that we might somehow inspire and help others by carrying our crosses. While suffering may be an inescapable part of what it means to be human, God can use our suffering in incredible ways!

III. In our hardships and difficulties we are comforted by God and God's presence to help us (Rom. 8:35-39; 2 Cor. 1:3-6)

When we are in our hardships and suffering, God comforts us and God's presence helps us. Jesus promised when He commanded His disciples to go into all the nations, to make disciples and as they go, He will be with them. Paul could endure his suffering because he knew that the Lord was with him. As we go for Christ, He always goes with us. Paul could praise and pray in prison because he knew that God was always with him, at work, bringing about His results.

Suffering ceases to be suffering and finds meaning when it reminds us of the suffering of our Lord. I hope you realize in the moment of suffering that God has also suffered. Jesus Christ was not immune to pain. He was not given a pass from the full human experience. Jesus willingly laid aside His divinity to suffer, not only to make a way for our salvation, but to earn the right to be relied on in the midst of our suffering. Jesus is a credible comforter! Jesus Christ not only suffered for us. He suffers with us. God suffers with His children when we reap the natural result and consequences of our sinful ways. No one sorrows more deeply than God when the life of a precious child is

taken by a drunken driver. The cross shows us that God feels our pain, experiences our sorrow, and knows our agony.

In his book, *Walking with God through Pain and Suffering*, Timothy Keller wrote, “Christianity teaches that, contra fatalism, suffering is overwhelming; contra Buddhism, suffering is real; contra karma, suffering is often unfair; but contra secularism, suffering is meaningful. There is a purpose to it, and if faced rightly, it can drive us like a nail deep into the love of God and into more stability and spiritual power than you can imagine.”¹³⁵

Conclusion

When we are going through hardships and difficulties in life, let’s look to God. He gives us the freedom to choose, enables us to choose joy. He is always with us and will use our suffering for His purposes. As the psalmist says, “You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.” (Psalms 16:11, NIV).

¹³⁵ Timothy Keller, *Walking with God through Pain and Suffering* (New York: Dutton, 2013), 30.

Sermon 5. Restoring Human Dignity

Text: Mark 5:1-20, Gal. 5:19-26

Introduction

Our society has cheapened our humanness. At some point, we began to define people by what they have instead of who they are. For advertisers we can be only targeted consumers. For some, we are nothing more than statistics. Does a job really define a person? If the person no longer works, is his/her worth or value lessened? We are gradually moving toward being disconnected from one another. We are losing our dignity.

Then, how do we know we have dignity? Do we determine that for ourselves? Or do others decide how much dignity I have? Is it acquired through work/talents/capability that I have? The point that I would like to make is that it is none of these, but it is given to us by God. I am going to talk about how to recover dignity in order to discover meaning in our lives.

I. We recover dignity when we understand that we are created in God's image. (Gen. 1:26-31)

We are losing our dignity because we have lost our identity with God. Genesis 1 tells us that it is not up to us to appraise the value of one's life. Our worth and dignity are intrinsic as a person who has been created in the image of God. Our dignity and worth are directly related to our origin. We are created with the divine design and purpose, and until we understand this, we will never attribute ourselves the worth which God has given each of us. In the most unique way we are children of God from creation. Therefore, our evaluation of self and others is directly proportionate to our estimation of God. Don't be fluctuated by other's or even by yourselves' evaluation of you. Our dignity and worth are

not determined by our appraisal of ourselves or by someone's appraisal of us. Our dignity will never be regained until we understand that God created us in his own image.

II. We recover dignity when we let go of negative thoughts and behaviors that diminish us.

In Mark 5, we see a miserable person, a demoniac man. This man had lived naked among the dead in the tombs outside of the city. He lived a self-destructive lifestyle, shameful life, not trusted or welcomed by community. He had created many problems for the area so that they had tried to shackle him, but he was extraordinarily strong and broke every chain they put him in. When he met Jesus, he is restored to wholeness. His encounter with Jesus makes him fully human again, with a family, a home and a purpose in life. He is no longer a wild animal that people around him thought needed to be tamed, but a human being called to proclaim the dynamic effects of God's mercy in his life. The man's tormented soul is now at rest. The man's shame of his exposure and nakedness is gone. He is dressed. He is in his right mind and is at peace. Jesus restored the man's sense of human dignity and a new sense of worth.

Robert Leslie describes the Gerasene demoniac as a person "who feels himself possessed by a power outside of himself" and the biblical term "demon-possessed" as "the sense of helplessness".¹³⁶ We also experience those moments from time to time, don't we? Feeling helplessness or an overwhelming feeling of guilt and shame, inappropriate anger, fear, anxiety, selfishness over which we feel we have no control. Jesus cast the demons out and the man became a new person with dignity. We recover dignity when we let go of those negative thoughts and behaviors that diminish us.

