

ENTER THE ERA OF WOUNDEDNESS: MEETING THE FALLOUT OF DOMESTIC BREAKDOWN IN JAPAN

A PARABLE

Once upon a time again, the Church looked back with regret. The opportunity had knocked, and it had knocked again. It had even banged the door. But the Church had been too busy with business. Business as usual; comfortable business; business that hadn't worked for a very long time.

Now the entire nation was thick in the pursuit of relief—a way to medicate the pain, the fallout of families dragging around unresolved issues for generations and feigning it didn't matter--generations of stuffing, even cramming things, within. But things only stay down for so long, then they erupt with great violence. It's but mere common sense.

Now with the new atmosphere of honesty in society, people had run for relief, and industries had flooded the plain to meet them. The flashy self-help circuit from abroad, the new and improved versions of Shinto and Buddhism puckering with relevance, the human potential movements, and every other oddity that got into the arena, was jamming empty souls with sugary confections and draining the masses wallets dry.

The Church had eventually caught on to what was happening. Like a brontosaurus it had surged to gallop and catch up with the stallions. But it was too old, too weighted down, and forced to watch the carnage upon the misled horde. A large tear welled up and rolled slowly down the Church's wrinkled cheek, and as it hit the ground thunder broke forth. The Church awoke. It had all been a dream, a vision of a future that might be, but yet had no substance. There was still time...

DIVINING THE TIMES

A brief look at history, according Wolf Wolfensberger, reveals that, "Every era was so wrapped up in itself that it was always difficult, even for the faithful, to discern the signs of the time."¹ Thus we are led to ask ourselves two questions; "What are we preoccupied with?" and "What are the times in which we live?"

Of these two questions, logic nudges us to examine the latter first, and the times are likely significantly more severe than we would like to admit. These are times when we cannot afford to be busy; an era demanding utmost wisdom, for the door was knocked quite some time ago.

Family

It has been said that today's home is tomorrow's psychosis. If this be the case, pharmaceutical companies manufacturing psychotic drugs are set to make a killing. With over one million suffering from *hikikomori*,² Japan leads the world with a disorder that many believe to be more a family problem than a mental one.

Hikikomori is an extreme in breakdown of family interaction, but poor communication plagues even average families. Many men are left dumbfounded and clueless when their wives set the divorce papers before them.³ And divorce though continuing its record setting growth year after year will continue its surge upward as divorce becomes increasingly socially acceptable. For that matter, of marriages with couple's in their 30's, 55% can be labeled as "sexless" according to a leading women's magazine.⁴ Men begin to see anyone but their wives as sexually appealing, a disorder that is very difficult to rectify.

Parenting trends include an increase in anxiety. Today 71% of mothers are worried about raising their children.⁵ And many have revised what they are worried about. Before, with the increase of senseless violence, parents worried about their child being victimized by a monster, but now the worry is even darker: parents fear that their own child may become the monster.⁶

Parenting problems breed child problems, and so the future looks problematic. Last year's child-consultations to government offices hit a record 24,195⁷—likely a mere tip of the iceberg. Since 1990 when police began accumulating statistics of child abuse, though they still prefer avoiding intervention, child abuse statistics have grown an enormous 2400%.⁸ The trend is close to home. Weeks prior to this writing, a six-year-old boy's body was unearthed in the mountains above our city, his mother was taken into custody, his little face had a broken nose and jaw. Only compounding the sorrow of the story that was besides the agony of his treatment he suffered a physical disability as well. But such stories have become weekly fare for calloused media..

In 2001, Japan finally recognized the problem of spouse abuse and instituted laws to fight the problem—it was the last industrialized nation to do so, even decades behind its western counterparts. How relevant is the issue of spouse abuse? In 1999 the Cabinet Office did a study revealing that 1/5 wives experiences physical abuse, and one in twenty faces life-threatening violence.⁹ At a marriage seminar I did recently a woman related to me that after 20 years of brutalization from her husband she was at the end of her rope. In the early days, while she nursed her newborn son, she was knocked through a glass door, showering her and the baby with the pointy shards. But that baby is now grown, in his late teens, and intent on killing his own father. Violence has come full circle in the family.

