

ABSTRACT

FROM SHAME TO SHALOM

POSTURES & PRACTICES THAT HELP HEAL MEN'S HEARTS

By

Amos B.L. Ang

Men struggle with ruptures in their lives. While some are able to recover from ruptures, others cannot. Ruptures include both internal ones, ranging from inner cognitive dissonance, inner turmoil, depression etc., and external ones, including acting out in fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, etc. Men go through the process of the sin-confess-sin cycle and are unable to break out of this vicious cycle. Even with accountability groups, the journey has its ups and downs. Men continue to struggle to sustain from ruptures that plague them in their journey as men, and this struggle results in shame and guilt that leads them towards isolation.

The purpose of this study was to determine postures and practices that helped men sustain from rupture by interviewing men from seven churches or Christian organizations involved in men's ministry. These men have recovered or are recovering from ruptures in their lives. The focus was not on the ruptures of men but on the postures and practices that these men put in place that helped them recover from their ruptures. Although on this side of heaven men will fall again, my focus was on their journey towards sanctification and how they fight *from* victory instead of *for* victory.

This was a pre-intervention qualitative research that focuses on narrative components to discover the personal experiences that men have gone through and with their introspection, determine their theology, postures and practices that helped

them to recover from ruptures in order to heal their hearts from shame to shalom. I have chosen to perform a face-to-face, one-on-one, interview using descriptive questions that were open-ended and semi-structured.

Men are in a downward spiral between ruptures that produces more and more shame, pushes them towards isolation. In order to break this insidious cycle, men need to discover their calling as the nucleus center of their life. This needs to be in the context of a community of like-minded men and mentors that will sojourn them through the thick and thin of their pre, during and post ruptures process. The foundation of this process must be grounded upon Scriptures with the tutoring of the Holy Spirit to guide them in the journey of discovery and healing.

However, men need to create the space necessary for them to hear God by centering their postures and practices through spiritual disciplines, so that they are able to discern the voice of the Holy Spirit amongst many pulling for his attention. This is an ongoing journey that men must be willing to take, and the hard work that lies therein, so as to pursue God's calling for them to experience God's shalom for them.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

FROM SHAME TO SHALOM

POSTURES & PRACTICES THAT HELP HEAL MEN'S HEARTS

presented by

Amos B.L. Ang

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Dissertation Coach

Date

Representative, Doctor of Ministry Program

Date

Dean of the Beeson Center

Date

FROM SHAME TO SHALOM:
POSTURES & PRACTICES THAT HELP HEAL MEN'S HEARTS

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirement for the Degree
Doctor of Ministry

by

Amos B.L. Ang

May 2016

© 2016

Amos B.L Ang

ALL RIGHTS RESERVED

TABLE OF CONTENTS

	Page
LIST OF TABLES	vii
LIST OF FIGURES	viii
ACKNOWLEDGEMENTS	ix
CHAPTER 1 NATURE OF THE PROJECT	1
Overview of the Chapter	1
Autobiographical Introduction	1
Statement of the Problem	2
Purpose of the Project	2
Research Questions	2
Rationale for the Project	3
Definition of Key Terms	4
Delimitations	5
Review of Relevant Literature	6
Data Collection Method	10
Participants	10
Type of Research	11
Data Collection	11
Data Analysis	11
Generalizability	12
Overview of Dissertation	12
CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT	14
Overview of Chapter	14
Description of Literature Surveyed	15

Rupture and Shame	16
Calling	26
Companion	30
Community	33
Compass	36
Convergence	41
Culture – Postures and Practices that Heal Men’s Hearts	44
Biblical & Theological Foundations	53
Calling as Center	54
Imago Dei & Vocation	56
Community	59
Genesis	63
Jacob’s Encounters with God	64
Pursued for Transformation	66
Confession	69
Jacob Saga Retold in Luke 15	72
Trust in the Wilderness	76
Conclusion	78
Gaps Analysis in Literature	82
Research Design	84
Review of Chapter	86
CHAPTER 3 ANALYTICAL FRAMEWORK OF THE PROJECT	87
Introduction	87
Nature and Purpose of the Project	87
Research Questions	88

Ministry Context(s) for Observing the Phenomenon	90
Participants to be Sampled About the Phenomenon	91
Criteria for Selection	91
Description of Participants	91
Ethical Considerations	91
Procedure for Collecting Evidence from Participants	92
Procedure for Analyzing the Evidence Collected	96
Reliability & Validity of Project Design	97
Review of the Chapter	98
CHAPTER 4 EVIDENCE FOR THE PROJECT	99
Introduction	99
Research Question #1	100
Research Question #2	105
Research Question #3	116
Review of the Chapter	127
CHAPTER 5 LEARNING REPORT FOR THE PROJECT	131
Overview of the Chapter	131
Major Findings	131
First Finding	131
Second Finding	139
Third Finding	144
Fourth Finding	148
Ministry Implications of the Findings	153
Limitations of the Study	155
Unexpected Observations	156

Future Directions for the Study	156
Review of the Chapter	157
Postscripts	158
APPENDIXES	
A. Dissertation Matrix: Overview	159
B. Interview Questions	160
C. Ethical Considerations Worksheet	162
a. Consent Forms Template	162
b. Confidentiality/Anonymity	166
WORKS CITED	168
WORKS CONSULTED	177

LIST OF TABLES

	Page
Table 4.1 <i>Ruptures Men Experienced</i>	101
Table 4.2 <i>Cluster Ruptures</i>	102
Table 4.3 <i>Triggers for Ruptures</i>	103
Table 4.4 <i>Resultant Feelings After Ruptures</i>	104
Table 4.5 <i>Results of Unattended Ruptures</i>	105
Table 4.6 <i>Rationalizing Sin</i>	106
Table 4.7 <i>Blaming Others for Ruptures</i>	107
Table 4.8 <i>Never-Ending Battle</i>	107
Table 4.9 <i>Ruptures as Redemptive</i>	108
Table 4.10 <i>Ruptures because of a Lack of Understanding of one’s Identity in Christ</i>	109
Table 4.11 <i>Identity that Leads to Calling</i>	111
Table 4.12 <i>Healing Community</i>	112
Table 4.13 <i>Cognitive Understanding of the Gospel</i>	113
Table 4.14 <i>Affective Experience of the Gospel</i>	115
Table 4.15 <i>Importance of A Safe Environment</i>	117
Table 4.16 <i>Importance of Confessions</i>	117
Table 4.17 <i>Importance of Community</i>	117
Table 4.18 <i>Retreats as Platforms</i>	120
Table 4.19 <i>Life-Scripts Awareness</i>	122
Table 4.20 <i>Awareness on Identity and Calling</i>	123
Table 4.21 <i>Importance of Word-based Practices</i>	124
Table 4.22 <i>Gospel-Centered Grace</i>	125
Table 4.23 <i>Other Practices Referenced</i>	126

LIST OF FIGURES

	Page
Figure 2.1. Research Assumptions	53

ACKNOWLEDGEMENT

I offer this paper in special appreciation to my loving and supportive wife, Karen, and my two sons: Nathan and Josiah for this journey that you have taken with me to help free men from ruptures and move from shame to shalom. I am forever grateful.

I am thankful to my ministry leaders from Cru (formally Campus Crusade for Christ) who have supported me in this journey with the grace of time and affirmation.

I am also grateful to my coach, Dr. Russell West for his input for the completion of my program.

CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

The overview of this chapter was to derive a plan to determine the purpose of this research, and how to obtain the data needed to support this research: to determine the postures and practices that help heal men's heart from the insidious spiral of shame-rupture-shame towards God's invitation of shalom.

Autobiographical Introduction

A phone call from a close friend from overseas caught my attention because it was past midnight where he lived. He called to ask for prayer because he was aware of the temptation that was luring him towards to a television program that he knows will not honor God. In his integrity, he had the courage to call me and to pursue holiness. I also received another phone call from a newly married wife whose husband I was mentoring. Straining through the hysteria and tears, he told me, to my horror, that there was a moral lapse in his judgment and he had fallen sexually.

In a coaching conversation, a friend shared about his disillusionment at work because he is working for his dad and is unable to pursue the vocation he desires. He is unfulfilled and goes to work daily dragging his feet. In a mentoring conversation, my mentee keeps circling back to the same issues. He cannot seem to meet his wife's expectations, and life at home is filled with tension. In a corridor conversation with a friend, I could sense her desperation regarding her husband's passivity and lack of involvement in their children's life. This passivity in turn affected the children's attitude towards life and school. Among the couples my wife and I mentored one constant concern wives had of their husbands was their private world on their devices,

gaming or other things that robs them of intimacy in their marriages. What was common in the stories above were the ruptures or near ruptures that men experience and their ability, or lack of, to escape and pursue righteousness: a right relationship with God.

Statement of the Problem

Men struggle with ruptures in their lives; while some were able to recover from ruptures, others could not. Ruptures include both internal ones, ranging from inner cognitive dissonance, inner turmoil, depression etc., and external ones, including acting out in fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, etc. Men go through the process of the sin-confess-sin cycle and were unable to break out of this vicious cycle. Even with accountability groups, the journey has its ups and downs. They continue to struggle to recover from ruptures that plague them in their journey as men. This struggle results in shame and guilt that leads them towards isolation.

Purpose of the Project

The purpose of this study was to determine postures and practices that helped men sustain from rupture by interviewing men from seven churches and Christian organizations involved in men's ministry who have recovered or were recovering from ruptures in their lives.

Research Questions

This purpose of this study was to discover postures and practices that helped heal men's heart that lead them from shame to shalom. The focus was not on the

ruptures of men but on the postures and practices that these men put in place that helped them recover from ruptures. Although on this side of heaven men will fall again, my focus was on their journey towards sanctification and how they fight *from* victory instead of *for* victory.

In order to determine my purpose statement, I needed to know the ruptures that men experienced and the theology that men had about these ruptures before determining the postures and practices that men put in place to recover from rupture and move from shame to shalom.

The three research questions that guided this study were:

- (1) To determine how men perceive rupture incidents in their lives.
- (2) To determine how men theologize rupture incidents in their lives.
- (3) To determine practices men employ when rupture incidents occurs in their lives.

Rationale for the Project

The first reason this study matters is the importance of determining the postures and practices that men put in place to help them in the recovery process, so that other can do so also. While the practices may be obvious like silence and solitude, confessions, fasting and other spiritual disciplines, postures include our attitudes and mindsets that drives men's decisions and actions. Bible calls these things heart issues. The hearts of men need to be renewed because it is deceitful (Jeremiah 17:9).

The second reason why this study matters is because men will continue to live in the defeat of this insidious spiral of shame and rupture if left unattended. This spiral will not only affect him but also the community he lives in, including his

family, colleagues, friends and ministry. The sin-confession-sin spiral leaves men defeated and unwilling or unable to live the abundant life that God calls men towards in John 10:10.

The third reason why this study matters is because men need to know and pursue his calling in order to find congruence in his life purpose. While men's purpose is to glorify God, the expression is worked out in their calling through both the awareness and the pursuit of it. Without their calling guiding them, men's pursuit of restless idols leaves them panting for more, feeling the dissatisfaction with their lives. At the very best, this is seen in their work and relationships; at its worst, it is seeing the inner turmoil that they experience in the quietness of their inner chambers when no one is looking.

The fourth reason why this study matters is the need for men to become what God designed them to be in the context of a community, lest they become isolated in their ruptures. To prevent this isolation men need a community of like-minded men who want to pursue God and who all are in the process of finding their vocational center and answering God's call for them. Men need other men not only to sharpen each other but also to sojourn with them as men pursue righteousness (a right relationship with God).

Definition of Key Terms

Rupture – Ruptures can come in the form of disruptions and/or discontinuations of family structures and relationships. Furthermore, the disruption of a familiar environment that could lead to spiritual struggles. Ruptures be rooted in cognitive dissonance: a mental stress of an incongruence of conflicting information with existing beliefs, ideas and values. This type could be classified as a passive rupture of

their emotion or mental state versus an active rupture of acting out (“Cognitive Dissonance”). Ruptures can be passive or active. Active ruptures are the acting out of internal ruptures including fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, and the likes.

Shame – Shame is a master emotion that drives people’s entire affect. Current research affirms that shame is a key driver for aggression, addiction, obsession, narcissism, depression, and numerous other psychiatric syndromes that cause emotional stress. While guilt is focused on the mistake made, shame focuses on the individual *as* the mistake.

Shalom – This reflects God invitation to the abundant life in John 10:10 that is full and meaningful. This is evident in the congruence of men’s inner and outer life.

Calling – There are generally three types of calling: the call to be in a right relationship with God, one that relates to our roles as son, father, husband, leaders etc., and the third one that relates to his vocational calling as men’s center to pursue life’s goals and purposes.

Identity – Identity is how people see themselves from God’s perspective.

Postures – Postures are attitudes and mindsets that drive men’s decisions and actions.

Postures are also mental and spiritual states / conditions.

Practices – Practices are disciplines that are put in place to help men recover from ruptures.

Delimitations

I have chosen to limit my research to Asian Singaporean men who have recovered or were recovering from ruptures they have experienced in their lives, as well as those who have moved or were in the process of moving on from shame to

shalom. I explored only these men's theological perspectives, posture and practices that they keep, and not the psychological paradigm of the matter.

After finalizing on the research topic on "from shame to shalom: postures and practices that help heal men's hearts", I interviewed men who have recovered or who were in the process of recovery from their ruptures in their lives and were willing to share their journeys with me. I intended to interview about 40 men in total from seven different churches and Christian organizations, all of whom are active in men's under the citywide men's ministry network. I have left out men who were not active, and I am focusing on those who were willing to share their rupture journeys to others openly. While the subject of healing the heart is no respecter of gender, the postures and practices for women will differ.

Review of Relevant Literature

The literature review in chapter 2 identifies shame as the main resultant feeling of ruptures. Ruptures as discussed, include fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, inner torment, cognitive dissonance, etc. Although there were other feelings that include guilt, nakedness, rejection, contamination, inferiority, fear, racket, humiliated, isolated, distress, disgust etc., these were determined to be masks of shame.

Robert Karen and editors Roy Schenk and John Everingham assert that shame is a master emotion that drives our entire affect. Current research affirms shame as a key driver for aggression, addiction, obsession, narcissism, depression, and other numerous other psychiatric syndromes (Karen 40; Schenk and Everingham 6). Whether one wants to recognize it or not, shame is often hidden through other

descriptive words (Karen 49). Furthermore, John Bradshaw asserts that ruptures can be passive or active (Bradshaw 30).