¹³⁶ Robert Leslie, *Jesus and Logotherapy*, 102.

Our dignity is within us and discovered when we realize that God created and cares for us, and has come to redeem us in Christ. The price of our redemption was the life of Jesus Himself. As Peter says in 1 Peter 1:18-19, “For you know what was paid to set you free from the worthless manner of life handed down by our ancestors. It was not something that can be destroyed such as silver or gold; it was the costly sacrifice of Christ. Through Him you believe in God and so your faith and hope are fixed in God.” The death of Christ on your behalf invests you with new worth and personal dignity. In Christ, you are a new person. God does not keep an account of your past, but gives you a new purpose, a new direction, and a new mission in your life.

III. We recover dignity when we acknowledge our freedom and responsibility

After Jesus cast out the demons out of the man, the released man wanted to stay with Jesus “who had helped him to accept himself and to see himself related in a more meaningful way to life”¹³⁷. However, Jesus commissioned him to go back home and show his family and friends what Jesus could do for broken persons. Jesus knew so well that the real test of life was in the resumption of daily tasks, at home among old friends. By the grace of God, every believer has been delivered from the realm of slavery into the position of freedom and sonship. However, these benefits of Christian freedom are not something to be taken for granted. “They are rather realities to be owned and proved in the daily spheres of obedience and testing.”¹³⁸ We should live a life with our accountability to God and our responsibilities to one another.¹³⁹

¹³⁷ Ibid., 110.

¹³⁸ Ibid.

¹³⁹ J. M. G. Barclay, *Obeying the Truth: A Study of Paul's Ethics in Galatians* (Edinburgh: T & T Clark, 1988), 167.

Human beings are always addressed as persons who can make decisions and who are responsible for the decisions they make in the Bible. “From end to end it sets man face to face with the supreme choice which determined all the other choices in his life; from the law of Moses: “I have set before you life and death . . . therefore choose life” (Deut. 30:19), to the words of Christ: “No man can serve two masters” (Matt. 6:24). In each of the personal dialogues, the Word of God speaks to mankind, making him/her a person, a responsible being who must answer.¹⁴⁰ God does not deal with human beings as if they were robots. We are held accountable for the decisions we make and for our response to life.¹⁴¹ We can find true life and liberty when we acknowledge our freedom and responsibility.

Human beings are capable to make choices between alternatives. We have a capacity that implies responsibility for those choices. These choices or decisions may be either good or bad, either God-glorifying or God-defying. True freedom means the ability of humans, with the help of the Holy Spirit, to think, say, and do what is pleasing to God and in harmony with his revealed will.

In Galatians 5:19-26, Paul sets out two catalogue lists; the one of vices and the other of virtues, which have to do with *the works of the flesh* and *the fruit of the Spirit*. To live according to the flesh is “to trust in one’s self as being able to procure life by the use of the earthly and through one’s own strength and accomplishment.”¹⁴² The point is that we must walk by the Spirit. We cannot produce the virtues and Christlikeness in us apart

¹⁴⁰ Paul Tournier, *The Meaning of Persons*, trans. Edwin Hudson (New York: Buccaneer Books Inc., 1997), 210.

¹⁴¹ Hoekema, 229.

¹⁴² Rudolf Bultmann, *Theology of the New Testament* (Waco, Texas: Baylor University Press, 2007), 239.

from the Spirit's work. Only when we become a *new self* by the work of the Spirit, will we have "the power to naturally, holistically, and gradually bear fruit."¹⁴³ The Holy Spirit has made us free from sin and given us new life in regeneration.

Conclusion

What keeps you from being the person God wants you to be? Nothing is too strong or too far away. Jesus overcomes fears, incapacities, strongholds so that you can share who He is and what He has done for you. God's desire is to make Himself known to His creation so that we see that He is good, faithful and we can choose Him. He wants to use you to do that. What is preventing that from happening?

¹⁴³ Tony Merida, "Walk by the Spirit (5:16-26)" in *Christ-Centered Exposition: Exalting Jesus in Galatians*, Edited by David Platt, Tony Merida, and Danny Akin (Nashville, Tennessee: Holman Reference, 2014), 115.

APPENDIX 3

GROUP SESSIONS

Group Session 1: Search for meaning

I. Feedback from the sermon

: What did you hear from the sermon? Time for reflecting the sermon.

2. If we believe we can find health through finding meaning, we need to be able to ask and answer the following big questions in life:¹⁴⁴

Who am I - identity?
Why am I here - purpose?
Where am I going - direction?
What's it all about - meaning?

- Are you able to answer those questions? Which question is most difficult to answer?