I am also reminded of an elderly lady who hobbled up to me after a service and confessed for the first time in 40 years that her husband had regularly beat her and

crippled her leg by his violence. Seeking a support group for this woman, to get the nurture and expertise of other recovering victims, I inquired among the pastors of the city. No pastor had knowledge of such a group. Last year I preached in the region again. Just days earlier a woman living near the church, and a friend of church members, had been killed by her husband. We must remember that these are no cold stats; these are those Christ weeps for, and they are all around us. Needs of marriages within and without the Church are screaming for attention yet scarcely are these needs recognized. One thing is certain, the demand is quite beyond what a few can begin to supply—but a few hundred that multiply themselves—that’s another story.

Sex

In a notorious period of Japan’s history, military leaders enslaved an estimated 200,000 foreign women for forced sexual servitude.¹⁰ The effects of the crime and the roots of the crime are still much alive in this society. The prostitution problem in Japan is the largest of any developed nation. While in the US and Europe the percentage of men between the ages of 18-48 having relations with prostitutes is 1-2%, in Japan it is an unbelievable 14%.¹¹

One particularly disturbing trend in sexuality is the prevalence of the so-called “lolita syndrome,” in which schoolgirls, mere children, are considered sexual objects. Perhaps even more disturbing is the general accepted status the trend has attained. In 2002, practically half of internet dating site activity involved child prostitution.¹² With the insanity evident in the appearance of bubblegum porno—nude schoolgirl figurines for sale via gumball machines in public places—one is confused as to who is the actual target market. But recently sailor suited school girls are being viewed as too old. Girls under 13 command ¥100,000 per trick, triple that of the average high schooler.¹³

Once again we return to hurting homes. With the deteriorating family environment—mom’s life no longer centered on the home and dad no more available than he was when mom’s presence was taken for granted, many kids grow up materially spoiled but empty inside. Emotionally starved and terrified of disapproval, they reach puberty and seek in sex the “skinship” they missed as children.¹⁴

Rampant promiscuity and the increase of STI (Sexually Transmitted Infections) are alarming. Japan is the world’s only developed country where AIDS is on the increase.¹⁵ Young people unabashedly flaunt the term *sekusutomo*, referring to an acquaintance that is used merely for sexual favors. Many young people have numerous such *sekusutomo*, a recent survey showed that 43% of teens in the Shibuya district admitted to maintaining at least five *sekusutomo* simultaneously.¹⁶ But the fallout from this lifestyle, though unknown, must be gargantuan.

Emotional State

Recently on my way to speak at a church one Sunday, I drove by a junior high school. Busy kids covered the athletic field. For the first time I was hit with the reality of what Japan teaches its youth. There is no sacred day in Japan—no day for family, as schools requirements regularly invade Saturdays—no day for spirit, for even Sundays are consumed. Schools blatantly model that family and God are not the priority. It is no wonder that schools are rife with emotional problems. The next generation is being raised with no concept of balance.

With no balance people are continually, emotionally disheveled. 62% of workers claim to be severely stressed, and though the number is increasing, companies providing mental/emotional health care have decreased to only 24%.¹⁷ Perhaps this contributes to the fact that one in five people has a sleep disorder.¹⁸ In 2002, 2,687 public school teachers took days off because of “mental illness,” translating into 50.7% of the total days off taken for sick leave that year.¹⁹

So people have no day-of-rest and people have no rest-at-night. It’s a vicious cycle of fatigue and it’s no small wonder that depression is at crisis proportions. Recently termed *gendaibyō* (illness *a la contemporain*), depression affects one in seven according to Gifu University, but with women between the ages of 18-34 it’s an incredible 33%.²⁰ However, this study is already several years old and things are likely even worse.