Edward Welch argues that at the core of rupture is shame (Welch 8). Scripture is about shame from the start to the end, and the Gospel is a cure to shame (Welch 41). Shame is experienced vertically and horizontally (Welch 47) because shame is personal and relational, and it isolates because one feels empty because of shame (Welch 50).

Robert Bly argues that men all grew up as 4-legged horses but along the way they lose one leg to shame caused either by our parents who have used shame to make us more controllable, or by peers who shamed them to hide their own shame. To regain their fourth leg they need to discern what it was like to have four legs in the first place (Bly 62–63).

Calling

Walter Brueggemann, in his commentary on Genesis, argues that that calling (vocation) is an interpretative center of anyone's life and the call of the individual is in the context of the church (community) (1). This calling (vocation) is circumvented by freedom and boundaries that must be obeyed, failing which men becomes autonomous, resulting in guilt and shame, leading to alienation and anxiety (Brueggemann 48–49, 52–54). This is incongruent to the shalom that God had intended in the first place where there is no shame in their nakedness (Brueggemann 47). Gordon Smith, describes three kinds of calling, (i) to be a child of God (ii) men's personal call for the destiny that the Lord has created them for and (iii) men's day-to-day roles and responsibilities (33–34).

Ruth Haley Barton argues that being precedes calling, to be in intimacy with God in order to be who men are called to be and becoming more than what they can

imagine. Men's calling and being is intertwined and the voice comes from deep within their soul. (Barton 2008 76–78).

A.W. Tozer argues that God pursued Jacob and it is God who first pursued man (49). Jacob had an inner longing for God (Tozer 58).

Larry Crabb argues that all men fight against the overwhelming desires and passions that defy restraint (78). Our choices determine our Shalom (Crabb 79). Men are created to remember the past and to tell stories (Crabb 80).

Companion (Mentor)

Keith Anderson and Randy Reese conclude that the goal of mentoring is empowerment. This involves the awareness of the connection between one's ultimate identity and purpose based on intimacy with the Lord, as they discern the unfolding of their stories (Anderson and Reese 155).

Community

Gordon Smith argues that to find congruence in our vocation our self-appraisal must be taken in the context of a community, because the community is a vital dimension of vocational integrity (Smith 47, 50). Smith calls this community "in conversation" because all vocation is communal in character and it is in community that the means of grace can be experienced (Smith 190–91).

Scott Peck affirms that the posture of community acknowledgement of one's weakness helps to increase accountability of the fact that they cannot do it alone (Peck *The Different Drum* 55–58, 78). The community becomes both a support base and a motivator to empower one towards maturation (Peck *The Different Drum* 65).

Compass (Scriptures and Holy Spirit)

Dallas Willard argues, using his 'golden triangle' of spiritual growth, that transformation grows from the inside out (Willard 380–83).

Adrian van Kaam and Susan argue that in the pressure cooker of a high performance society, men are like lost souls rushing through life with hardly any contemplative time to remember who they are. As such, they must disengage and surrender themselves unceasing to the fullness of Christ's work in their lives (Kaam and Muto 14).

Spiritual mentoring, asserts Anderson and Reese, requires the art of listening to the movement of the Holy Spirit (50). It is also an adaptive discernment (Anderson and Reese 52) to discern what is best, pure and blameless (Phil 1:10); good, pleasing and perfect (Ro 12:2).

Convergence

J. Robert Clinton states that the leadership development continuum must move towards convergence where our spiritual gift-mix and passion are maximized for kingdom purposes (32, 46).

Gary L. McIntosh and Samuel D. Rima, Sr. describe in *Overcoming the Dark Side of Leadership* five steps to be aware about our dark side from: -

- acknowledgement of one's dark side to
- examine one's past to
- resisting the poison of expectation to
- practicing progressive self-knowledge to
- understanding one's identity in Christ (152, 161, 170, 190, 205).

Culture

Gordon Smith again argues that structure (spiritual disciplines) brings about freedom. It is a pattern that allows men to thrive (183).

Richard Foster argues that the world needs deep people and that can come only through disciplines that are practiced in the context of relationships; be it spouse,

siblings, family, friends or neighbors (1). At the core of these disciplines is joy, and the purpose is freedom from their bondage of pride and fear.

Theological and Biblical Foundations

Paul Stevens traces the life of Jacob with a longing for God's blessings and parallels that to men's quest for intimacy, meaning and destiny (12–13, 15–19, 57, 59, 63, 91, 99, 104–111, 184–185).

Brueggemann in his commentary on Genesis argues that with this new identity and new crippling, quoting Fredrick Buechner, it is a "magnificent defeat" for there is no untroubled victory with God (*Genesis* 270). If death is warranted when one sees God, then a limp is a small price to pay (Brueggemann *Genesis* 271).

There are many prodigals of men who are still finding their way back to the attunement to God's destiny for them so that there is congruence of their lives to what God has ordained for each individual. Kenneth Bailey states that Jesus re-tells Jacob's story in Luke 15 (205–211).

Data Collection Method

Participants

The men I interviewed are involved in the men's ministry in their respective institution as leaders or involved members. I am targeting 10–15 men from seven different churches and Christian organizations with men's ministry with their ages ranging between 25–55 years old. The men come from all walks of life.

The purposive sampling was chosen because my research focus was on the healing process that men took as a result of ruptures that have experienced, and there was a higher chance of finding men who may be willing to share their journey willingly and openly in a men's ministry.

Type of Research

This will be a pre-intervention qualitative research that focuses on narrative components to discover the personal experiences that men have gone through and, with their introspection, to determine their theology, postures and practices that helped them to recover from ruptures in order to heal their hearts from shame to shalom.

I have chosen to do a face-to-face, one-on-one, interview using descriptive questions that were open-ended and semi-structured. This will be augmented by the Critical Incident Technique (CIT), which will be further augmented by a second interview to verify that the report is accurate.

Data Collection

I will be doing a recorded one-on-one interview with men who are active in men's ministry, who have either recovered or were recovering from ruptures that they experienced in their lives. The participants will be answering three clusters of questions that were aligned to the research questions and purpose statement of this research project.

Data Analysis

I will be coding the collected data for the main themes of words, phrases, people and events. Then the results will be tabulated into a matrix according to the questions. Another table will be created to sieve out into categories of the frequencies of occurrence of ideas, themes, pieces of data, noting patterns and theme from repeated themes. Thereafter, I clustered categories, types, behaviors and classifications in order to make conceptual and theoretical coherence to explain the phenomena.

Generalizability

The purposive sample was limited to men active in men's ministry in the seven selected churches and Christian organizations in an Asian cosmopolitan city context (Singapore) that has the shame-honor culture interplaying in the men's psyche. This research may look different if applied to another context that is generally more guilt-based and individualistic in posture. The research findings may apply to a more communal Asian context, and it may look different from men in a more individualistic culture. Even in another city within the Asian cosmopolitan city context, the men's ministries structures and rhythms may differ, therefore findings from this study may vary as well. Hence, these findings are restricted to the men I have interviewed.

Overview of Dissertation

Chapter 2 – Men are in a downward spiral between ruptures that produce more and more shame, push them towards isolation. In order to break this insidious cycle, men need to discover their calling as the nucleus center of his life. This needs to be in the context of a community of like-minded men and mentors that will sojourn alongside them through the thick and thin of their pre, during and post rupture process. The foundation of this process must be grounded on the Scriptures with the tutoring of the Holy Spirit to guide them in the journey of discovery and healing.

However, men need to create the space necessary to hear God by centering their postures and practices through spiritual disciplines, in order to be able to discern the voice of the Holy Spirit amongst the many distraction vying for his attention. This is an ongoing journey that men must be willing to take, and the hard work that lies therein, so as to pursue God's calling for them to experience God's shalom for them.

Chapter 3 – This was a pre-intervention qualitative research with a mixed strategy of narrative research and critical incident report, augmented with a follow-up interview to minimize personal biasness, known as response effect, thus maintaining data credibility. The data collection will be clustered by counting the frequency of occurrences of ideas, themes and pieces of data. Repeated patterns and themes will be noted to establish plausibility, and making conceptual and theoretical coherence which moves from metaphor to constructing and explaining the phenomena of how men heal from shame to shalom with the postures and practices they put in place.

Chapter 4 – The data collected shows that all the men interviewed experienced ruptures in one way or the other. Those who have recovered from ruptures have three things in common. (i) A redemptive grace theology with appropriate experience connected to it, (ii) an awareness that they understand their identity in Christ and their calling, (iii) the above must be augmented by an environment for the healing from shame to shalom to begin. With these postures and practices, the process of healing continues to unfold in their lives.

Chapter 5 – Men are in a vicious cycle of rupture that generated by shame and results in shame after rupture. For men to break this cycle they need an encounter with God through the in breaking of God in their lives. This is postured in a safe environment, so that men can discover their identity in Christ and affirm their calling, and pursue it in the context of community, Scriptures and spiritual disciplines. This creates space to further encounter the Lord hence increasing the God-consciousness in men's everyday life.

Chapter 2

LITERATURE REVIEW OF THE PROJECT

Overview of Chapter

Men do not start each day wanting to displease God. Many want to honor him with their lives but are unaware what holds them back. In fact, in their heart of hearts they want to pursue God but cannot seem to live the abundant life that Christ promised in John 10:10. Instead, they struggle with relationships or deviant behaviors that do not reflect the Shalom of God. As a result, they wallow in the shame of not seeing breakthroughs in the relationships in their lives. Moreover, they seem to drift through life aimlessly and listlessly, almost as if they were satisfied with the status quo. Men have been plagued with shame since the fall and it continues to fuel men's ruptures that in turn leads men to more shame, and this insidious downward spiral continues.

Having practices and postures (**culture**) that bring men's heart from shame to shalom includes finding good **companions** in the form of mentors that will help them through the thick and thin that of life's journey. This practice of **community** must be founded on the practices of following the **compass** of the Word and the Spirit. This can only be done by creating space through spiritual disciplines (**culture**) for men to wait upon the Lord to discover their **calling**. This process of discovering one's calling requires an astute awareness to sense the **convergence** that the Lord is orchestrating to guide men towards shalom.

Jacob and Esau were born into the same family at almost the same time, but both had different destiny. Esau was content to hunt and live off the land and let his flesh determine his destiny or the lack of interest thereof. Jacob on the other hand was running since he was born; he was called a grabber, a manipulator and a cheat. What

was he trying to cheat, grab and manipulate? He was searching for his destiny and was dissatisfied with the status quo. Even as an old man longing for Joseph to return, he knew when a calling converges into a destiny. Failing to find their calling or vocation in life, men do not have attunement with their destiny. They act out in order to find it in other ways that were less than desirable in the eyes of God.

Hearing and answering their call as men marks the most basic directional setters. This sets men on a trajectory to fulfill God's purposes for men's lives. Samuel, Saul, David and the likes understood and embraced their call but some, like Saul and Solomon, did not. Some, like David, stumbled but picked themselves up and finished well, while others like Barak (Deborah's husband), did not even start. A sense of dissonance occurs when men fail to discern their calling. If they are in a vocation that is incongruent, men will act out in different ways, like becoming a workaholic, passively or aggressively relating to people, having an obsessive sense of control (that acts out in anger and rage), or engaging in deviant sexual behaviors, like fantasies, pornography and the likes. This affects not only him as a person, but also the relationships around him: from God, to his spouse, to people around him. They are filled with guilt and shame, whether they are aware and conscious of it or not.

Description of Literature Surveyed

Although man was made from dust, he was endowed with the image of God to make free and responsible choices to become other than he is (Jewett 18). But man must choose rightly in obedience to conform to the righteousness of God (Jewett 19). Men sin because, "... he understands well enough that if he could explain moral evil, especially his own involvement in it, he could exonerate himself and palliate his guilt" (Jewett 20). This manipulation is incongruent and leads him to act out in

deviant ways. The only solution, according to Jewett, is repentance (20). Jewett argues, that ultimately the root of men's sin is unbelief. It is this unbelief that makes men's hearts cold because without faith they cannot please God. Unbelief strangles prayer and makes giants into dwarfs. Moreover, because there is unbelief in God they believe in themselves and that promotes pride (Jewett 22). The consequence is guilt and shame (Jewett 24). But since the fall, God has been calling out to men, "Where are you?" (Jewett 29). Men could respond in one of two ways: to come out in freedom and meet the Lord or hide in their shame.

Rupture and Shame

Robert Karen asserts that shame is a master emotion that drives our entire affect. Current research affirms that shame is a key driver for aggression, addiction, obsession, narcissism, depression, and numerous other psychiatric syndromes. These cause the emotional stresses of the current generation which in turn affects the next generation in their parenting, producing insecure children (Karen 40). Karen argues that with the twin meaning of shame, being the feeling itself and the healthy attitudes that define the wholesome character, one does not have to be in a state of shame in order for shame to be at work within. Karen adds that while normal shame, quoting sociologist Thomas Scheff, is necessary, unacknowledged shame is a virus that kills (40). It results in the person unconsciously hiding an affective shame, and this drives people toward a dysfunctional lifestyle because of an unnerving feeling that one cannot escape the dark shadow that shame casts. This, Karen concludes, leads men towards self-doubt (42). The root of this shame, asserts Karen, originates from parenting wounds that result from shame that was used to control the behavior of their children. It can also be inflicted by peers as they are growing up. This conundrum is seen in what Karen calls a tangle between guilt and shame, but shame has always

been underestimated (43, 48). Karen adds that shame attacks men's humanity. It causes men to see themselves as less than human and makes them want to do something about it. Whether one wants to recognize it or not, they often hide it with descriptive words other than shame (Karen 49). Men, argues Karen, are more likely to be ashamed of shame than women in a performance driven society because of the mantle placed on men to perform and to be blind to their fear, pain and self-doubt. Karen goes further to assert that Alcoholic Anonymous' (AA) main goal is actually shame management: to provide a non-judgmental environment for the recovery alcoholics (53). Quoting John Bradshaw, addictions are caused by the rupture of childhood innocence (Karen 54), therefore causing emotional wounds that affect and act out in adulthood. Karen concludes that for recovery to begin there needs to be an awareness of what he calls existential shame, to reflect on the parental wounds that resulted in shame experience. When this happens, maturation begins (Karen 58).