3. Existential frustration vs Existential vacuum¹⁴⁵

Existential frustration	Existential vacuum
The feeling of meaninglessness.	The feeling of inner emptiness
Consequences	Consequences
Lack of motivation. Distress Boredom Anxiety Never contented Excessive dependency on others Irresponsibility Lack of goals	Depression Addiction Aggression Attraction to cults Copying what other people do Trying to live up to other people's expectations. Abyss experience

¹⁴⁴ Arno Steen Andreasen, *Logotherapy and Spirituality Training Manual* p. 15.

¹⁴⁵ Ibid., 42-3.

The report also showed that people were not motivated for change when they experienced constant frustrations. Their experiences told them that this was what they could expect of life. When they didn't have any power over today, they lost hope in tomorrow.

One of the Logotherapeutic assumptions is that people have a "will to meaning." This means that everybody will feel frustrated when they perceive their situation as meaningless.

Frankl would state that the frustration in itself is healthy. It is a pointer to help people clarify their priorities, attitudes and goals in life. If this feeling is ignored it leads towards existential vacuum and the tragic triad (guilt, suffering, and death). This is one of the reasons why Logotherapy is so focused on helping clients find the meaning of the moment. Meaning helps them to deal with the tension that otherwise often is numbed by unhealthy habits.

4. Wrap-up

Group Session 2: Finding meaning in Life through Values

1. Feedback from the sermon.

(1) Can you freely share how you relate to the sermon today?

(2) Have you ever wrestled with the thought if your life is meaningful?

2. Discussion: Progress/difficulties with homework

3. Group Exercise: Discussion/Sharing with quotes from “Man’s Search for Meaning.”

: These quotes have been taken from Frankl’s book, *Man’s Search for Meaning* which was first published in 1959 as Frankl’s personal account of his struggle for survival in Auschwitz and other Nazi concentration camps.

Activity:

1. Five pre-chosen quotes are cut up and distributed to the participants randomly.

2. Each participant shares how she thinks about the quote.

3. Once all participants present their quotes and their thoughts, they will share which quote speaks most strongly to them.

Quotes:

“Everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.”

“Those who have a 'why' to live, can bear with almost any 'how'.” “Our greatest freedom is the freedom to choose our attitude.”

“A human being is not one thing among others; things determine each other, but man is ultimately self-determining. What he becomes - within the limits of endowment and environment- he has made out of himself. In the concentration camps, for example, in this living laboratory and on this testing ground, we watched and witnessed some of our

comrades behave like swine while others behaved like saints. Man has both potentialities within himself; which one is actualized depends on decisions but not on conditions.”

“Human potential at its best is to transform a tragedy into a personal triumph, to turn one's predicament into a human achievement.”

One evening, when we were already resting on the floor of our hut, dead tired, soup bowls in hand, a fellow prisoner rushed in and asked us to run out to the assembly grounds and see the wonderful sunset. Standing outside we saw sinister clouds glowing in the west and the whole sky alive with clouds of ever-changing shapes and colors, from steel blue to blood red. The desolate grey mud huts provided a sharp contrast, while the puddles on the muddy ground reflected the glowing sky. Then, after minutes of moving silence, one prisoner said to another, “How beautiful the world could be...”

**Group Session 3: Experiential Values
- Significant Persons Who Shaped Your Beliefs/Attitudes¹⁴⁶**

1. Feedback: Participants talk about what they heard from the sermon.
2. Discussion: Progress/difficulties with homework
3. Group Exercise:

Basic beliefs and attitudes regularly and powerfully affect your daily behavior.

You may have beliefs so dear that you would suffer for them, or attitudes you hope you would communicate even if you were near death. You might want other persons to associate these beliefs and attitudes with you even after you are gone. In this chapter the perspective of the exercises shifts to focus on your underlying life-beliefs and attitudinal values.

These values are among our most important values but they tend to be buried the deepest. We seldom attend to these values unless we have been confronted with the possibility of our death, such as narrowly missing death or hearing we face a terminal illness. Yet these values do affect our daily lives even when we pay little attention to them.

We are going to do one exercise.

SIGNIFICANT PEOPLE

In the left-hand column, name five persons who have had a significant, positive effect upon your life. These may be persons who were close to you, or less close acquaintances, or even people who you knew only indirectly such as someone you read about or saw a movie about. In the right-hand column, list up to three aspects or qualities you most appreciate about that person. That is, list what you learned from that person,

¹⁴⁶ R.R.Hutzell and Mary D. Eggert, *A Workbook to Increase Your Meaningful and Purposeful Goals (MPGs)*, (2009 PDF Edition), 19. http://www.viktorfrankl.org/source/hutzell_workbook_2009.pdf accessed on January 13, 2015.

attitudes you admired in that person, qualities you got from that person, or other values that person may have reflected.

Persons

Values

4. Wrap- up

Group Session 4: Attitudinal Values
- How Your Beliefs/Attitudes Affected Your Crisis?