Compounding the problem is that a mere one-in-ten suffering from depression seeks professional help.²¹ Thus many stumble through life with complications building more each day, a sobering thought considering 90% of suicide victims are suffering from depression and Japan’s troubles with suicide are world-class. In 2002 suicides topped 30,000 for the fifth straight year,²² and now a myriad of websites promoting suicide offer how-to advice, make connections for group suicides, and even sell convenient kill-yourself-kits.

Not far from Japan’s shores the spendy self-help seminar circuit is making inroads into Asia from Beijing to Bangkok. Hundreds of thousands in these countries are finding they have issues with their parents and upbringing, and traditional ways seem to longer meet today’s emotional needs.²³ One wonders about Japan, how long the dam, already severely cracked, can hold.

Money

In the years prior to the short-lived “bubble” era workers lived a frenzy to “arrive” at the cost of the family. During the “bubble,” workers vigorously played at the cost of the family. And now in the “post-bubble” era, people struggle to keep their job at

the cost of the family. After all, times are severe. In 2002, only 56% of junior college grads were able to land jobs.²⁴ In this new context of job-loss and perceived scarcity, of fathers with elementary age children, 72% would work through the night on a given day, 51% would work every night till the last train, 45% every weekend, and 41% would cancel family trips for work.²⁵ But for that matter already half of fathers do not return home before 9PM.²⁶

The future of economics is blatantly alarming. In 2003, nationwide land prices fell for 13th straight year.²⁷ In 2001, prices had already fallen to the level of 1978.²⁸ Currently 2,000 municipalities, struggling to provide services, face pressure to merge or ruin. The national debt rose from 68% of GDP in 1992 to 148% in 2002. And since the stock market crash of 1989, funds have flooded from stock market to government bonds at an alarming rate. To buy a 10-year government bond with a return of 0.595% assumes negative growth till 2013—a run of stagnation unprecedented in modern economic history.²⁹ We shudder as some experts contemplate the near possibility of the burst of even a second bubble.

The future is also burdened with care for the elderly on a level that no society has faced in the history of the planet. In just a couple of years, every fourth Japanese will be over the age of 65, and children are fewer than ever before. The year 2002 welcomed 15,000 babies less than 2001 when fertility was already a record low of 1.33 children.³⁰ In the year 2006, the Japanese race will begin to shrink. From the perspective of a science fiction imagination Japan's breeding habits, or lack thereof, are ensuring its own self-extinction.

With a shortage of children one implication is certain; a lack of future workers means huge economic drain, and a stressed-economy means a stressed-home. Of foster children in Japan, half are victims of abuse and the dominant characteristic of their former homes was economic deterioration.³¹ Currently, of the 954,900 fatherless households, most mothers are barely able to make ends meet financially or emotionally.³²

A terse inspection of society and economy confirms most people's silent fears. Severe times are coming. These times may even approach the emotional devastation of the post-war era—a period of rampant hopelessness and homelessness—and a time when the Church could prove its true grit. But we may wonder, "Is the Church, in any way, preparing for the inevitable?"

FACING THE STUCK SYNDROME

In the words of George Hunter "many Western church leaders are in denial; they plan and do church as though next year will be 1957,"³³ and we wonder if the same could be said here as well. Or perhaps many are only stuck in the year 1977 when

English was the rage and even English cooking classes were a great idea. But though such methods may have born much fruit in the past they pose a problem. Not only do they fail as a transferable ministry model, and thus strip nationals of a replicable model of outreach, they also fail to confront today's raging hurts. A decade ago 78% of Fortune 500 companies re-engineered between the years 1991-1993,³⁴ and we wonder what percent of churches have re-engineered in the last decade, or even generation. Though we had good intentions something went wrong. It's as Simone Weil reminds, "We are drawn to a thing because it is good. We end by being chained to it because it has become necessary."³⁵

Without a doubt we are stuck in Japan, we hit the plateau years back and are rapidly stagnating while the currents of opportunity swirl and froth outside our door. Presently Japan poses opportunities as nowhere else in the world. People are religiously uncommitted (Though 31% of people believe religion plays an important role in the pursuit of happiness, still 77% do not adhere to a specific religion.³⁶) and people are favorable toward Christianity. Yet, we often sit back and blame our stuckness problems on an "unresponsive" society.