Melinda Lundquest Denton from the Department of Sociology, Clemson University, asserts that ruptures can come in the form of a disruption and/or discontinuation of the family structure and relationship and familiar environment, that could lead to spiritual struggles (44). A rupture is a disruption or discontinuation of what ought to be. It can also be a cognitive dissonance: a mental stress of the incongruence of conflicting information with existing beliefs, ideas and values. This could be classified as a passive rupture of their emotion or mental state versus an active rupture of acting out ("Cognitive Dissonance"). Ruptures can be passive or active. Dana A. Max, Beth Fletcher Brokaw and William M. McQueen add that a rupture is a disruption of a healthy family; estranged relationships within the family unit. (199). A rupture is a relationship broken horizontally and vertically. Sharon Warner from Lexington Theological Seminary argues that a rupture happen when

there is a sacred and secular divide in the way men relate in their everyday lives. This sense of incongruence is a rupture of the self and the world they live in.

This would mean that in God's created world there is a certain order that is ordained—what ought to be. A rupture happens when things are not what it ought to be, i.e. how they ought to be and becoming. Men living in shame continue to drive themselves away from where the Lord wants them to be and who the Lord wants them to become, that is answering God's specific call for men (Warner).

A rupture is an incongruence of a spiritual, emotional and mental state and it results in a physical rupture of acting out. John Bradshaw, argues that toxic shame is the rupture of self with self (29), experiencing an inner torment (30) of incongruence between their true self and their false self (34–35). A rupture is the incongruence of the true and false self. John Everingham agrees that shame leads to rupture because it is the response of the disowned part of the true self (5). Racket feelings result in the passive or aggressive rupture of acting out, etc. rage, abuse, addictions etc. (Schenk and Everingham 6). At the core of any rupture is toxic, internalized shame that is unaddressed. Edward T. Welch describes shame as being disguised as anger, fear and guilt (1). Shame is not accepting themselves for what they have done or have been associated with (Welch 2). At the core of rupture is shame (Welch 8). Scripture is about shame from start to end where the Gospel is a cure to shame (Welch 41). Shalom and shame cannot coexist (Welch 42). We deal with shame's trinity of nakedness, rejection and contamination through cover-up and self-protection (Welch 46). Shame is experienced vertically and horizontally, because shame is personal and relational (Welch 47). It also isolates because one feels empty when ashamed (Welch 50). This shame must lead men to repentance and project them to God's call for men (Welch 204). Men feel shame before a holy God, although they feel it more from

people around them (Welch 209). However, God invites one to shalom from shame (Welch 203). A rupture can be a passive rupture of emotions internally.

John Bradshaw argues that without healthy shame moral behavior and ethical responsibility are impossible (xi). But internalized shame is the source of many complex and disturbing inner states. This toxic shame ruptures the function of the true self and masks it with the false self (Bradshaw xviii). There is good shame (innate) and bad shame (toxic) (Bradshaw 5). Healthy shame is a metaphysical boundary that gives men permission to be human (Bradshaw 8). Holy shame results in awe and reverence whereas toxic shame causes people to stagnate in life (Bradshaw 18). Healthy shame points men to something larger than ourselves (Bradshaw 21). Toxic shame is a rupture of self with self: an inner torment (Bradshaw 29–30). Internalized shame is the unhealthy identification of attachment in early childhood e.g. the shame that is internalized when one is abandoned (Bradshaw 30). This is further enhanced in adulthood when more shame experiences add to the toxic shame, and the downward spiral continues (Bradshaw 32–33). The false self is a cover up for internalized shame and it manifests itself in secret addictions or in a super achieving perfectionist (Bradshaw 34). Drivenness is about the rupture of self (Bradshaw 35) looking for an intimacy that is missing (Bradshaw 36). Hence, there is a need to create an awareness because self-preservation repress shame into our subconscious that becomes one's life script (Bradshaw 54).

The false self is a life-script that men play to, accepting it as the authentic, true self (Bradshaw 79). This tragic script is formed through shaming our powers of knowing, loving and feeling (Bradshaw 116). Shame is a master emotion as it is internalized, and all the other emotions are bound by shame (Bradshaw 81).

Recovering from shame includes discovering one's life purpose and spiritual destiny:

Calling (Bradshaw 152). Shame is the shadowy part of themselves that they keep hidden from others; waiting for when one will act out one's shadow (Schenk and Everingham 12–13). Roy U. Schenk asserts that inferiority feelings and the resulting shame, and the fear of being shamed constitute original sin (Schenk and Everingham 24). Violence, even verbal, is shame acting out (Schenk and Everingham 26)

Gershen Kaufman argues that shame is to feel a painful diminished sense which can cause interruption (rupture) (Schenk and Everingham 31). While guilt is fleeting, shame is more permanent. Shame is inherently healthy, and men would not evolve as a human species without shame: human dignity and conscience. Hence, making shame more damaging if gone unchecked (Schenk and Everingham 34).

Karen A. McClintock similarly asserts the distinction between guilt and shame with guilt being the moral compass and the corrective function that is external, versus shame being more internal, the emotion of self-recrimination that paralyzes more than it promotes actions (20). June P. Tangney and Ronda L. Dearing argue that shame drives denial, defensive anger and aggression, because shame and guilt are moral emotions that we most intimately experience and are attuned to (2). It is also intertwined with how one's self relates to others (Tangney and Dearing 2). Shame-prone individuals are more prone to anger (Tangney and Dearing 3) because shame involves fairly global negative evaluations about self—"Who am I?" versus "What I did?" for guilt (Tangney and Dearing 24). Reparative action does not get to the root of shame and are often deflected by withdrawing towards blame and aggression. Sometimes they feel a (false) sense of control in their anger (Tangney and Dearing 110). Shame, argues Sandra Wilson, gives a sense of being unworthy. While guilt is focused on the mistake made, shame focuses on the individual *as* the mistake (10). Shame is isolation and alienation, an eternal separation from God (Wilson 25). It is a

death of separation at the garden when the first couple felt shame after willingly disobeying God's command. Wilson asserts that biblical shame exposes the incongruence of the shalom men were created for—living for less than what God made men to be (28). The solution is grace that moves men from shame to shalom through practices that heals men's hearts (Wilson 29). As parenting affects their view of who God is, attuning themselves to a biblical mindset therefore takes a whole lifetime. The process is very dependent on their trust in the Lord (Wilson 149, 151) and this process must include spiritual disciplines in the context of community. Welch argues that shame is disguised underneath modern problems that take the shape of anger, fear or guilt. These, according to Welch, are rooted in shame. Welch, assert that while guilt can be hidden, shame cannot (1, 3). Welch explains that guilt hides in the shadows while shame is the real culprit, and while we can go on about forgiving and healing, men is not moved because if the shame that reside in them (10).

Robert Bly asserts that shame comes from the creation of a false self (Schenk and Everingham 71). George Lindall argues that shame is the first distraction men turn to when faced with the pain in their lives (Schenk and Everingham 191). This happens when one's identity is externally founded as one learns to cope with shame in one's childhood. This shame, however, finds its way into one's adulthood through compulsive behaviors that perpetuate more shame (Schenk and Everingham 193).

Robert Bly argues that all men grew up as 4-legged horses but along the way lose one leg to shame. Parents who used shame to make their boys more controllable or peers who shamed them to hide their own shame could have caused this. To re-gain that fourth leg men need to discern what it was like to have four legs in the first place (Bly 62–63). This is done by returning, as a mature adult, to the childhood time of hurt and journey out of it as an adult. Although this is risky and fearful for many, it is

necessary for healing from shame to shalom (Bly 226). Ruptures stem from shame and result in shame, and, as a result, the shame-rupture spiral continues. If not addressed it reinforces the internal shame that is already there. Even if someone claims or seems shameless, shame may be trapped in him. He may not be aware of it or it may be disguised by other emotions. Roy U. Schenk asserts that shameless people repress their shame unconsciously as a survival instinct (28).

Men seem to be unable to break the cycle of sin (rupture) - confession (re-dedicate) - sin (rupture) - confession (re-dedicate). They seemed trapped. They are unable to relate to their loved ones (wife, children, parents) in a healthy way. Their relationship with God is stagnant with no interest over an extended period of time. They feed their emptiness with endless gaming, TV, pornography, workaholism, excessive drivenness, and anything else that fills the void that shame has created. They could also be a super-achieving perfectionist hoping to cover up their deep sense of self-rupture. There can also be discouragement, shyness, embarrassment, self-consciousness, inferiority, and guilt but these are merely different forms of shame (Schenk and Everingham 33) that result from men's hurts and their survival instinct while growing up. Shame may have been internalized as such ruptures eventually occur in their adulthood, be it passive or active. They act out in their vertical and horizontal relationships. It can be in the form of passive-aggressiveness, flaring up in anger/rage, substance abuse, co-dependence or low self-esteem, etc. At the core, shame is fueling the acting out. Shame drives men towards finding an escape (rupture). Shame can act out actively or passively. Men who understand that and yet live out their calling are driven towards shalom, even in the midst of challenges.

Stephen Pattison argues that shame is derived from a Germanic root word of skam/skem: giving a sense of shame, being shamed or disgrace. This can be traced to

Indo-European root kam/kem, which means to cover, veil and hide. Hence to cover up or hide is a reaction to shame (Pattison 40). Quoting Michael Lewis in, *Shame: The Exposed Self*, Pattison concludes that shame drives one to hide. (Pattison 41). Shame leads to an isolation of relationships. Shame, McClintock argues, has both the intrapersonal and interpersonal dimension, with the intrapersonal promoting self-awareness (22). It is this dimension of self-awareness that isolates and stigmatizes (McClintock 175). Shame is something one struggles internally, as Luyten argues, and it is maladaptive at the interpersonal and intrapersonal level (Luyten, Corveleyn, and Fontaine 166): relating to self, others and even God. This is incongruent to the shalom that God has designed mankind to be and become.

Welch continues to argue that shame is part of our being and can be removed by naming it in the context of a relationship (13, 17–18). What makes shame more shameful is that it is antithetical to a Holy God. The God that gives shalom cannot coexist with shame (Welch 39, 42). Welch relates that the telltale signs of shame are self-protection and rejection and a sense of uncleanness. Shame is experienced in men's horizontal relationship with one another and in their vertical relationship with God. Welch concludes that "we continue to feel shame before other people, but we are blind to the fact that shame is also, and primarily, before God" (47). Welch argues that shame isolates and is personal and relational, hence shame usually goes with honor (50). Dalbey asserts that while men try to find fulfillment and meaning in relationship with one another, it is their relationship with God that needs to be mended (31).

Jayson Georges argues that shame was a theological-vertical problem between humans and God, to which honor from God was the answer (296). Georges lists the first source of honor as being purity and cleanliness (297). Although he refers to the

social aspects, it can also apply to the spiritual realm. Georges continue to argue that Paul, in the book of Romans, makes the connection between sin and the concept of dishonor and shame, citing sin as failure to honor God. Despite God's benevolence we repay Him with a sinful heart thus leaving humankind tarnished with shame (Romans 1:27, 32; Georges 299–300). He continues to asserts in Romans 3:3–5 that sin is regarded as *shameful unfaithfulness*; being disobedient brings shame (cf Romans 1:30, 5:19, 10:21, 11:30–32) for not being able to conform to God's law (Romans 3:32; Georges 300). God's way of escape was salvation through his sacrificed Son hence bringing glory and honor to Himself (Georges 301). This is God's invitation to the shalom he promised to those who call upon his name and believe. This rhetoric of justification and righteousness (a right relationship with God), is by grace through faith (Georges 302). Quoting Jewett, Georges concludes that "only in being honored by God through Jesus Christ's shameful death on behalf of the shameful can humans be integrated into God's community and bear eternal honor" (303).

Lewis B. Smedes asserts that when saints and prophets meet God they feel shame because they are awed by incomparable holiness (46–47). Shame, according to Smedes, can only be overcome by grace (50). Grace that loves and heals, and embraces the worthiness of men so that the shalom of God can be experienced. Joy (shalom) is their destiny (Smedes 159); to remember that they are worthy even if they do not deserve it because a grace-based Christianity is one that thinks they are worthy (Smedes 161).

Herbert W. Helm asserts that shame is a sense of self-dejection, passiveness and helplessness where a person's self-evaluation is reeked with fear and scorn. There is a sense of dishonor and disgrace, hence seeing oneself as an 'anti-ideal' (Helm,

Berecz, and Nelson 27). Hence, exchanging shame for honor by grace through faith, Peter W. Gosnell contrast pre-conversion shame before knowing God, with a new status of having been identified with Christ in His death, resurrection and ascension (115). Gosnell asserts that men exchanged their shame for honor with the in-breaking of God's kingdom into their lives (117).

In their survey exploring the different impact of pornography on actively religious men, Richard Patterson and Joseph Price conclude that “pornography consumption is correlated with lower levels of reported happiness on average, and this relationship is the strongest among individuals who regularly attend a religious denomination with strong attitudes against the use of pornography” (87). This reality, asserts Patterson and Price, is because of the cognitive dissonance created by the religious denomination, either through the church or self-imposed as pre-commitment devices (88). These findings, then, assert the importance of a strong pulpit and discipleship ministry to address the ruptures in order to help people move from the shame of ruptures to the Shalom that God offers.

Taylor Gabriele argues that shame can be seen as a moral emotion because the ability for feeling shame is so closely connected to the possession of self-respect and thereby one's values (84). In other words, their identity in Christ is important in driving the recovery and movement from shame to Shalom. Gershen Kaufman asserts that there are three principle sources of shame internalization— affect, drive and the interpersonal that shapes one's maturation. These principles are internalized in scenes with affect-belief or image of interaction patterns that trigger shame. These internalized scenes, when uninterrupted, becomes a principle source of identity (Kaufman 82, 84). Hence, this shows the importance of a person's identity in Christ. To do that men need to turn to the most fundamental purpose: answering God's call.

Calling

Walter Brueggemann, in his commentary on Genesis, argues that that calling (vocation) is an interpretative center of anyone's life and that the call of the individual is in the context of the church (community) (*Genesis* 1). This calling which is interchangeable with vocation must be coupled by freedom and boundaries made by God lest men become autonomous (Brueggemann *Genesis* 48–49). This would then result in guilt and shame which leads to alienation and anxiety (Brueggemann *Genesis* 52–54), incongruent to the shalom that God has intended in the first place where there is no shame in their nakedness (Brueggemann *Genesis* 47). Hence, in juxtaposing vocation, freedom and prohibition (boundaries), men's destiny can be found (Brueggemann *Genesis* 46).