1. Feedback: Participants talk about what they heard from the sermon.
2. Discussion: Progress/difficulties with homework
3. Group Exercise:

There are situations where we do not have the opportunity to develop our creative skills or have meaningful encounters with others, such as when we are suffering from illness or an incurable disease. Whatever our limitations no one can take away from us our attitude to life. This might be the only area we can develop at these times. Viktor Frankl had experiences of that extreme reality while being in the concentration camps. We have seen the horror of the shipwreck which happened last year (April 2014). Hundreds of people, most of them high school students, were drowned and several of them are still missing. Five people died after saving others in the ship. The families will never get their children/loved ones back. They have been dealing with the inevitable suffering, overwhelming situation.

Questions for sharing:

1. Think about the inevitable suffering that you had in the past.
2. Talk about how you dealt with/overcame the suffering.
3. What is the most difficult problem/suffering that you experience these days?

What causes the problem? For instance, it could be relationships, your character, worries, guilt, etc.

4. What will be your attitude toward the inevitable suffering? (I will present the “Kimchi Illustration”)¹⁴⁷
Kimchi Illustration

Before I faced difficulties in life, I would like to compare myself to fresh and green vegetables, but after going through the tough time, I feel like I become Kimchi. As you know, in the process of making Kimchi, the vegetable needs to be seasoned with salt, garlic, chili powder and some other ingredients. Being seasoned with those salty, spicy and smelly ingredients causes pain. The vegetable should absorb ingredients and should be fermented. In the transition period between fresh Kimchi and well-fermented Kimchi, the taste of Kimchi is terrible. No one likes to eat Kimchi during that period. Even though the ingredients are the best ones, it needs to take time to be fermented. When all the ingredients are in harmony with each other and fermented, we can enjoy Kimchi for every meal.

I know that I am still in process and God is working on my character and life. Even if I have resources such as education, ability, talents and so on, I still need to process to be mature. Maybe I am too salty, spicy, or tasteless now. However, I believe that God is working on me day by day and I have a hope that He will use me with what He has done and His investment in my life. While I am waiting for His timing, I want to be humbler, more equipped, and mature.

4. Wrap-up: I am going to read the interview with the bereaved parents who lost their daughter because of the shipwreck.

¹⁴⁷ I originally thought about the “Kimchi Illustration” when I had gone through personal suffering. I shared this thought when I graduated from my seminary in 2002.

Group Session 5: Restoring Human Dignity

1. Feedback: Participants talk about what they heard from the sermon.
2. Discussion: Progress/difficulties with homework
3. Group Exercise: Think about your death and answer the following questions.

(1) Distribute a sheet of blank paper to the participants and have them to write a eulogy. They will have 30 minutes to think and write. Let's suppose that you are dead. Who would be the first person to hear the news? Who would be the first person to visit you? Who would come to the funeral and what would they say when they came? Who would write a eulogy for you? How would they remember you and your life, character, dream, achievement, etc.?

(2) What would you like to be remembered for when you die?

(3) If you could live your life over again, what would you do differently?

Each participant will have an opportunity to share what they answer. The group will give supportive feedback to each other.

4. Wrap-up

Homework: Write an Autobiography

APPENDIX 4

Journal Entries

Week One: Can you write about the ultimate meaning and the meaning of the moment that you found for yourself?

Week Two: Take time to think about your past experiences.

- (1) Make a list of the things that you have successfully done.
- (2) What was the thing that you feel most rewarding or fulfilling?
- (3) Among the things/jobs that you have not tried or accomplished, what would you like to try most?

Week Three: Take time to think about the moments when you felt God's love and grace or some things that remind you of God's love and grace.

- (1) Write your experience or the moment that you experienced or realized that God means a lot to you.

- (2) Write the moment that you desperately needed God.

Week Four: Imagine that you are in the Nazi concentration camp. What would help you to find peace, meaning, or comfort in your suffering?

Week Five: Write your own autobiography with the guidance/instructions found on the handout *Writing your Autobiography*.

APPENDIX 5

Autobiography

If you were to write your autobiography, what would you call the book and why?

Often when you write about yourself you end up inward-looking, absorbed in self, recalling only low points, injustices which you feel you have experienced. But in Logotherapy we look not only at low points in our lives but also at the highs and the potential of meaning of each event.

Elisabeth Lukas has developed a model where the focus is on past and future events. Besides looking at former events and future dreams, each writer will reflect on three questions. The importance is on hidden meanings, the thoughts and emotions in each situation. This will lead to action and self-transcendence. There might be hurt, but how can that be used for good.

Lukas suggests writing nine sections on two pages placed side by side. The first page contains information in chronological order. The second page is the page of reflecting, answering the same three questions.