Stuckness has been defined as a blockage of the flow of the Spirit's love and life-giving energy. How does it happen? According to Kenneth Halstead "stuckness always involves some degree of what psychiatrists call pathology and what theologians call sin."³⁷ What is our sin? Being out of touch? What is our "pathology?" Is it similar to the average stuck family, pumping energy into systems that are proven not to work? What is at the root of detachment or the other extreme of compulsive action that plagues so many ministries here? Could it be fear to dive deep into the hurt that is ripping at the souls of the Japanese? If this be the case, fear keeps us from entering the God experience, from helping to usher in the Awakening, and from ever finding our true humanity. In the words of Jean Vanier, who created real homes worldwide for those with disability, and redeemed the likes of Henri Nouwen, "It is fear, ironically, that prevents us from being most human, that is, it prevents us from growing and changing. Fear wants nothing to change; fear demands the status quo. And the status quo leads to death."³⁸

Yet the aim of the Church cannot be to face our fears and get in tune with the times; such would only be matching the opposition. Nor can it be to psychically gaze ahead of the times to plot the future scenario. (This is a popular practice with the business world. Cutting edge business today has been spiritualized and is focused on intuited hunches of future scenarios.) The Church's aim is much vaster. Its quest is determined by nothing less than faith; living as though being "sure of what we hope for and certain of what we do not see."³⁹ It is the Church that must live life as no other organism, authoring the future narrative of the nation. Not just get with the present, not just capturing the upcoming scenario, but already be planning to abandon what's working fabulously right now, already mentally releasing the mainstays of

ministry—seeing the cash cows and the holy cows of today as mere hamburger tomorrow.

Whatever our future may be, one thing is certain. We cannot endure more of the same. Radical times demand radical change. The words of Leonard Sweet scandalize us, “Can the church stop its puny, hack dreams of trying to ‘make a difference in the world’ and start dreaming God-sized dreams of making the world different?”⁴⁰ Perhaps our allotted means to accomplish this is finally to confront the immense pain that surrounds us and is in us.

REFRAMING PAIN AS PASSAGE

The pain of domestic breakdown may be the very passage to what we need most. But how do we begin to meet that pain? At last glance, Natural Church Development has studied 22,000 churches in over 50 countries, distilling their information to define eight characteristics which must be reasonably healthy for a church to grow, characteristics such as “empowering leadership” or “gift-oriented ministry” or “inspiring worship.” All eight characteristics are of equal importance. In bold print, however, they emphasize, “If we were to identify any one principle as the ‘most important,’ then without a doubt it would be the multiplication of small groups.” They elaborate that these groups must be focused on the issues that are “immediate personal concerns.”

Here I state the central issue of this paper: Could small groups focused on healing hearts and homes answer both the woundedness of the times and the stuck syndrome of the Church? Certainly, such holistic small groups are a critical part of meeting these two needs. As vital as such small groups may be, however, they are typically quite uncommon. Such was my realization after developing two HomeBuilders small group studies six years ago. Though test groups showed huge appreciation for the material, there was rarely a place in churches for implementing such a strategy. There were no small groups to make use of the small group materials. But then to start small groups, of course, small group materials are helpful. It was the chicken-egg/egg-chicken dilemma.