Gordon Smith describes three kinds of calling, (i) to be a child of God (ii) men's personal call for the destiny that the Lord has created each one for, and (iii) men's day-to-day roles and responsibilities (33–34). Every man has a vocation from God that reflects who he is. He needs to discern this vocation for congruence in life in order to thrive. This, Smith argues, is a self-perception skill that men need to nurture (35). Hence, calling is firstly, men's response to a relationship (God) and thereafter, answering their specific call. Referencing Romans 12, Smith asserts that men are to examine their lives for this congruence because they are only true and faithful to God when they are seeking this congruence (36). Men need to be aware of their calling in order to embrace and fulfill it. This does not come easily, for if they fail men will live incongruent lives. This will result in men trying to find meaning outside of what God has intended for them through deviant activities. This is particularly true for men in spiritual leadership as they lead and mentor others towards maturation.

According to Larry Carbb, manly men are those whose lives are changed and maturing. They need to ignite the fire in their passion that is hidden in their caves of passivity (Crabb 40–41) to discover their calling. Failure to do so breeds external signs of destructiveness, controlling and self-centeredness. However, these are merely surface issues with their roots in rage, powerlessness and terror respectively (Crabb 43). This sense of powerlessness is seen in men wanting control in almost everything. This is seen in anger being expressed through words and deeds. Terror is hidden behind the masks of successes, sociability and routine. This can be acted out by arranging for instant reliable pleasure like drugs or pornography (Crabb 47).

To discover this calling, Ruth Haley Barton, argues that the conundrum of calling is when God's presence meets human life and this calling emerges from who we really are – in all the rawness and sinfulness of it as well as in all the glory and God-giveness of it. Quoting Parker Palmer, Vocation does not come from willfulness. It comes from listening (76–78). Barton continues that being precedes calling and being in intimacy with God is crucial for men to become who they are called to be, and becoming more than what they can imagine. Men's calling and being are intertwined, and the voice of men's calling comes from deep within their soul. Hence, men have to listen to what give them gladness and satisfaction as they sieve through protective layers of self-preservation that early childhood might have forced them to erect, so that they are in touch with their true self and be present (Barton 2008, 76–78). This process is not an overnight affair but it is an ongoing one in the everydayness of men's lives.

Men need to know that it is God who first pursued man (Tozer 49). Men have an inner longing for God (Tozer 58). The desolation that man might sense is to lead them towards conviction, longing and desire (Tozer 59). Many times men do not

desire God. Men are shackled with inertia and contented with a mediocre relationship with God and men. Quoting Robert Bly on 'soft male' – something is wrong with 'soft man'. Many men are listless and unhappy; life-preserving not life-giving. These men are usually with strong woman (Dalbey 61). Men are afraid to tell the truth when they relate to their spouse because they are afraid because of their narrow view of pain that is essential for growth (Dalbey 61–62, 76) because of this plight men become soft and give in to the passivity of not rising up to their call as men to their wives, children and other relationships.

While men have become more sensitive in this generation, men may have given up their vocation to be what the Lord has called them to be (Dalbey 10). Humankind continues to feel the effects of the fall, but all men know that they are broken and are suffering the fear of loneliness and rejection. Hence, the healing of men's hearts needs to be customized with a good blend of exhortation, with psychology, and spiritual experience that begins with an encounter with God (Dalbey 10–11). Men who meet God do not remain the same (Tozer 17). As Scott Peck argues, the difference between cathectic and authentic love is commitment – a willed love. Cathectic love is fleeting, temporal, and situational but genuine love is a commitment with and the exercise of wisdom (Peck *The Road Less Traveled* 117–19). But without a genuine encounter with God this supposed love they confess to God is at best fleeting and conditional.

Stu Weber asserts that men need to pursue the ultimate father and live for eternity and pursue goals that are bigger than themselves in the context of a community. They also need to model and teach respect for authority, as men are ultimately accountable to God Himself. They also need to understand and embrace that their vocation is more than bringing home the bacon. They are to instill unity at

home by leading well (Weber 151). All of this is contingent on men being grounded in their faith journey and the healing process. This faith is both evolutionary (developmental) and revolutionary (conversion) (Fowler 34). Men's faith are shaped by their centers of value, images of power and their master stories (Fowler 276–77). Hence, argues Fowler, quoting Romey M. Moseley, that a conversion without any change in the outwards expression of a believer's life is just an intense experience and not a conversion (285). Faith is about finding coherence in and giving meaning to life at large that determines what men's values are founded upon (Fowler 4, 7). Their values inform their behaviors. Hence, short of an encounter with the Lord, one will strive to find his destiny elsewhere but will not be satisfied. Jacob tried finding it in his stolen heritage (recognition), love (two wives), business (wealth) and security. However, his significance only came after the encounter with God where his name was changed and his destiny was finally realized. Mitchell Chase asserts that at the fall, the blessings (shalom) was not dissolved at judgment but seriously disrupted (20). So for men to redeem society he must first begin with a personal revival. A personal transformation can only begin with an encounter with God.

But Larry Crabb asserts that all men fight against the overwhelming desires and passions that defy restraint (78). Our choices determines our Shalom (Crabb 79). In Gen 1:27 the Hebrew man (זָכָר) means the remembered one (Crabb 79). Men are created to remember the past and to tell stories (Crabb 80). Does our father's story give us courage and hope? (Crabb 83) Sinful choices require men to forget God willfully and say that God is not enough. Man need to admit their refusal to remember God so that healing can begin (Crabb 84–85). Men were designed to talk and be talked to, but something is cluttered inside and they cannot seem to access their emotions (Crabb 89–90). Silence destroys relationships. Adam chose not to reflect

God and chose to be absent, silent and forgetful of God's command (Crabb 91). There is an Adam, Abraham and Jacob in all of us (Crabb 93). Silence, argues Crabb, is motivated by the lack of trust (96), and disobedience begins with silence (97). Men's silence blames others. As men want to succeed, they act out through work, hobbies, sports, etc.; anything apart from relationship because silence is the best defense against fear. But this denies God (Crabb 96). The way unmanly man relates is either by being needy or tough (Crabb 117), but manly men are called to trust the Lord to fulfill God's purpose for them (Crabb 118). In light of this, Stu Weber argues that while there are the 4 rhythms of King, Warrior, Mentor and Friend (38), at the core men are called to be initiators—to provide direction, security, stability, order, leadership, headship, to be a husband (Weber 45). However, because of sin each of these rhythm also has its dark side. Therefore, these roles of men need to be redeemed lest it leaves men hollow within their hearts (Weber 47–48). This tenacity to redeem versus passivity is a mark of manhood (Weber 1993, 57). He must continue to pursue his calling and fulfill God's purposes for him. Because when men are fulfilling the purposes of his calling, not only does he benefit with Shalom in his heart but also his relationships will prosper. Susan VanZantan Gallagher argues that vocation is not self-serving but for the public good, and this call must be affirmed by the larger community (34). But it starts with his family and extends to his community and society at large. However, men cannot do this alone. They need companions and communities.

Companion

As men journey in their Christian life they need a guide to sojourn with them on life's issues. They need someone who has been there and survived. They need someone who is willing to take them under their wings. Keith Anderson and Randy

Reese conclude that the goal of mentoring is empowerment. This involves the awareness of the connection between one's ultimate identity and purpose based on intimacy with the Lord, as they discern this through the unfolding of their stories (Anderson and Reese 155). This is because, quoting Eugene Peterson, their stories are uniquely theirs with no others in comparison; that is the endless creative genius of God (Anderson and Reese 158). Spiritual Mentoring, according to Anderson and Reese, includes the process of listening to each other's stories and helping them discern what God is beckoning them to be (26). It is a life long journey of spiritual formation working in tandem with the Holy Spirit's empowerment (Anderson and Reese 27). Quoting Brueggemann, Anderson and Reese argue for the importance of education to sustain a community beyond the current generation. They correspond the education of the soul to spiritual mentoring because spiritual formation is necessary for the body of faith for the next generation (Anderson and Reese 24). Spiritual formation is the education of the heart founded upon relationships that are willing to be vulnerable to each other (Anderson and Reese 17). It is a skill that is lacking in men who live in shame with ruptures to hide. Quoting Robert Clinton, Anderson and Reese argue that the mentor plays a different relational role depending on the needs of the person, but relationship is at the core of spiritual mentoring (36–37). By paying attention and listening (awareness) men can unfold their story in what God is already doing (Anderson and Reese 40–41). One of the companions other than mentors is men's earthly father which we have seen earlier can be more of a hindrance than help. The need is present within many men to reconcile the relationship with their earthly father since it affects their spirituality. Learning from the relationship between David and Absalom, something between the father and son dies when the love that was given to them is not openly expressed (Dalbey 153). Hence, the impact of fathers on

their children, especially their sons, cannot be underestimated or overlooked. In addition to the need to heal from the wounds inflicted by their earthly fathers, men also need to break the cycle of dysfunctionality in order to redeem the next generation of boys becoming to men. One of the convergence markers for boys growing to be men is the rite of passage into manhood. This is missing in modern society (Dalbey 52). Mothers need to understand the need to release their sons as men through a community-ordained ritual (Dalbey 53).

The Christian life is a battlefield against Satan (Dalbey 126). Shalom in the family is experienced when husband and wife are reconciled to their children, releasing God's grace. But the focus is on the father to reconcile to his children. Fathers need to rise up to their roles at home (Dalbey 146). Absent fathers are on the rise, as a result of both parents working. Therefore, many millennials are nurtured by domestic helpers and/or grandparents where discipline and nurture are out of sync. These groups focus more on the compliance of the child rather than character development.

Robert Bly argues that the warrior in men dies when parents ignores a child's sense of independence. This causes men to feel both angry and shameful because they feels worthless (Bly 147). The maturation of this warrior is crucial because it is the inner workings of manhood that shapes their life scripts and drivers later in life. The redeeming factor for the maturation process is to start or continue to inspire them towards a cause bigger than themselves – a transcendental cause (Bly 150): his vocation given by his true King. Again, this process leads back to men's calling as a vocational center in order to move men from shame to shalom.

The consequences of incongruence is men acting out in anger and sexual fantasies (Crabb 47). Gordon Dalbey asserts that sexual fidelity is first and foremost

faithfulness to God, not to one's spouse (97). Dalbey writes that women as helpers in marital relationships need to realize that they cannot affirm men's masculinity (116). Recognizing the Lord's voice in light earthly fathers can either drastically enhance or thwart it. Many men grow up fatherless (Crabb 148). Hence, men need mentors to be surrogate fathers to this fatherless generation (Crabb 149). Robert Bly argues that children generally receive the father's temperament rather than teachings after a long day's work. It is wrapped up in a sensitive mood surfacing from powerlessness and despair, mingled with longstanding shame and resentment towards his work (96–97). A man's ideology of manhood is shaped by his mother's attitude of his father, as well as society's critical view which is far apart from biblical theology (Bly 99). As such, in men's search for manhood, they end up in alcoholism or being abusive in relationships (Bly 100) because men is confused as to what his calling is. Bly concludes that a society without the father produces these "birdlike" men who wants to find freedom in achievements. This characteristic makes them so intense, personable, and vulnerable to addictions that they are all heading towards destruction (Bly 102). Bly argues that men need to be aware of the deviant effects their fathers have on them. At the same time, they need to be also aware of the good effects before inviting their mentors and God into their lives for healing to take place (Bly 118–120). Bly concludes that a perceived absence of the father is actually the absence of the King that results in in deviant behaviors (Bly 122). Besides a trusted companion (mentor), community plays an important role in men's journey from shame to shalom as his discover his vocational calling.

Community

Life is about relationships in the context of community. To find congruence in a person's vocation their self-appraisal must be exercised in the context of a

community, because a community is a vital dimension of vocational integrity (Smith 47, 50). Smith calls this a community in conversation, because all vocation is communal in character, and it is in community that the means of grace can be experienced (190–91). Grace to be aware of the love, forgiveness and acceptance that is available through the communities they are involved in.

In accountability groups, men need to be challenged to something that is larger than themselves, but they also need to be vulnerable to face mystery by remembering God's character and move into darkness (Crabb 160–61). This is because men are called the remembered ones (Crabb 163). If men do not have good movements, powerlessness becomes aggressiveness, anger becomes abusiveness and terror becomes addiction (Crabb 47). In light of these tensions and obstacles, the move toward holiness is a daily battle (Crabb 48). However, according to Anderson and Reese, in this technological milieu all men want a quick fix, like fast food and instant results, and this craving affects even their spirituality. They desire more than what popular Christian books can offer. They want a deeper life, a mature faith and spiritual power. This deeper life can only come from spiritual mentoring where they journey with one who have gone before them and together discern where the Lord is leading them this season. Essentially, the deeper life is about being aware of the stories that God is writing. This life can only be found in a community that brings them towards spiritual maturity (Anderson and Reese 19–21).

As ministry leaders, men cannot give what they do not have. Scott Peck asserts that men cannot help others heal if they themselves are not healed. They also need to recognize that they cannot be healed outside of the context of a community because true healing comes only from within community. Citing Alcoholic Anonymous (AA), Peck affirms that the posture of the community in acknowledging

one's weaknesses helps to increase accountability, because the fact is they cannot do it alone (*The Road Less Traveled* 55–58, 78). The community becomes both a support base and a motivator to empower one towards maturation (Peck *The Road Less Traveled* 65). Any self-awareness must be done in the context of a discerning community for a holistic maturation (Peck *The Road Less Traveled* 66). As iron sharpens iron, so shall they sharpen each other. As we challenge people to a vision that is bigger than themselves, the communities need to get them out of their comfort zone. Scott Peck asserts that the stages of growth includes: Stage 1 – chaotic (antisocial), Stage 2 – formal (institutional), Stage 3 – skeptic (individual) and, Stage 4 – mystic (community). This progression cumulates in community even though the process starts with the individual (Peck *The Road Less Traveled* 188). Peck clarifies that at Stage 2 a person's ideology of God is transcendental (far away) more than immanent (near by), and the lack of awareness hinders them from seeing God as both. The majority of people oscillate between Stages 1 and 2; this oscillating is actually backsliding (Peck *The Road Less Traveled* 190, 193). For those in Stage 2 and 3, God is a sugar daddy while for those in Stage 3 to 4, God is a 'safe and rational' god (Peck *The Road Less Traveled* 194). The challenge, asserts Peck, is to get adults out of the laurels of Stage 3 into Stage 4 because many are too comfortable in Stage 3 and refuse to come out of their comfort zone. Only when men continue to reflect on their development will they have a greater awareness of their need to grow spiritually (Peck *The Road Less Traveled* 199–200). This reflection cultivates awareness for attunement to the spiritual maturation process as the individuals come out of their comfort zone and break faith barriers. Maturation takes place by breaking faith barriers through trust and obedience in the context of a community.