The question is not if the childhood was pleasurable or not, but if we can find meaning in that part of our lives. There might be people to forgive, acts to apologize for, attitudes to change.

Lukas compares a person's life trauma to a rock in the bottom of the ocean. In ebb tide, it is seen, at high tide, it is not seen. But the rock is not produced by an ebb. During an ebb in the natural course of life, the rocks and traumas are exposed. If life is full enough with meanings, trauma is submerged, if there is no meaning in life, the person will have a lot of symptoms. Health comes by filling up our lives with values and meaning.

The autobiography contains the following nine sections:

1. Parents	
Past	2. My early childhood
	3. My school years
	4. My adulthood (past)
	5. My present
Future	6. My near future
	7. My distant future
	8. My dying
9. My traces in this world	

Autobiography

The Chronological story:	How do I feel about it?
	What do I think about it?
	What stand do I take? How do I deal with it? Do I accept it? Is there something yet to be done?

APPENDIX 6
Means of Measurement

Confidential Information about You

All responses to survey questions are confidential. No attempt will be made to determine your identity. Demographic answers are for statistical purposes only.

Please circle the answer that best describes you or write the words:

1. What is your age? _____ years old.
2. Are you ① Male or ② Female?
3. What is your marital status?
① Single ② Married ③ Divorced/Separated ④ Widowed
4. What is the highest level of formal education that you have completed?
① Elementary ② Middle School ③ High School ④ Bachelor's degree
⑤ Master's degree or Doctoral degree
5. Are you employed? ① yes or ② no

What is your occupation? _____

- If you are uncomfortable telling your occupation, just say "yes" or "no"

6. What age did you become a Christian? _____
7. How long have you been a member of the Church of the Lord? _____
Months/Years
8. Have you ever experienced a significant life crisis? ① yes or ② no

If yes, please identify it:
① personal ② religious ③ work ④ family ⑤ other _____
9. How old were you when you experienced the crisis? _____ years old.

- Were you a Christian at the time of the crisis? ① yes or ② no
10. Was your Christian faith a significant factor in the decisions or choices you made and how you endure the crisis?

① yes or ② no

- If yes, how? _____

8. In achieving life goals, I have:

1	2	3	4	5	6	7
made no					progressed to	
progress					complete	
whatsoever					fulfillment	

9. My life is:

1	2	3	4	5	6	7
empty, filled					running over	
only with					with exciting	
despair					good things	

10. If I should die today, I would feel that my life has been:

1	2	3	4	5	6	7
completely						very
worthless						worthwhile

11. In thinking of my life, I:

1	2	3	4	5	6	7
often wonder						always see a
why I exist						reason for my
						being here

12. As I view the world in relation to my life, the world:

1	2	3	4	5	6	7
completely					fits meaningfully	
confuses me					with my life	

13. I am a:

1	2	3	4	5	6	7
very						very
irresponsible						responsible
person						person

14. Concerning man's freedom to make his own choices, I believe man is:

1	2	3	4	5	6	7
completely					absolutely free	
bound by					to make all life	
limitations of					choices	
heredity and						
environment						

15. With regard to death, I am:

1	2	3	4	5	6	7
unprepared and frightened						prepared and unafraid

16. With regard to suicide, I have:

1	2	3	4	5	6	7
thought of it seriously as a way out						never given it a second thought

17. I regard my ability to find a meaning, purpose, or mission in life as:

1	2	3	4	5	6	7
practically none						very great

18. My life is:

1	2	3	4	5	6	7
out of my hands and controlled by external factors						in my hands and I am in control of it

19. Facing my daily tasks is:

1	2	3	4	5	6	7
a painful and boring experience						a source of pleasure and satisfaction

20. I have discovered:

1	2	3	4	5	6	7
no mission or purpose in life						clear-cut goals and a satisfying life purpose

Seeking of Noetic Goals Test (SONG)

The SONG test measures the strength of motivation to find meaning in life and was developed by James C. Crumbaugh. The test can be used in conjunction with the "Purpose in Life" Test and indicates the client's motivation for therapy.

For each of the following statements, circle the number that most nearly represents your true feeling.

Add up the twenty circled numbers.