If “small groups are the basic arena for either imaging the redeeming presence of God or projecting destructive human systems,”⁴¹ then take a moment and “imagine a city saturated with more than ten thousand small groups that serve as evangelistic teams pressing the gospel into every section of the city: neighborhoods, offices, factories, schools, hospitals, government agencies—everywhere!”⁴² Groups that answer the issues of grief—for financial catastrophes are coming. Groups that answer guilt—for countless women have undergone abortions and countless fathers drag a heavy burden of child neglect. Groups that answer shame—the very fuel of this society, and the basic

parenting control mechanism. Groups that answer loneliness—because so many have a communication handicap. But certainly groups that answer the needs of hearts and homes operating at the local church level. At a bare minimum, it must become a priority in the local church agenda.

Many will protest: “With such complicated needs of hearts and homes we need qualified (graduated, licensed, professional) therapists!” But in this age the postmodern mentality chuckles over such an archaic premise, recognizing that there is something more potent than science. Counselor Larry Crabb also emphasizes that “something good is in the heart of each of God’s children that is more powerful than everything bad. It’s there, waiting to be released, to work its magic. But it rarely happens.”⁴³ “It’s time to consider a radical understanding of ‘going to church’ that centers on releasing the power to change lives that God has placed within every member of the Christian community.”⁴⁴ It is an odd irony that while the Church belatedly fusses with scientifically-based therapy, secular society is embracing spiritually-based therapy. We have favored professional counseling, which often amounts to no more than detached intervention, and Nouwen chastises us, “The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there.”⁴⁵ In this supra-science arena the most qualified “counselors” are first, Spirit-filled; second, wounded themselves; and then last, empowered. What the church needs most is an army of them— yesterday.

Thus, while seeing our pain, and the pain of those around us, as our passage, we never communicate: “I’ve got the answers and you don’t. How can I get you to our meeting to give you the right answers?” (No small wonder that people don’t flood in.) Rather, we humbly imply: “We’ve both got big needs. God loves to meet big needs. Let’s go to Him together and get those needs met.”

EMBRACING THE NEW MIND

A half-hearted dabbling at meeting the needs of hearts and homes will certainly only backfire, for this is no trite issue, and according to Forester’s Law, “In complicated situations efforts to improve things often tend to make them worse, sometimes much worse, on occasion calamitous.”⁴⁶ To approach these needs amply will require a new mind in ministry, one that is free from the constraints that have kept us bound to the old paradigms and behaviors. A popular trend in today’s therapy world purports that when people are stuck into counter-productive patterns it’s because they are constrained by aspects of their context from behaving or thinking in valuable, health-promoting ways. Could our biggest constraint here be in ourselves; the church culture we have chained ourselves to.

I have noticed three constraints of the old-church-mind hindering the

implementation of small groups for hearts and homes. Likely, the most common is the myth that “people in this society will not open up and share on ‘that’ level in groups.” Yet for over a half-dozen years, every field experience I have had flies in the face of this. People are thirsty for intimacy, albeit many are crippled in their efforts, and often defeat themselves—but they want it. Because so many people are clumsy at positive conversation, if small group interaction is not structured there is no positive life-change. On the contrary, negative patterns may even deepen. At one church I recall the unguided teatime after a marriage seminar. One after another, the men made blockheaded comments about their wives weight, looks, personalities and cooking and everyone feigned it as good humor. There is good reason that the first rule in FamilyLife’s HomeBuilders is: Share nothing about your marriage that will embarrass your mate.