The stages of community, according to Peck are pseudo, chaos, emptiness and true community (*The Road Less Traveled* 86–106). Many say that they are in some sort of an accountability group, but many are actually in the pseudo phase, empty at best. Few are found in an authentic community that contributes to their maturation process. Their accountability groups look more like fellowship group rather than a true community where truths are told, confessions are received with grace and hope is experienced.

Men have already been given every spiritual blessings (Eph. 1) and they are to exercise them in the context of the community (Tozer 39). Anderson and Reese, quoting Thomas A Kempis on how men must imitate Christ, conclude that their faith is an imitative faith in the context of a community (15–16). Because, as Fowler asserts, faith is a relational and dynamic mode of knowing, they are influenced to become whom they trust (16, 18, 25). Willpower and sheer determination alone cannot get men far; they need the empowerment of the Holy Spirit that is centered on scriptures, that produces fruits that last.

Compass

Dallas Willard argues using his ‘golden triangle’ of spiritual growth, that transformation takes place from the inside out. With the work of the Holy Spirit at the apex of a triangle, the daily trials of life and our spiritual disciplines are placed at the bottom, the spiritual growth of our minds take place when attuned to the mind of Christ (Willard 380–83). A compass guides men to move in the correct direction. In men’s spiritual journey, their compass is the Word of God and intimate communion with the Triune God through the Holy Spirit. Adrian van Kaam and Susan Muto asserts that “Christian articulation is an ongoing attempt to express the consonant connections between our faith experience and their everyday effects on our personal

life and our relationships” (12). These are words of encouragement that brings hope to everyday life. As such, men need to deepen their discernment of the Holy Spirit’s guidance and express it in the community (Kaam and Muto 13–14). Kaam and Muto assert that information alone is inadequate to “replace the delicate task of articulating the detailed revelations of God’s abundant love in our lives and in our surroundings” (15). As their hearts try to make sense of their relationship with God, men are prone to drift from God’s presence because their hearts are the center of their experiential life. According to Kaam and Muto, it is the core of their divinely articulated experiences (16–18). Men’s testimony affirms the mystery of God in their lives and co-articulates with the Holy Spirit who gives meaning to their everyday lives (Kaam and Muto 17–18).

Kaam and Muto argue that in the pressure cooker of a high performance society, men are like lost souls rushing through life with hardly any contemplative time to remember who they are. As such, they must disengage and surrender themselves so that the fullness of Christ’s work in their lives does not cease (Kaam and Muto 14). Men must pursue Christ in order to be reformed and have their lives transformed by grace through intimacy with the Trinity (Kaam and Muto 17). Kaam and Muto assert that in formation theology, the work of the Holy Spirit can liberate men from their pride so that they can discover their true self in Christ in their inner being. As such, he calls men to a surrendered life as he reveals their destinies. The healing of the sin nature in them can only come from the Triune God: from the Father who in creation sets in motion an ongoing formation of the whole, the Son who continues the reformation and implementation of the mystery of saving love in humanity, and the Holy Spirit who bestows with efficacious empowerment the transformation of human life into the image of God who is love (1 John 4:8; Kaam

and Muto 34–36). Kaam and Muto conclude that from men's inception and expiration, they are being transformed into the image of Christ in whom they live and move and have their being (Acts 17:28; Kaam and Muto 73).

Crabb asserts that the path to authentic manhood is entered through a narrow gate of single-minded passion to abandon oneself completely to God. The path beyond the gate is the freedom to speak into darkness as one hears and echoes the voice of a well-remembered God (Crabb 102). Men who fight the darkness are men who play it safe; something is not right when men choose to remain silent (Crabb 106–07). The root issue is that men do not strive for deep relationships (Crabb 107). Sexual health cannot exist without relational health, and relational health requires men to travel down a path that turns in ways they cannot predict (Crabb 107). They need to choose the lonely choice of total trust in the Lord to invest in deep relationship (Crabb 110). The congenital corruption can only be healed by brokenness (Crabb 139) which men at large are afraid because there is a sense of a loss of control and safety.

Shalom existed in creation because men were living in vocational and relational congruence with God's intent (Crabb 70). Adam's silence plunged creation into a wasteland and turned men towards violence and perversion (Crabb 70). When the relationship with God is broken, men break their relationships with each other through sex and violence. Consequently, this darkness continues to loom as they conduct their daily lives (Crabb 70). Living incongruently with God's intended plans will result in frustration and discord with God and each other, resulting in a lack of peace (shalom). Without God, men do not know what to do with their confusion so they become angry in order to feel control, and lustful in order to feel free (Crabb 75–76), hence creating an environment for deviant activities to thrive. Therefore, men's

healing can only occur when they go to the source, who is the Father, so that they do not love with their own eyes but the eyes of Christ (Dalbey 172). Men need to be bold, and this boldness comes from the fear of God, not from man (Luke 12:4–5; Dalbey 183). This boldness is to listen to the voice of the Lord as a compass of their spiritual maturity even if it does not make sense.

Tough love is also needed like the form found in Alcoholics Anonymous (AA) whose foundation is Romans 7 (Dalbey 186). This tough love is based on forgiveness and redemption. However, AA does not proclaim Christ as the source and sustaining power, the one who is able to draw out the fullness of manhood, empowered by courage and strength from the Father God (Dalbey 187). Men must have a bold self-honesty, such as AA has, to admit our brokenness and call other men to God's saving grace (Dalbey 187). A. W. Tozer argues that men who have met God have a genuine experience (9, 14). It is not the actions that Jesus wants but their hearts (Tozer 10). Men doubt their spiritual life because they lack this experience, and God wants to affirm this as men become consciously aware of God's presence: a conscious intelligence, an awareness, an inward knowledge (Tozer 11). This knowledge, however, has to be Christocentric (Tozer 12).

Robert Clinton insists that in the foundational years of the development continuum one must be grounded in the Word through a firm obedience to God, expressed in their life of integrity (58–68). This is an evidence of genuine faith and works in tandem with the Holy Spirit. Anderson and Reese argue that spiritual mentoring is the work of the Holy Spirit and that God has already begun the process. For this awareness to occur, space must be created, and the mentor is to be the one to facilitate this journey (Anderson and Reese 45–46). Spiritual mentoring requires the art of listening to the movement of the Holy Spirit (Anderson and Reese 50). It is also

an adaptive discernment to discern what is best, pure and blameless (Phil. 1:10) and also good, pleasing and perfect (Rom 12:2; Anderson and Reese, 1999, 52). This is the interworking of the Word and Spirit. Skye Jethani in his Q Commons TED talk asserts that a faith posture of life *with* God, rather than life under, over or for God, will help men to live life, from being driven by fear to being driven by faith, from control to surrender, and from danger to safety. Only when they walk in the spirit of the Lord will they live in faith, a surrendered life and safety (Jethani).

A.W. Tozer asserts that the Christian experience must result in an inner longing to be like Jesus daily in thought, word and deed (18). However, in a consumeristic mindset men treat God like a pet (Tozer, 21). Men are at their best when they are fulfilling the purpose that they have been created for (Tozer 22). God has a master design for man – vocation in the context of relationships (Tozer 23). Abraham was completely satisfied in his friendship with God – only God mattered (Tozer 27). Tozer asserts that “In Abraham’s encounter with God he learned why he was here on earth. He was to glorify God in all things and to continue to worship Him” (29). This would drive men back to his vocational calling. How can man realize that the only things that matter are God’s love and will (Tozer 30)? It is through discovering their vocation in the context of relationships. Tozer continues to argue, “The Spirit of impenitence and total willingness to exist day after day without longing for God springs from callous apathetic human attitudes” (62). This results in aimless incongruent living that enhances men’s propensity towards deviant behaviors.

Robert Bly argues that the answers to men’s question are found in stories (x–xi), and these stories come from the Bible. They point men to a healing that he cannot find anywhere else except by centering down in the presence of the Lord. However, men are running away from courage and strength because of the fear of not playing

well (Dalbey 27). It is safer not to have any expectations because ignorance of their inadequacy is bliss (Dalbey 28). Manhood can only be found in our relationship with God; it is revealed more than sought. However God's ways threaten their pride. They fear authentic manhood and would rather cling on to their fake manhood (Dalbey 28). Real manhood is the readiness to respond to God's call (Dalbey 28). Dalbey argues that:

Do we dare to trust the Spirit to draw us beyond objective standards into relationship with the Living God and with one another – not only so that the rules are upheld, but so that the players may be revitalized and strengthen as a team? (201)

The Father-God of Love confronts each man in the deep river gorge of his inner darkness, somewhere between self-centered dishonesties and the truth. And when the Father has finished with him, He leaves a man aching and limping alone, after that truth which alone can restore him to his full and intended self. (206)

When that desire comes, men will see glimpses of convergence toward discerning and discovering his vocational calling.

Convergence

J. Robert Clinton's stages of leadership development asserts that the leadership development continuum must move towards convergence, where a person's spiritual gift-mix and passion are maximized for kingdom purposes (32, 46). Clinton asserts that there are always channel markers that challenges the individual in areas like integrity, isolation and submission no matter which stage of the sovereign foundations he is in, be it inner-life growth, ministry maturing, life maturing or convergence (30). The result being that there is a sense of congruence of faith and practice (Clinton 33–35). Clinton claims that many do not mature into convergence because of a lack of ownership over their personal development. The main thrust of this phase is to lead out of a restedness and trust in the Lord, and to be led by the Spirit (Clinton 46–47).

When man has an authentic encounter with God he will remember it for a long time (Tozer 14). Moses was afraid to meet God, but when he did, his fear gave way to delight and reverence when he drew close to the presence of God (Tozer 14).

Convergence takes place. Men can understand love only by feeling it, just like he can feel heat only when near the sun (Tozer 15). Inner unction is needed to know that men have experienced God (Tozer 16) because there is a compelling sense of God's presence; the memory is not faint, and it is life changing (Tozer 16). The posture that Abram had was one of reverence and submission; a posture of an attitude of obedience (Tozer 21). This posture attunes men to experience convergence.

Maturation requires self-examination and interaction in a community and the environment that nurtures it (Fowler xiii). However, it is in the awareness of God's presence and work in men's lives that men find strength in their faith journey (Fowler 11) towards the convergence of their calling. Men need to be aware of how the Lord is shaping their maturation in the everydayness of their lives. Scott Peck comments that the pain and trials men face in life creates wisdom and courage. In learning to harness this wisdom one can mature mentally and spiritually (Peck *The Road Less Traveled* 16), experiencing congruence in their journey that leads them towards the convergence of their destiny.

Steven Garber argues that students who not only survive but also thrive in their spirituality and public life "require the weaving together of these three strands of convictions, character and community" (37). This convergence increases the resilience of a student because they build convictions of worldviews that would help them through the hard knocks of life, especially "the challenges of modern consciousness with its implicit secularization and pluralization" (38). This must be coupled with a relationship with a mentor that lives out the worldview and a

community of like-minded believers who are accountable to live out those worldview (Garber 37–38).

As mentioned earlier, Peck argues that part of men's spirituality is to be aware of the deception of laziness that can rob them of discerning their vocation, because this is a battle that they must continuously fight (*The Road Less Traveled* 276–77). This laziness refers to the unwillingness to put forth the effort even to think about their spirituality (*The Road Less Traveled* 271–73). This apparent laziness is founded upon the fear of change, of the unknown, or expanding relationships; thus men take the road of lesser resistance. This laziness often creeps surreptitiously into their spirituality as they mature (Peck *The Road Less Traveled* 274–75). Peck again affirms that laziness is the barrier. Coupled with pride, fear, and disobedience it will subvert the pursuit of God's call for them towards a deeper sense of intimacy with the Lord (Peck *The Different Drum* 172). Growing adults are aware and are conscientiously developing their capacity for transformation (sanctification) one step at a time, but one needs to be aware of the dark side of human nature that resists maturation (Peck *The Different Drum* 181–84). One sure sign of spiritual maturation is an acceptance of people into community with idiosyncrasies (Peck *The Different Drum* 186).

At the stage of convergence, discernment becomes more apparent as the leader learns to hear God's guidance (Clinton 110). This is a mark of convergence as a maturing leader (Clinton 114, 122–23). This discernment is a learned skill, and it begins with personal issues, which would eventually grow towards ministry affairs (Clinton 147). Hence, Clinton argues, ministry flows out of our being. Through men's relationship with God, the evidences are seen when the leader's love, compassion, empathy, discernment, etc., deepens (Clinton 155). At the stage of convergence, both character and skills are important because it has been honed by God's life

curriculum—character formation (Clinton 167). In terms of ministry, Clinton argues that the leader is developed in four areas: from the leader’s challenge into ministry to training, relational learning and discernment (79). Among the four, relational learning would be the best thermometer for maturation as it describes how they respond relationally, especially in conflict situations. As the leader matures, these relational insights are gained from positive and negative experiences the leader might have had (Clinton 105).

Gary L. McIntosh and Samuel D. Rima, Sr. describe five steps to be aware: (i) From acknowledging of one’s dark side to, (ii) Examining one’s past to, (iii) Resisting the poison of expectation to, (iv) Practicing progressive self-knowledge to, (v) Understanding one’s identity in Christ (McIntosh and Rima 152, 161, 170, 190, 205). The awareness comes as one processes these 5 steps. At this point convergence begins to take place. But for this to take place an environment needs to be created that is safe and conducive for men to move from shame to shalom. We will now turn to the postures and practices that heal men’s hearts.