1. I think about the ultimate meaning of life:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

2. I have experienced the feeling that I am destined to accomplish something important, but I cannot quite put my finger on just what it is:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

3. I try new activities or areas of interest, and then these soon lose their attractiveness:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

4. I feel that there is some element missing from my life but I can't quite define it:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

5. I am restless:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

6. I feel that the greatest fulfillment of my life lies in the future:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

7. I hope for something exciting in the future:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

8. I daydream of finding a new place for my life and a new identity:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

9. I feel the lack of a real meaning and purpose in my life and need to find it:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

10. I think about achieving something new and different:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

11. I seem to change my main objective in life:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

12. The mystery of life puzzles and disturbs me:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

13. I feel in need of a “new lease of life”:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

14. Before I have achieved one goal, I start out toward a different one

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

15. I feel the need for adventure and “new worlds to conquer”:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

16. Over my lifetime I have felt a strong urge to find myself:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

17. On occasion I have thought that I have found what I was looking for in life, only to have it vanish later:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

18. I have been aware of an all-powerful and consuming purpose toward which my life has been directed:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

19. In my life I have sensed a lack of a worthwhile job to do:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

20. I have felt a determination to achieve something far beyond the ordinary:

1 Never 2 Rarely 3 Occasionally 4 Sometimes 5 Often 6 Very Often 7 Constantly

If your score is:

1. 73 or less, you are not very motivated to find meaning
2. Between 73 and 87 shows uncertainty
3. 87 or more, you are definitely motivated.

Total of your score: _____

COLLABORATIVE SERMON REVIEW

Title & Scripture: _____

1. Was the Scripture utilized appropriately for the message? Please circle your response.

① Strongly Disagree ② Disagree ③ Neither Agree/Disagree ④ Disagree ⑤ Strongly

Disagree

2. Comments concerning Scripture utilization

3. Sermon range of complexity:

①

②

③

④

⑤

Too simplistic

Too complicated

4. Comments concerning sermon complexity

5. Was the sermon effective in addressing issues of finding meaning and purpose in life?

① Strongly Disagree ② Disagree ③ Neither Agree/Disagree ④ Disagree ⑤ Strongly

Disagree

6. Comments concerning the sermon addressing issues of finding meaning and purpose in life.

7. Was there an effective balance between scripture exposition and illustration?

① Strongly Disagree ② Disagree ③ Neither Agree/Disagree ④ Disagree ⑤ Strongly

Disagree

8. Comments concerning the balance of Scripture exposition and illustration.

9. Were you able to realize the importance of finding meaning and purpose in life, and to identify how to find them through the sermon?

① Strongly Disagree ② Disagree ③ Neither Agree/Disagree ④ Disagree ⑤ Strongly

Disagree

10. Comments concerning the importance of finding meaning and purpose in life and the ways of doing it.

SOURCES CONSULTED

- Atkinson, David. *The Message of Genesis 1-11*. The Bible Speaks Today. Edited by J. A. Motyer. Downers Grove, Illinois: Inter-Varsity Press, 1973.
- Barclay, J. M. G. *Obeying the Truth: A Study of Paul's Ethics in Galatians*. Edinburgh: T & T Clark, 1988.
- Barnes, Robert C. "Viktor Frankl's Logotherapy: Spirituality and Meaning in the New Millennium," *TCA Journal*, Vol. 28. No. 1 (Spring 2000): 24-31.
- Barrett, C. K. *Freedom and Obligation: A Study of the Epistle to the Galatians*. Philadelphia: Westminster Press, 1985.
- Barth, Karl. *Church Dogmatics* Vol. III. Part One, Edited by G. W. Bromeliad and T. F. Torrance. Edinburgh: T & T Clark, 1958.
- _____. *Epistle to the Philippians: 40th Anniversary edition*. Translated by James W. Leitch. Louisville, Kentucky: Westminster John Knox Press, 2002.
- Brown, Francis, S.R. Driver, and Charles A. Briggs. S.v. "Tselem". *The Brown-Driver-Briggs Hebrew and English Lexicon*. Peabody, Massachusetts: Hendrickson Publishers, 1997.
- Buber, Martin. *I and Thou: A New Translation with A Prologue "I and You" and Notes by Walter Kaufmann*. New York: Touch Stone, 1996.
- Bultmann, Rudolf. *Theology of the New Testament*. Vol. 1. New York: Charles Scribner's Sons, 1951.
- _____. *Theology of the New Testament*. Vol. 2. New York: Charles Scribner's Sons, 1955.
- Burton, Ernest De Witt. *A Critical and Exegetical Commentary on the Epistle to the Galatians*. The International Critical Commentary. Edinburgh: T. & T. Clark, 1962.
- Cho, Sunhee, "Effects of Logo-autobiography Program on Meaning in Life and Mental Health in the Wives of Alcoholics," *Asian Nursing Research*, Vol. 2 No. 2 (June 2008): 129-139.
- Choi, Myung Shim. "The Moderate Effect of Religious Coping on Purpose of Life and the Effectiveness of the Logotherapy Program." PhD diss., Chonbuk National University, 2009.