Another constraint holding us back is the domination of clergy-centered ministry in this country. Pastors and missionaries have neglected the empowerment of believers, and at times we stunt their growth by preserving old-world-order church rules. Likely, this indicates our emaciated view of the Body and the power that crouches in each member. Could it be we pray for Awakening, but God in His grace withholds it because we haven’t the means to handle such an influx, at least not with our current structure: a clergo-centric, clergo-dependent one? Maybe it’s time to humbly face our limitations, for even licensed counselors admit “the considerable good done by trained counselors could, in many cases, be done as well or better by mature, non-professionally qualified people.”⁴⁷

There is a possibility that “there is anger over the hogging of ministry by professionals; anger over not empowering all Christians for ministry; anger over not releasing the spiritual potential in every believer.”⁴⁸ According to the Gallup Poll, 40% of US church members are interested in “having a ministry.”⁴⁹ Imagine conservatively that in Japan it’s 20% of believers—or even just a hundred thousand strong, mobilized—the country would never be the same. Rick Warren states that every church will have to decide whether it will be structured for control or structured for growth.⁵⁰ And presently, our dire shortage of leaders is at crisis proportions—what about spawning an environment to breed them?

The last constraint plaguing us is our pigeonholing of hurting people. (The reality is we are all hurting people—and we often forget that hurting people who have integrated their pain, are the best candidates to become vessels of healing.) In recent years, traditional methods of psychotherapy have come under scrutiny. The offense of psychotherapy is its love of labeling—stamping people with the name of a particular pathology. But people don’t need labels; they need love. The words of one “untrained” and “highly effective” woman working in a family services program warn, “To me pathology is an attacking position. I think to pathologize is to attack...We don’t pathologize, but we don’t ignore problems either...Our assumption is there’s an enormous amount of pain here and we want to go in and as much as we can alleviate

some of it or at least have a healthy respect for it without creating more pain.”⁵¹

Are our churches places where some are rewarded for creating the illusion of intactness, while others that struggle are disempowered by being labeled as ill or having a condition? Can we move everyone to a new level of honesty? Can we empower people from being victims, or survivors, to become lethal weapons against the enemy?

What I thirst for most in this milieu strangled by old-world-order are stories—stories that break open the old mind—space in church for the voicing of war-stories, and war-stories are not all stories of victory. I also thirst for the instigation of significant events, where something good is happening in hearts and homes; a deliberate and consistent incorporation of new stories and new structure. In this day, to change a church you have to change its stories, to change its life you have to structure its positive behaviors.

CONCLUSION

Are we committed “to the unconscious quest for the past in the future”⁵² or are we embracing the woundedness of this era as a stepping stone to beyond the horizon? The door was knocked some time ago, and yet we still have a chance to author a new future, if we act with Godspeed. Peter Kreeft, in his landmark book on suffering, explains, “Our society is the first one that simply does not give us any answer to the problem of suffering except a thousand means of avoiding it.”⁵³ Now is our chance to give this society ten thousand places to meet it, move beyond it, and really begin to live.