Postures and Practices that Heal Men’s Hearts – Culture

Our hindrance is the lack of desire for God (Tozer, 1986, 63). Tozer asserts, “We do God more honor in believing what He has said about Himself and coming boldly to His throne of grace than by hiding in a self-conscious humility” (15). Therefore, we need to build an inner altar and invite the working of the Spirit to draw man to Himself in devotion (Tozer 34). This is facilitated by the practice of spiritual disciplines. Beverly Vos argues that discipleship is not accidental; it is intentional, hard work and not for the faint hearted (100). Discipleship is first about being before doing. If we want to be like Jesus men need to make time to converse with Him (Vos 101). Vos asserts that men’s spirituality cannot be forced, but space for God must be

created for Him to work His transformative mystery in their hearts (102). They need to plan to make it work because it does not just happen without action. Prayer, meditation and the study of scriptures are indispensable in their spiritual formation journey. This process reveals sins and entanglements in their lives that they might have spiritualized away (Vos 103). Vos concludes that spiritual disciplines are of prime importance as it would affect their ministries at large (114).

Gordon Smith argues that structure (spiritual disciplines) brings freedom. It is a pattern that allows men to thrive (Smith 183). Sabbath rest is not just about physical rest. It is not time management but self-management to create space to engage God (Smith 18, 188). It is in solitude that men encounter God and become attuned to Him, so that their security, identity and purpose are congruent with God's design for them (Smith 190, 196). Smith continues to argue that solitude is crucial for vocational clarity; however, without community solitude is just escapism because it is in community that men draw strength (Smith 193). Smith concludes that life ordered around solitude and community enables men to embrace their vocation because at the end, it leads to living in freedom in Christ and the capacity to act with courage (197).

Men can only unclog these ruptures through forgiveness and reconciliation (Tozer 40). Repentance is something that must be done more than once (Tozer 43). Jacob made a choice to be God's man (Tozer 60). Love and service for God is a result of repentance, because our treasure is where their heart is (Tozer 83). Quoting Thomas Merton, Anderson and Reese assert that spiritual direction is to go beyond the surface into the inner man to draw out his *inner spiritual freedom, his inner most truth, which is what we call the likeness of Christ in his soul* (31). Anderson and Reese continue by asserting that spiritual mentoring is purposive with discernment, accountability, identity, wisdom, empowerment and growth (48–49). Accountability

is key to ensure that there is follow through, so that the mentee can make the most of the relational situation. This accountability will help the mentee grow in their wisdom, discernment, adaption, creative planning and thoughtful preparation needed for the assigned task (Anderson and Reese 128). Although one needs to be aware that spiritual formation is a slow process, without spiritual disciplines the spiritual life will seem random and meaningless. Spiritual disciplines, assert Anderson and Reese, slowly but surely move that mentee forward *imperceptibly* (128–29). The practice of looking back, looking through, looking forward and looking around helps set the framework to discern the consolation and desolation that they may be experiencing, especially in the desolation season, where they are most uncomfortable (Anderson and Reese 133, 141).

Contemplation, in the context of scriptures and prayer, helps deepen men's relationship and intimacy with the Lord so that men can *see as God sees and love as God loves* (Anderson and Reese 142–43). Quoting extensively from Ignatius, Anderson and Reese promote the importance of the “examen” of conscience so that one is aware of God's presence in the everydayness of their lives (145). Other spiritual disciplines includes lectio divina, where after reading a passage the questions asked include, “Who is God”, “Who am I” and “What am I to do in my life”? (Anderson and Reese 149). This centering down process helps men's frantic hearts to slow down and create space to engage God. Quoting Dallas Willard, the four necessary spiritual disciples include solitude and silence, study and worship. Solitude centers us down while study grounds us in the word for the renewal of our minds through study of God word and worship (Anderson and Reese 150). This process will create space for us to engage God.

Learning from the early fathers, faith must be lived, tested, reflected and committed. Walking these ancient paths takes discipline (Anderson and Reese 23). Again, laziness is a barrier that derails men away from spiritual formation. Os Guinness asserts that men's calling, besides being and doing, is a journey of becoming. Men are called first to belong to God and to answer to God's personal summon (24) of surrender, rather than commitment; because commitment is selective while surrender is total. This, argues Barton, can only be discerned through times of solitude and silence (81). Quoting Greg Levoy, Barton concludes that:

calls are essentially questions. They aren't questions you necessarily need to answer outright: these are questions to which you need to respond, expose yourself, and kneel before. You don't want an answer you can put in the box and set on a shelf. You want a question that will become a chariot to carry you across the breath of your life. (84)

This reiterates that importance of one's vocational calling that drives one towards God.

In Hebrews 4:12–13 men hide from God's fearful presence (Dalbey 30). If truth is the power that God invests in one's manhood, then they fear being with other men because that fellowship reveals who they really are. The only way out is to surrender to God, in order to experience peace (Dalbey 31), Darkness needs to be exposed to light, so that shalom can enter. Margaret Atkins asserts that the sickness of the soul is the healing that Augustine constantly revisits (350). Atkins argues that although baptism removes the guilt of sin and weakens it, it is not uprooted altogether (351). The remedy is confession, acknowledgment and awareness. Humility is necessary because it illuminates their ignorance and weakness, and that leads men to be re-directed to God's presence (Atkins 356). Genuine transformation starts from within, where men are no longer concerned about what others think of them, (Atkins 357) thus there is nothing to prove, nothing to hide and nothing to lose. Any inner

transformation is always seen by an authentic outward life (Atkins 358). Healing is slow but necessary in order to cure this sickness of the soul, especially when bad habits are ingrained (Atkins 358, 360). Undergirding these practices is a robust buttress of scriptures that shapes men's praxis (Atkins 363). This process can only be discerned in our time with God through silence and solitude.

Crabb argues that when men are threatened they retreat, and trust is compromised. However they still feel the need to move, so they either retreat or dominate (Crabb 28). Healing is found in the solitude of prayer (Crabb 31). This ancient path begins one's healing process, and it includes a whole-hearted devotion to seek Christ earnestly, because manhood begins with godliness (Crabb 32). This cannot be manufactured by men but experienced through a quiet trust in God's movement in their lives. Crabb asserts that in Isa 50:10–11 men are not to light their own fire in the dark but to trust in the Lord (111). It is not success or failure that defines men, but that a man acts like one (Crabb 112). Because God is their only wisdom, they are not called to be 'fire-lighters' (Crabb 113). Crabb argues that joy is scarce in men's life because bad movements emerge and try to satisfy the unhappiness in a man's heart (119). Repentance is key for healing and growth (Crabb 121). Hence, awareness is needed too. Men need to be defined by their calling and not their longing (Crabb 134). But it is this longing that leads them to their calling. This is set in the context of a safe space for God to work.

Richard Foster argues that the world needs deep people and that can only come through disciplines that are practiced in the context of relationships, be it a spouse, siblings, family members, friends or neighbors (1). At the core of these disciplines is joy. Their purpose is freedom from their bondage of pride and fear. This joy is expressed through worship (Foster 1989, 2). This genuine joy is characterized

by a desperate longing for deeper and fuller living, as reflected by the psalmist in Ps. 42:7, when deep calls out to deep. However this desire is confronted by two barriers: the faith to believe that it can be done and our lack of competence to grow our inner man (Foster 2–3). The spiritual disciplines are about an inner posture more than an outward set of do's and don'ts (Foster 4). Foster continues to argue that men cannot be free and purify themselves by sheer will because they are empowering that which they are trying to be rid of from their lives. Willpower, Foster asserts, may look good but lacks the power to transform (5). Inner righteousness is a gift from God, and men cannot help themselves to that end; spiritual disciplines create space for God to transform them (Foster 6–7). As such, spiritual growth is the purpose of the spiritual disciplines (Foster 8), and to that end, the healing of men's hearts. Spiritual disciplines only create the environment for change, and men will know that transformation has occurred when in unguarded moments, their speech is seasoned with salt in their response. In these moments they do not need to hide their inner self from others (Foster 9). In these moments the healing of their shame moves them into shalom.

Inner disciplines are the only way forward if men are to see transformation that lasts (Foster 11). The inner disciplines of meditation, prayer, fasting and study mark the foundation upon which the other disciplines stand. While meditation is rooted in the context of life (Foster 26) and community, it is founded upon scriptures and reflection (Foster 33–35). Prayer, asserts Foster, is to change how men see things to seeing how God perceives the situations (43) and to take the posture of listening (49). Fasting, on the other hand, surfaces unhealed emotions and things that shackle them. The sense of desolation must lead them to find healing in Christ (Foster 69). As they fast they are to feast on scriptures (Foster 70) for the renewal of their minds

(Foster 79). Inner disciplines are foundational as it provides the grid within which meditation can fully function (Foster 81).

Peter Scazzero asserts that in this technological milieu, men have been tutored by culture to live with a consumer's spirituality. While they may be spiritually contemplative, they are also emotionally and socially awkward (Scazzero 43–44). To intertwine emotional health and contemplative spirituality to relate well to God, self and others, Scazzero argues that men need to embrace the gift of slowing down in order to anchor on God's love and to break free from illusions (46–47). Scazzero, quoting Janet Hagberg and Robert Guelich, describes the six stages of faith. Where there is a wall one must face before the inward journey begins (Scazzero 118–19). The wall, argues Scazzero, is orchestrated by God (120–21) and is meant for men to grow towards greater intimacy with Him when they take time to contemplate on the dissonance they are experiencing. Quoting Richard Rohr, Scazzero argues that for men to mature spiritually and emotionally in his manhood, he must recognize and embrace the 5 essential truth that: (i) life is hard, (ii) he is not important, (iii) life is not about him, (iv) he is not in control and (v) he is going to die (Scazzero 133). Scazzero's recommendation for the process of healing starts with a deeper awareness of their past and recognizing their humanity. The platforms for this awareness come in the rhythm of daily office and Sabbath, and that can be developed into a rule of life (Scazzero 196–207). This creates space for contemplation to surface awareness of emotional maturity that may be lacking.

Ruth Haley Barton argues that the tensions leaders face from compassion fatigue (23, 25) add to the stresses and stressors of ministry, which takes a toll on the leader's humanity. Barton asserts that the challenge is to not ignore but to be aware of what God is doing in one's soul to draw men to Himself even though there is

desolation in their hearts (25). The goal is not to rid the desolation of their hearts but to discern what God is drawing them towards (Barton 27). There are no other remedies expect silence and solitude for men to center down in God's presence (Barton 28). Barton, quoting Michael Zigarelli, states that Christians are in a downward spiral of cultural conformity by giving in to a culture of busyness. Hurry and overload leads to God being pushed to the fringes. This combination contributes to a deteriorating relationship with God, which leaves men exposed to the temptation of secularism. This temptation, in turn, gives rise to more conformity and the downwards spiral continues (Barton 118). Men need to develop good habits of spiritual disciplines to come out of this downward spiral. These spiritual disciplines would bring them back into intimacy with God. The sustainability of a leader is in the rhythm that keeps the leader replenished and filled. This, Barton argues, is Sabbath keeping, because it:

Honors the body's need for rest, the spirit's need for replenishment and the soul's need to delight itself in God for God's own sake. It begins with the willingness to acknowledge the limits of our humanness and then to take steps to live more graciously within the order of things. (122)

This Sabbath engagement with God helps men to discern who they are in Christ and the work of transformation that He is doing in their lives. This engagement, coupled with their openness to invite God into their lives, helps reveal areas of their lives that have shackled them down with unhealthy responses to life's issues (Barton 126). After this revelation, they are able to allow God's healing love to touch their brokenness so that they are transformed towards wholeness (Barton 126). This rhythm, argues Barton, must be experienced in the context of a community that would shape their lives in a positive way (127). As iron sharpens iron, so shall they sharpen one another to be more human, as they sojourn together towards the healing of their souls. Barton continues to argue that this community is not a team per se,

because for a team they cease to exist when the task is done. Rather, this is a spiritual community centered on the Triune God. It is a safe community where the truth of God is spoken so that the community can discern God's will (Barton 175).

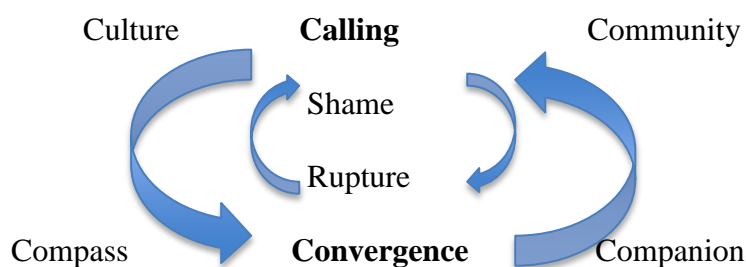
This community will shape men's ministry philosophy in such a way that what men do will flow from who they are in Christ. As a result, they will need to take ownership for their spiritual transformation and their habit of discernment and truth telling. This community also prods men on to listen to their fears and resistance by acknowledging them (awareness) and discerning God's direction (Barton 176–79). As Brueggemann asserts, the Sabbath is meant to promote peace in men's hearts as one relates and lives according to God's terms (Brueggemann *Genesis* 35, 44–45). Ronald Rolheiser suggests the practices that would sustain men in the spiritual life range from: (i) having a genuine faith to, (ii) being honest with their sins to, (iii) gathering ritually around the word and Eucharist to, (iv) worship and service (213–41). Again, putting the above structures in place will help in men's maturation process.

Healing, according to Elisa Estevez Lopez, must be holistic and liberating (287). At the center of healing is a dialogue. The relationship between men and God is restored when there is no fear in showing weakness and vulnerability. This takes place in the context of silence and the hearing of God's word when "the word welcomed and offered is regenerating and creating ... listening has given way to a restoring and repairing space in which the liberating word takes place (Lopez 297). And creating space for meditation is so necessary (Lopez 298). Lopez concludes that:

This God carries us to the depth of our being, awakens in us the crucial questions of the meaning of life, cancels superficial dynamics and leads us to a restructuring of our persons and communities while offering himself as a promise of a total and fulfilling life. (301)

Figure 2.1 below describes the relationship between the six C's. With calling at the core, men are to continue to discern and discover God's call for them to lead

congruent lives through the platforms, or onramps, of community, companions, compass and culture, and to see convergence taking place towards God's call for us as individuals. Convergence towards one's calling helps to reverse the spiral of shame and rupture in the context of culture, compass, companion and community.