- Clinebell, Howard. *Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing & Growth*. 3rd ed. Revised by Bridget Clare McKeever. Nashville, TN: Abingdon Press, 2011.
- Crumbaugh, James C. and Leonard T. Maholick, "An Experimental Study in Existentialism: The Psychometric Approach to Frankl's Concept of *Noogenic Neurosis*," *Journal of Clinical Psychology* Vol. 20 Issue 2 (1964): 200-7.
- Dezelic, Marie S. *Meaning-Centered Therapy Workbook; Based on Viktor Frankl's Logotherapy & Existential Analysis*. Dezelic & Associates, Inc., 2014.
- Dictionary for Theological Interpretation of the Bible*. Gen. Editor, Kevin J. Vanhoozer. S.v. "Image of God," by Stephen R. Holmes. Grand Rapids, Michigan: Baker Academic, 2005.
- Edwards, M. J. and R. R. Holden, "Coping, Meaning in Life, Suicidal Manifestation: Examine Gender Differences," *Journal of Clinical Psychology*, Vol 59, Issue 10 (2003): 1133-50.
- Elkins, David N. "A Humanistic Approach to Spiritually Oriented Psychotherapy," in *Spiritually Oriented Psychotherapy*. Edited by Len Sperry and Edward P. Shafranske. Washington, DC: American Psychological Association, 2009.
- Fabry, Joseph B. *The Pursuit of Meaning: A Guide to the Theory and Application of Viktor E. Frankl's Logotherapy*. Boston: Beacon Press, 1968.
- Fretheim, Terence E., "Genesis." *The New Interpreter's Bible* Vol. 1. Nashville, TN: Abingdon Press, 1994.
- Frankl, Viktor E. *The Doctor and the Soul: From Psychotherapy to Logotherapy, Revised and Expanded*. Translated by Richard and Clara Winston. New York: Vintage Books, 1986.
- _____. *Man's Search for Meaning*. Boston, Massachusetts: Beacon Press, 1959.
- _____. *Man's Search for Ultimate Meaning*. New York: Basic Books, 2000.
- _____. *Psychotherapy and Existentialism*. New York: A Clarion Book, 1967.
- _____. *The Unconscious God: Psychotherapy and Theology*. New York: Simon and Schuster, 1975.
- _____. *The Unheard Cry for Meaning: Psychotherapy and Humanism*. New York: Simon & Schuster, 1978.
- _____. *The Will to Meaning: Foundations and Applications of Logotherapy*. New York: Plume Books, 1969.

- George, Timothy. *Galatians*. The New American Commentary Vol. 30, Edited by E. Ray Clendenen Broadman & Holman Publishers, 1994.
- Grenz, Stanley. *Theology for the Community of God*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co. and Vancouver, British Columbia: Regent College Publishing, 2000.
- Gutmann, David. *Finding Meaning in Life, At Midlife and Beyond: Wisdom and Spirit from Logotherapy*. West Port, CT: Greenwood Publishing Group, Inc., 2008.
- Hawthorne, Gerald F. *Philippians*. Word Biblical Commentary. Vol.43. Revised and expanded by Ralph P. Martin. Colombia: Nelson Reference & Electronic, 2004.
- Hillmann, Manfred. "Viktor E. Frankl's Existential Analysis and Logotherapy" in *Handbook of Motivational Counseling: Concepts, Approaches, and Assessment*. Edited by W. Miles Cox and Eric Kinger. Wiltshire, England: John Wiley & Sons Ltd., 2004.
- Hoekema, Anthony. *Created in God's Image*. Grand Rapids: William B. Eerdmans Publishing Company, 1986.
- Hutzell R.R. and Mary D. Eggert, *A Workbook to Increase Your Meaningful and Purposeful Goals* (2009sus PDF edition). Accessed January 13, 2015. http://www.viktorfrankl.org/source/hutzell_workbook_2009.pdf.
- Käsemann, Ernst. "A Critical Analysis of Philippians 2:5-11," Translated by Alice F. Cares. *Journal for Theology and the Church*, Vol. 5 (1968): 45-88.
- Keller, Timothy. *Walking with God through Pain and Suffering*. New York: Dutton, 2013.
- Kelly, Melissa M. *Grief: Contemporary Theory and the Practice of Ministry*. Minneapolis: Fortress Press, 2010.
- Kim, Suk-Sun. "Independence of Spirituality and Well-Being Among Korean Elders and Family Caregivers." PhD diss., The University of Arizona, 2008.
- Kushner, Harold S. *When Bad Things Happen to Good People*. New York: Schocken Books, 1981.
- Leslie, Robert C. *Jesus and Logotherapy: The Ministry of Jesus as Interpreted Through the Psychotherapy of Viktor Frankl*. Nashville: Abingdon, 1965.
- Lester, Andrew. *Hope in Pastoral Care and Counseling*. Louisville, Kentucky: Westminster John Knox Press, 1995.