Notes

- ¹ William C. Gaventa and David L. Coulter, ed., *The Theological Voice of Wolf Wolfensberger* (New York: Howarth Pastoral Press, 2001), 13.
- ² Japan Times, “Young Recluses Find Rehabilitation” 10-24-03. *Hikikomori* refers to a recluse disorder lasting from 6 months to ten years.
- ³ Aera “バツイチ男の PTSD” 6-23-03.
- ⁴ Josei Jishin 12-17-02.
- ⁵ Mainichi “Moms Moan About Dads’ Lack of Parenting” 5-5-03.
- ⁶ Aera “わが子と犯人結びつく恐怖” 8-4-03.
- ⁷ Japan Times “Child Consultations Hit Record” 6-9-03.
- ⁸ **Japan Times “Child Abuse Cases Hit Record High” 6-24-04.**
- ⁹ Japan Times “Battered Wives Battle Conspiracy of Silence” 2-27-02.
- ¹⁰ Japan Times “Japan ‘Abducted’ 200,000 Sex Slaves” 10-19-03.
- ¹¹ Japan Times “Youth Sex on Rise, as are Serious Infections” 6-20-02.
- ¹² Mainichi “Dating Sites a Hotbed of Child Prostitution” 2-6-03.
- ¹³ Weekly Playboy, 8/19-26, from Japan Times “How Lolita Spent Her Summer” 8-12-03.
- ¹⁴ Spa 7-23-02.
- ¹⁵ **Josei Seven “Unprotected Sex Among Kids Rising” 3-4-04 in Japan Times 3-1-04.**
- ¹⁶ Newsweek “Dangerous Liaisons” 9-16 & 23-02. Joint study by UCSF and Hiroshima University.
- ¹⁷ Mainichi “Japanese Workers More Tired of Work Than Ever” 8-26-03.
- ¹⁸ Aera “眠たくても眠らない” 4-08-02.
- ¹⁹ Mainichi “Childish Teachers Becoming Sexual Deviants” 12-22-03
- ²⁰ Mainich “Depressed Dodge Therapy” 1-10-00.
- ²¹ Ibid.
- ²² Japan Times “Suicides Above 30,000 for Fifth Year” 7-26-03.
- ²³ Newsweek “Finding the Asian Within” 2-10-03.
- ²⁴ DaCapo 5-21-03.
- ²⁵ Spa 9-30-03 from Japan Times 10-6-03
- ²⁶ Mainichi “Moms Moan About Dads’ Lack of Parenting” 5-5-03. 47% to be exact.
- ²⁷ **Japan Times “Land Prices Off For 13th Year” 3-24-04.**
- ²⁸ Japan Times 9-20-03.
- ²⁹ Newsweek 6-9-03.
- ³⁰ Japan Times “Birthrate Fall Said Best Remedied by Lending Women a Hand” 5-21-03.
- ³¹ Aera 6-23-03.
- ³² Japan Times “Single Moms Find Favor with Ministry” 10-31-03.
- ³³ George G. Hunter, *The Celtic Way of Evangelism* (Nashville, TN: Abingdon Press, 2000), 9.
- ³⁴ Leonard Sweet, *Aqua Church* (Loveland, CO: Group, 1999), 13.
- ³⁵ Simone Weil, “Illusions,” *Parabola*, vol. 28 no. 4, November 2003.
- ³⁶ Japan Times “Minister Laments Japan’s Spiritual Vacuum” 1-1-02.
- ³⁷ Kenneth A. Halstead, *From Stuck to Unstuck* (Bethesda, MD: Alban Institute, 1998), 12.
- ³⁸ Jean Vanier, *Becoming Human* (New York: Paulist Press, 1998), 73.
- ³⁹ *The Holy Bible : New International Version*. 1996, c1984 (Heb 11:1). Zondervan: Grand Rapids.
- ⁴⁰ Leonard Sweet, *Soul Tsunami* (Grand Rapids, MI: Zondervan, 1999), 16.
- ⁴¹ G. W. Icenogle, *Biblical foundations for small group ministry* (Downers Grove, Ill.: InterVarsity Press, 1994),
- ⁴² S. Barker, *Good things come in small groups : The dynamics of good group life*. (Downers Grove, Ill.: InterVarsity Press, 1997), 121.
- ⁴³ Larry Crabb, *Connecting* (Nashville, TN: Word, 1997), xi.
- ⁴⁴ Ibid. xiv.
- ⁴⁵ Henri Nouwen, *The Wounded Healer* (New York: Image Books, 1990), 72.
- ⁴⁶ Rubem Alves, *Tomorrows Child: Imagination, Creativity, and the Rebirth of Culture* (New York: Harper & Row, 1972), 62.
- ⁴⁷ Crabb xvii.
- ⁴⁸ Leonard Sweet, *Soul Tsunami*, 58.
- ⁴⁹ Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 366.
- ⁵⁰ Ibid. 378.
- ⁵¹ William C. Madsen, *Collaborative Therapy With Multi-Stressed Families* (New York: Guilford Press, 1999), 19-20.

⁵² Norman Brown, *Life Against Death*, in Alves. 63

⁵³ Peter Kreeft, *Making Sense Out of Suffering* (Ann Arbor, MI: Servant Books, 1986), 12.