Culture = Practices / habits that create space for self and divine awareness

Compass = Word of God and Holy Spirit in one's life

Community = Accountability / mentor / friendship groups

Companion = Mentors

Convergence = Living in the zone of my giftings and passion

Calling = Aware of and able to articulate one's life goal and mission in a particular season

Shame = The sin of pride that says that we can live without God in our lives

Ruptures = Passive: Inner turmoil, cognitive dissonance. Active: Acting out of internal ruptures including fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, and the likes.

Research Assumptions Figure 2.1

Biblical & Theological Foundations

Introduction

Unless men understand and respond to God's call for them, any efforts, postures or practices that help heal their hearts from shame to shalom will at best be temporary; at worst it results in an incongruent life of aimlessness and deviant behaviors, where men try to fill the gap that only God can. Exploring the life of Jacob in connection with Jesus' parable in Luke 15, prodigals have lost their bearings and drift aimlessly until that find their calling (vocation) in the context of community, confession (repentance) and compass; (word – an encounter with both the written and

incarnate Word) they then begin to experience convergence to discover their identity, call and destiny. This calling is at the very foundation of man's purpose to live a congruent life, founded upon a centered-down life that creates space for God to speak to men's tired souls in this milieu, and lead him towards Christlikeness.

Calling as Center

Walter Brueggemann asserts that men's call must be their interpretative center because it reveals who the caller is, and the one being called needs to respond. This call is God's call for a community to be His faithful people. The essence of this call is a promise of God's presence to those who are called (Brueggemann *Genesis* 1–2). Brueggemann continues to assert that the posture of scriptures from Genesis to Revelations has always been the faithfulness of God's call since creation (*Genesis* 2). The word, both the spoken and the incarnate, is the compass from which men take their bearings to posture themselves to seek God's call for their lives. This journey of discovering of men's call is not static but dynamic, from being who he is, to becoming and who he is not yet (Brueggemann *Genesis* 2–3). This comes in the form of stories in scriptures, reflected by “the scandal of concreteness, by the freedom of imagination, and by the passion of hearing.: These stories include all of the twist and turns, truncations and incongruities (Brueggemann *Genesis* 4). Brueggemann continues to argue that the supreme goal of creation is found in the center of the creator's purpose who, at the core, loves His creation. This duality cannot be teased apart (Brueggemann *Genesis* 12–13). Hence, the relationship between the creator and creation hovers between the pseudo response of obedience and recalcitrance of creation, and the faithful, anguished and respectful purposes of the creator played out throughout time (Brueggemann *Genesis* 13). Creation must response to the summons of God to attune to his purposes.

Brueggemann continues to argue that the “grammar of creation” is an imminent God, and a creation that cannot live independently of their creator. Having said that, Brueggemann asserts that while God is imminent, there is a certain margin of freedom but notwithstanding, that creation cannot be independent of (Brueggemann *Genesis* 17, 28, 31). This, argues Brueggemann, affirms God’s purpose for creation in the area of “ethical” and “aesthetic” harmony, referencing Eph. 1:9–10. This call, Brueggemann argues, is not a “coercive” one but an “evocative” one (*Genesis* 18, 27). It is a beckoning call, an invitation to a life that is full and meaningful (John 10:10). Because of creation’s carnality, they choose to resist God’s purpose. However, the creator will not be moved. He continues to pursue creation because as Brueggemann asserts, the creator created this creation (*Genesis* 20–21). Moreover, the creator cannot abandon his creation. Sin caused man to be grabbers because it has mired man’s call to be what God calls him to be and become – stewards of his creation. Men who have yet to find their calling become like Jacob, who continue to grab what life may or may not offer, through manipulation and deceit. Brueggemann suggests that in light of man’s calling there is a need to emphasize 3 areas: vocation (Gen. 2:15), permission (Gen. 2:16) and prohibition (Gen. 2:17). He asserts that:

The primary task is to find a way to hold the three facets of divine purpose together ... little attention is given to the mandate of vocation or the gift of permission. The divine will for vocation and freedom has been lost. The God of the garden is chiefly remembered as one who prohibits. But the prohibition makes sense only in terms of the other two. The balance and juxtaposition of these three indicates that there is a subtle discernment of human destiny here. (*Genesis* 46)

In other words, men’s call must be taken in context of what is permitted and what is prohibited in God’s rule. Hence, any imbalance of permission or prohibition paints an

incomplete picture of men's vocational calling. This calling must be seen in the context of mankind being made in the image of God.

Imago Dei and Vocation

Paul Sands asserts that in making sense of imago Dei it is best to understand it as a God-given vocation because it arises out of a divine summon which confers dignity and obligation. Failure to do so produces guilt and incongruence, but the individual does not lose his dignity (Sands 36). Being made in the image of God, men represent God. Men are not just rulers but called to be Christ to the world in which they live in. In short, Sands argues that, "Imago Dei designates royal office or calling of human beings as God's representatives and agents in the world, granted authorized power to share in God's rule or administration of the earth's resources and creatures" (13). Sands concludes that men find themselves when they lose themselves, serving God by following Christ, thereafter finding his true identity and recovering authentic humanity (39). Hence, it is a natural pursuit for individuals to find congruence with God's call and destiny. This calling is "God's efficacious summons to partake of the redemptive blessings to which they have been appointed in His eternal purpose" (Gray and Selbie 145). This must result in the joy of blessings from the Lord. Thus, being made in the image of God, joy is one of the by-products of being congruent to God's call for man.

Men are made in the image of God, reflecting who God is in both His power and responsibility to rule and subdue the earth. Therefore, men is not seen as servants but as stewards of creation (Brueggemann 32–33). Genesis 1:26–28 states that mankind is made in the image of God, and God has blessed them to be fruitful and multiply and to rule and subdue the earth as God's stewards. Blessings, asserts Brueggemann, was used 3 times; for living creatures (Gen. 1:22), mankind (Gen.

1:28), and Sabbath (Gen. 2:3). This reflects God pleasure in His creation (Brueggemann *Genesis* 36). These blessings are life-giving in nature for the sustenance of God's creation (Brueggemann *Genesis* 37). Paul Sands asserts that the words 'image' (צֶלֶם) and 'likeness' (דְּמוּת) can be used interchangeably. All human beings bear God's image, and this image is related to dominion and dignity. This image was not lost at the fall (Sands 30). Sands continues to argue from the New Testament perspective that the imago Dei is dynamic and as believers, we are being transformed by the Holy Spirit from glory to glory (2 Cor. 3:18). Hence, men can participate in the divine image only as they become followers of Christ. This participation is limited to the extent to which the follower's life is conformed to Christ. Sands also argues that imago Dei is a communal reality where there is an acceptance of each other regardless of the color and economic status of the person (31). Throughout scriptures men have been searching to find their destiny only to discover that it was God that was pursuing them all these while. Quoting Barth, Brueggemann asserts that, "God's grace is the presupposition of man's sin. While sin is only and always resistant to God's gracious will, it is the compassion of God that makes sin possible" (*Genesis* 20). This is God pursuing mankind, as Brueggemann indicates that, "[B]ecause the issues are unresolved and the relationship unsettled, the message here is one of promise ... God will not leave the world alone" (*Genesis* 20). Both man and creation at large is groaning in anticipation.

Os Guinness defines being called as being in relationship with God, since men are made in the image of God. Men's life purpose is to know who they are created and called to be (Guinness ix). Guinness argues that aimlessness occurs when there is an incongruence of our calling. Quoting Fyodor Dostoevsky, Guinness asserts that, "[F]or the secret of man's being is not only to live ... but to live for something

definite. Without a firm notion of what he is living for, man will not accept life and will rather destroy himself than remain on earth” (Guinness 2). Hence, men act out in deviant ways when there is incongruence in the call of God in their lives, in the current season and how they are current pursuing that destiny. As Guinness affirms that, “[F]inding and fulfilling the purpose of our lives comes up in a myriad ways and in all the seasons of our lives (2). Furthermore, Guinness argues that, “deep in our hearts, we all want to find and fulfill a purpose that is bigger than ourselves” (3). This sense of urgency forces men to be aware of this search for purpose, so that they can posture themselves for the expectation of what society needs, with the priorities of fulfilling the purpose which God has called men to have in the first place (Guinness 3). The call cannot be anything else other than being theocentric. Guinness defines calling as “the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with special devotion and dynamism lived out as a response to his summons and service” (4). When men answer God’s call it becomes the tipping point where faith moves the world (Guinness 7) with God’s agenda. This is important as Guinness affirms that, “[T]he notion of calling, or vocation, is vital to each of us because it touches on the modern search for a basis for individual identity and an understanding of humanness itself” (20). Men are free to respond because when men discern their calling they slowly become who God intended them to become in the current season of their lives. If men do not, they will lead an incongruent life. Hence, the process must be theocentric (Guinness 25). Men’s response must be one of obedience after finding the call. In order to fulfill this call, this process takes time (Guinness 105, 107). At the end men is called to trust where the Lord will lead them (Guinness 211), to where His grace will carry them.

J. Richard Middleton argues that the implication of Imago Dei is that men must continue what God has started by populating and organizing the earth, represented by “וַיְבָרֵךְ אֱלֹהִים” of Genesis 1:2; in other words, to steward what God has put in man’s charge. Thus, Middleton asserts, men’s calling as imago Dei is to develop and transform; forming culture and developing civilization that reflects kingdom values (89–90). But men’s call to be stewards of God creation must be within the context of a community.

Community

Besides the call to be stewards, men are also called to be in authentic communities. Citing Ephesians 4:22–23 and Genesis 1:26–29, Brueggemann argues that for men to reflect the image of God, it cannot happen in isolation but in community (*Genesis* 34–35). Millard Erickson suggests that the image of God is universal within the human race, hence the prohibition to murder (Gen. 9:6) and curse (James 3:9–10) without exception (532). The image of God has not been lost as a result of the fall. This image is equal among men and women and it is substantive; it is innate in mankind rather than something gained or possessed. This quality allows men to fulfill God’s call for their destiny and the capacity to relate to both creator and humankind. Hence, Erickson argues that men was intended to relate to God in an intimate way with the ability to obey and live in harmony with God’s creation (532) at large, not just fellow men. Erickson concludes that:

God intends that a similar sense of fellowship, obedience and love characterize humans’ relationship to God, and that humans be bound together with one another in love. We are completely human only when manifesting these characteristics. (534)

Paul Stevens argues that vocation is a summons from God, and if men do not understand vocation biblically or theologically, he is prone to be fatalistic, with the emphasis on self-actualization. Stevens, quoting Klaus Buckmuehl, argues that there

are 3 levels of vocation; personal, Christian and human. What constitutes a call include a combination of Christian and human vocation with personal vocation (Stevens *The Other Six Days* 72–73). Stevens suggests that there are four kinds of call and they include: (i) an effectual call to be a disciple of God, (ii) a providential call of the different role one plays in life, (iii) a charismatic call where men exercise the giftings God has given them for the common good, and (iv) a heart call unique to individuals. It is discerned with an inner unction to a purpose that is teleological, with a sense of satisfaction and joy. This must be discerned in the context of discipleship, holiness and service (Stevens *The Other Six Days* 80–82).

Paul Stevens in *Down-to-Earth Spirituality* traces the life of Jacob with a longing for God's blessings that parallels man's quest for intimacy, meaning and destiny (12–13, 15–19, 57, 59, 63, 91, 99, 104–111, 184–185). Jacob's story began with striving in the womb when he grabbed his brother's feet. His search for intimacy, meaning and destiny is what Erwin McManus calls soul cravings (McManus 6–10). He stole his brother's birthright and ended up running for his life to an old relative but was 'intercepted' by God. However, he did not seem spiritually ready for an encounter with the Lord (Gen 28:1–10). Jacob's strivings continued when he married the one he loves after working for 14 years. It continues as he schemed for his growing family. All these culminated at the Jabbok Brook, where he wrestled with God and received a new name, Israel (Gen 32:22–32). However, his striving continued till God's third visit when Jacob is now entitled to use his new name (Gen 35:1–14). Unfortunately that was still not the end. Now as a father more tragedy strikes the family. As a grandfather Jacob was finally about to bless both grandson instead of one, which has how Jacob's story began; the striving has now ceased, at least momentarily (Stevens *Down-to-Earth* 186–87). As men discover their calling

they need to be aware of what God is doing in the journey they are taking throughout their life-time.

Stevens asserts that the spirituality of Jacob postures him to see God in the everydayness of life (*Down-to-Earth* 13). Jacob is a man desperate to find his destiny, calling and vocation. Stevens argues that though Jacob wants God, it was actually God who sought after Jacob (*Down-to-Earth* 12). True spirituality, argues Stevens, is to make men more human – like Christ who is fully human. This posture gives them a vision *into* life not merely *at* life. Hence, they see their spirituality as a process rather than an event; a journey rather than a laurel (Stevens, *Down-to-Earth* 13). In Jacob's journey, his vulnerability became his path to see God and his family history. This resembles an Asian family with a distant or absent father, a highly controlling mother (almost matriarchal), endless sibling rivalry, and troublesome relatives. It was in this crucible that Jacob character's was forged and honed (Stevens, *Down-to-Earth* 15). Stevens argues that deep down, it was always Jacob's desire to be blessed by God, hence his wrestling with God at Jabbok Brook (*Down-to-Earth* 16). The vision of the patriarch has always been about the people, the land and the blessing to the world. In essence, God's heart has always been desirous to bless mankind with fruitfulness through an ordained vocation, so that they can bless others. Stevens argues that innate in men is a need to search for his creator, and God is looking for such desperate and passionate people. Jacob, argues Stevens, is like the prodigal son in Jesus' parable that found himself and realized his father's love at the same time (*Down-to-Earth* 19).

Exploring the OT and NT perspective of calling, Stevens argues that while the OT “קָרָא” focuses on being called out, the NT focus is on salvation, while Pauline theology includes Christian living in the context of practicing theology in everyday life (Stevens *The Other Six Days* 83–86). Stevens assert that the Christian vocation

includes the day to day roles and responsibilities that man play in various settings, from congregational, to family, to personal, to Sabbath, to society and neighbor; in other words, community (*The Other Six Days* 87). Stevens asserts that all are called, personally and corporately to serve the larger community and society (*The Other Six Days* 88). Stevens continues to assert that man's call must include a belonging to God to be holy stewards of the Lord (*The Other Six Days* 88). Stevens argues that the expression of the call is in the context of community with God and others, with the family as a prototype for a sense of mutual belonging (*The Other Six Days* 93–95).