- Longenecker, Richard N. *Galatians*. Word Biblical Commentary, Vol. 41. Colombia: Nelson Reference & Electronic, 1990.
- MacDonald, Marvin J., Paul T. P. Wong, and Daniel T. Gingras, "Meaning-in-Life Measures and Development of a Brief Version of the Personal Meaning Profile," in *The Human Quest for Meaning: Theories, Research, and Applications*, 2nd., ed. Edited by Paul T. P. Wong. New York, NY: Routledge, 2012.
- Martin, Michael Wade and Bryan A. Nash, "Philippians 2:6-11 as Subversive Hymnos: A Study in the Light of Ancient Rhetorical Theory." *Journal of Theological Studies* Vol. 66 (April 2015): 90-138.
- Martin, Ralph P. *A Hymn of Christ: Philippians 2:5-11 in Recent Interpretation & in the Setting of Early Christian Worship*. Illinois: InterVarsity Press, 1997.
- McIntosh, Daniel N. "Scales of Related Constructs: Purpose in Life Test (Crumbaugh & Maholick, 1964)," in *Measures of Religiosity*, Edited by Peter C. Hill and Ralph W. Hood Jr. Birmingham, Alabama: Religious Education Press, 1999.
- Melton, M. A. and Stefan E. Schulenberg, "On the Measurement of Meaning: Logotherapy's Empirical Contributions to Humanistic Psychology," *The Humanistic Psychologist* 36 (2008): 31-44.
- Merida, Tony. "Walk by the Spirit (5:16-26)" in *Christ-Centered Exposition: Exalting Jesus in Galatians*. Edited by David Platt, Tony Merida, and Danny Akin. Nashville, Tennessee: Holman Reference, 2014.
- Mun, Peter Wong Keen. "Viktor Emile Frankl's Meaning Paradigm: Logotherapy As a Model for Meaning-Centered Pastoral Ministry in the Contemporary Singaporean Context." DMin diss., Asbury Theological Seminary, 2005.
- Nisbett, Richard E. *The Geography of Thought: How Asians and Westerners Think Differently . . . and Why*. New York, NY: Free Press, 2003.
- Rad, Gerhard von. *Genesis: A Commentary*. The Old Testament Library Series. Rev. ed. Translated by John H. Marks. London, SCM Press LTD., 1972.
- Reker, Gary T. and J. B. Cousins. "Factor Structure, Construct Validity and Reliability of the Seeking of Noetic Goals (SONG) and Purpose In Life (PIL) Tests," *Journal of Clinical Psychology* Vol. 35, No. 1 (1979): 85-91.
- Rizzuto, Ana-Maria. "Psychoanalytic Considerations about Spiritually Oriented Psychotherapy," in *Spiritually Oriented Psychotherapy*, Edited by Len Sperry and Edward P. Shafranske. Washington, DC: American Psychological Association, 2005.

- Stott, John R. W. *Only One Way: The Message of Galatians*. The Bible Speaks Today. Downers Grove, Illinois: Inter-Varsity Press, 1991.
- Thurston, Bonnie B. and Judith M. Ryan. *Philippians and Philemon*. Sacra Pagina Series Vol. 10. Minnesota: Liturgical Press, 2005.
- Tillich, Paul. *The Courage to Be*. New Haven, Connecticut: Yale University Press, 1980.
- _____. *Systematic Theology* Vol.1. Chicago: The University of Chicago Press, 1951.
- _____. *Systematic Theology* Vol. 2. Chicago: The University of Chicago Press, 1957.
- Tournier, Paul. *The Meaning of Persons*. Translated by Edwin Hudson. New York: Buccaneer Books Inc., 1997.
- Tweedie, Donald F. Jr. *Logotherapy and the Christian Faith: An Evaluation of Frankl's Existential Approach to Psychotherapy*. Grand Rapids, Michigan: Baker Book House, 1965.
- Ungersma, Aaron J. *The Search for Meaning: A New Approach in Psychotherapy and Pastoral Psychology*. Philadelphia: The Westminster Press, 1968.
- Welter, Paul. *Counseling and the Search for Meaning*. Resources for Christian Counseling Series 9, Edited by Gary R. Collins. Waco, Texas: Word Books, 1987.
- Wenham, Gordon J. *Genesis 1-15*. Word Biblical Commentary, Vol. 1. Waco, Texas: Word Books, 1987.
- Westermann, Claus. *Genesis 1-11: A Commentary*. A Continental Commentary. Translated by J. J. Scullion. SPCK Publishing, 1984.
- Wong, Paul T. P. "A Course on the Meaning of Life – Part 2" Toronto, Ontario: International Network on Personal Meaning. Accessed October 23, 2015. http://www.meaning.ca/archives/MOL_course/MOL_course2.htm.
- Yalom, Irvin D. *The Theory and Practice of Group Psychotherapy*, 5th Ed. New York, NY: Basic Book, 2005.