Peace that is proclaimed by the gospel is a fulfillment of the hope of the Old Testament. It represents an ideal that is attainable in this life, something that is to be pursued. This peace is not only personified in Jesus but also experienced by men. The perfect peace that comes from God must be differentiated from the imperfect state of peace i.e. the freedom from external forces that is in conflict with men's desires, which includes personal anxiety, vanity and purposelessness. Peace is the perfection of joy that is found in a restful surrender of men's will, congruent with God's agenda of holiness, forgiveness and reconciliation (Gray and Selbie 700–01). This peace, or shalom, points to a future hope and a sense of completion in creation. It also affirms a sense a well-being (Freedman 206–07). It also describes a state of wholeness in health, prosperity, security or spiritual completeness of a covenant. This peace is synonymous with a good life because all peace is of God since man's righteousness under the covenant makes him peaceable. This covenant, called the covenant of peace, restores the relationship between God and man: a relationship that is mutual and reflects the wholeness of relationship. This can only be founded on a trusted relationship with the creator (Buttrick 704–06) that began since the beginning of time.

Genesis

Brueggemann argues that at the core of the fall is autonomy: a broken relationship with the creator, and thereafter with each other. Brueggemann calls these broken relationships vertical and horizontal issues. Hence, we see Jesus' command to love God and love neighbor, because love drives out fear and anxiety (Brueggemann *Genesis* 52–53). This command is so that men can grow from shame to shalom, to be congruent with what God had intended for men's destiny from the beginning. As Brueggemann concludes:

[A]nxiety comes from doubting God's providence, from rejecting his care and seeking to secure our own well-being. Failure to trust God with our lives is death. To trust God with our lives is to turn from the autonomous "I" to the covenanting "Thou"; from our invented well-being to God's overriding purposes and gifts. (*Genesis*, 54)

Brueggemann asserts that the fall does not reflect death but men's "troubled" and "anxiety-ridden" life. The focus is on power, control and autonomy (Brueggemann *Genesis* 42). To that end, the ultimate concern is men not living according to the God ways, thus alienating himself from God (Brueggemann *Genesis* 44), leading an incongruent life. Brueggemann, argues that man's focus should not be about the trees in the garden, but rather that man has disobeyed God and violated His ways (Brueggemann *Genesis* 45), ignoring God's shalom for creation.

The incongruence of men's destiny was thwarted when men decided to violate God's prohibition by spiritualizing and theologizing that God's commands are optional. As a result, shamelessness mired humankind (Brueggemann *Genesis* 47). As a result "prohibition is violated" (Gen. 2:17), "permission is perverted" (Gen. 2:16), and "vocation is neglected" (Gen. 2:15); the focus is on self-autonomy (Brueggemann *Genesis* 51). Moreover, the peace (shalom) of creation is gone because the trust

relationship with God is now broken (Brueggemann *Genesis* 48). Now, man live in fear and shame (Brueggemann *Genesis* 49–50).

Genesis 1 and 2 record creation's response to the creator's call. Because men are made in the image of God this relationship is meant to be delightful and filled with joy. The joy (shalom) found in Psalms 65 results in a doxology (Brueggemann *Genesis* 27–28). This shalom can only be experienced when there is an attunement (congruence) with God's call.

Jacob's Encounters with God

Jacob's journey has always been a journey of strife whenever it was recorded. From the womb into his adult life, he was constantly grabbing and grasping for anything and everything he could get his hands on, tangible or intangible; from his uncle's wealth to his elder brother's heritage. But the author continues to remind the readers that there was another pursuer behind the scene, whose intent was to bless and renew Jacob's destiny beyond his wildest expectation – from a thief to a patriarch. Tozer affirms that God continues to pursue Jacob, through difficulties and all (49). This was evident in two separate yet connected encounters that Jacob had with the Lord, to which we will now turn our attention.

In Genesis 28:10–22, Jacob's first encounter with God was when he was most vulnerable; he was away from any form of security since his hurried departure from his home. It was in his dream that the Lord Himself appeared to Jacob, and rightly so, since Jacob cannot manipulate the situation for his benefit (Brueggemann, *Genesis* 242). This audio-visual experience is to appease Jacob's physical world of fear and anxiety, or maybe it was his guilt and shame that was getting to him. In this dream, Brueggemann asserts that without his interference, God can paint an alternative future for him (*Genesis* 243). This dream, concludes Brueggemann, is a platform for a

promise: a promise of land and welfare for others through Jacob (*Genesis* 244). The promise comes in three-fold – presence, action and homecoming. This promise is superimposed by an additional assurance that God will see this promise to completion (Brueggemann *Genesis* 45–46). Through this encounter, Jacob took God at His word and it is at this place of encounter that he made a commitment. In Brueggemann’s words this was when the “sovereign goodness of God preempted initiative for his life” (*Genesis* 246). Brueggemann observes that the promise made by God in v15 is reiterated by Jacob in vv20–21 and echoed in Psalm 23, where the best promises of God and deepest yearning of Israel meet (Brueggemann *Genesis* 248). Indeed, God is a shepherd pursuer.

In Jacob’s encounter and action, he made personal the God of his fathers: “The Lord shall be *my* God” (Gen 28:21). Even with that there is still a slither of doubt in the crevices of his heart, when he added in the condition “if” in verse 20 (Brueggemann *Genesis* 248). However, this will be cleared up in his next encounter. In *Genesis* 32:22–32, his encounter with God was unexpected as Jacob was preparing to meet and appease his angry brother, who was coming to him with 400 men seeking to kill Jacob for stealing the blessings that were meant for him. However, Jacob must come to terms with Him first before meeting his brother. This meeting is a fulfillment of a promise made to Jacob before he meets his brother. This encounter sets Jacob firmly in his identity and calling. In his struggle to get a blessing from a mysterious figure, Jacob might have been wishing for safety, wealth or children but he got a new identity instead. Brueggemann asserts that Jacob is now linked to the creator that gave him a new identity and the same creator that have kept His promise to Jacob (*Genesis* 268). Men who have met God are never the same, and Jacob was no exception. This assault on Jacob, Brueggemann argues, is God’s grace (*Genesis* 269), one that

allowed Jacob to enter into God's presence where no other could. With this new identity and a new crippling, quoting Fredrick Buechner, it is a "magnificent defeat", for there is no untroubled victory with God (Brueggemann *Genesis* 270). If death is warranted when one sees God, then a limp is a small price to pay (Brueggemann *Genesis* 271). It is within this framework of strength in weakness that Jacob is ready to fulfill his calling, first by meeting his brother to seek reconciliation. As Brueggemann concludes, the love for God and love for brother is embedded in God's intent of an authentic community (*Genesis* 273). This encounter with the incarnate Word not only changes the external but also transforms the whole person to reflect metamorphosis.

Pursued for Transformation

Joyce G. Baldwin argues that Jacob's experience at Peniel created an attunement and congruence with God's plan for his life, with a new name and a restored relationship with God, ready to fulfill his destiny by first reconciling with his brother (138). Baldwin concludes that the theme is about God's search for Jacob, and therefore mankind at large, affirming that God is ultimately in-charge. Even when men think they are pursuing God, it is God who first put that desire in their hearts to beckon them to drive them to Himself. God is in the business of transformation through encounters with Him in His time and when that happens, the evidence is obvious and lasting: from death to life, from self-help to faith (Baldwin 138–39), from shame to shalom. Baldwin argues that God is ready to work with willing hearts just as he did with the raw material that was Jacob, 'transforming' him into Israel. This comes through nothing short of an encounter with the Lord as he did with Jacob, Abraham, and Isaac, even Paul in the New Testament. This personal encounter is also

available to man through the Holy Spirit as they repent and receive His blessings for him (Baldwin 139), by first understanding God's call for him.

Victor Hamilton asserts that the theme of the Jacob saga is transformative in nature, with a need for transformation preceded by the preparation for transformation. The need is circumvented by the self-centered and self-oriented pride as recorded in Jacob (Hamilton 110). The preparation for transformation is seen when God appeared to Jacob at Bethel, when he was fresh from his deception of his father and brother. It was, as Hamilton suggests, his conscience catching up with him, resulting in being fearful when he was alone (Hamilton 112). However, true to God's nature of grace, there was a divine exchange of the gift of divine friendship, the grace of forgiveness (though Jacob was not looking for it) and a revelation of a divine purpose (Hamilton 113). Through the transformation, Jacob discovers that he was not the seeker after all; it was God that was seeking Jacob (Hamilton 115). Hamilton suggests that there are three revelations of Jacob's character. First, it revealed Jacob's awareness of his weakness when he wrestled with God and how he clung on to God. Second, this also revealed Jacob's hunger for God because Isaac's blessings would have been useless without God's blessings. Third, it also revealed Jacob's old self of shame and guilt because of Jacob's past. Through this transformation God gave Jacob a new name and character (Gen. 32:28a—striven with God), new power (Gen. 32:28b—you have prevailed), new blessing (Gen. 32:29b—He blessed him), new testimony (Gen. 32:30—seen God, yet he lives), new day and new start (Gen. 32:31a—the sun rose upon him), and a new reminder of his own weakness (Gen. 32:31b—limping) (Hamilton 115–16). Esther J. Hamori, in justifying that Jacob was fighting God and not Esau in Gen 32, argues that while relating the story of the Jacob saga, the author was intentional to emphasize that the presence of God was more crucial than his fears (638). It is God

who will bless Jacob with a new identity through a bonding that can come only after hand to hand combat (Hamori 638), thus affirming intimacy.

Pol Vonck argues that while Jacob was seeking shalom selfishly, it was the encounter with God in Gen 32 that plunged Jacob's relationship with the Lord into a crisis, resulting in a new name and a blessing through brokenness. Vonck affirms that maturation cannot take place without this brokenness. Moreover, safety from conflicts cannot get men there. In Jacob, a love relationship was initiated that binds him thereafter to the God of his fathers. Vonck concludes that "there is no fruitfulness without hurt, no hurt without possible fruitfulness" (83–86).

Ronald Wallace argues that Jacob's desperation to deceive reveals that deep inside him, he knew God had chosen him. In essence, he wanted God, but he was too blinded by his insecurities for his own good (Wallace 79). Jacob's encounter with God in Genesis 28 affirms that God is nearer than Jacob thinks (Wallace 81). Wallace affirms that when God reveals things to us, "[H]e allows our minds always to be making progress towards what is already there in the Word" (83). Hence the importance for man to be grounded in the Word to hear God, because God speaks through His Holy Spirit from the Word in his heart, not in a vacuum. Wallace asserts that, "our stage-front is too cramped." Men see only themselves. Instead, he needs to see God working behind the curtains and this happens only by submission and the discipline of his mind before the Word of God (Wallace 85). Jacob's encounter with God in Genesis 32 reveals Jacob's old self of being a grabber and taking things into his own hands by trying to gain the upper hand—gaining control of the situation (Wallace 119). According to Wallace, God's agenda was for Jacob to learn that he needs to deal with God first, so Jacob had to be broken (120–21), both emotionally

and physically so that Jacob now had to now cling on the man in the dark (122). Only when men stop relying on themselves are they fit for service to the Lord.

Confession

Warren Wiersbe asserts that in Genesis 28, God's posture was not one of condemnation over Jacob's deed of deception, but one of encouragement in the midst his fear and loneliness and that God can be found in the everydayness of life (Wiersbe 32–33). In Gen. 32, when Jacob meets God again, Wiersbe asserts that there were two encounters that night: when Jacob met God (v22–26) and when he met with himself (vv27–32). This affirms that God meets men at the point where they are to lift themselves to where He desires and that God cannot fully bless or use men without first overcoming men to reveal their feebleness. That night, Jacob saw himself for who he truly is – a cheat. Unless Jacob admits (confesses) that, God cannot give him a new name (Wiersbe 58–59).

Theodore H. Epp argues that God's posture towards Jacob was a tender heart, because God knew that deep in his heart Jacob desires to obey God. Epp continues to argue that:

God sought to bridge the gulf that existed between Jacob's thoughts of materialism and his concern for spiritual realities. Jacob reaped what he had sown in his scheming and carnality, but God also satisfied his deep, inner longing for spiritual reality. (252)

Epp proposes that the Genesis 28 encounter was to assure Jacob that God meets his deepest needs with his very presence. Epp asserts that to prove that he is a personal God, God used 'I' 7 times affirming His ever-presence (249–50). Jacob's spiritual eyes were enlightened but in the presence of God he felt dreadfulness (Epp 250–51). Epp argues that despite this encounter Jacob was still apprehensive to trust in his father's God because he used the 'if' clause. He wanted to surrender but is not yet accustomed to that mode of spirituality (Epp 254). Epp asserts that the size of a

person's God determines the size of their problems (255). In this first encounter with him, the size of God in Jacob's spiritual eyes was not yet big enough to overshadow Jacob's past.

Epp argues that in Jacob's encounter in Gen. 32, his foxhole prayer lacked faith and true commitment (279). Epp asserts that Jacob's faith has not yet matured (280). However, God will persevere towards Jacob's maturation (Epp 288). Epp's suggests that in light of Jacob's physical handicap "sometimes God also has to deal with us on the physical level because this is the only thing that some of us really understand" (289). Jacob had to be broken from his fleshly dependence to end his self-will in order to fully depend on the Lord (Epp 290–91). Epp stresses the point that self is the biggest barrier to defeating self-will. It was only after Jacob was broken that his attitude changed (Epp 292–93). Epp concludes that Jacob's confession of his name broke that self-will (294), so now Jacob fight no longer for himself but for God (295). The core of the Christian faith is fellowship with God, and unless men see what God sees and feel what God feels, they live an incongruent life. Only with such an intimate encounter will men's lives be changed, like Jeremiah (Jer. 1:4–9), Daniel (Dan. 10:8–10) and John (Rev. 1:13–19) (Epp 297). To discover who men are and what God's plan is for them, men need to know who they are not. To do that men need to create space for God to speak.

Space

Merilyn Clark argues that at the beginning of the Jacob saga, Jacob was not only distant from his father's God, but he also did not respect the power of this deity against his deception (114). Clark argues that Jacob was carnal, to say the least. Even when God met Jacob for the first time after he fled his home, the 'if' clause in Gen. 28:20 tells us that Jacob was still trying to bargain with God (Clark 117). Clark

describes Jacob as a border crosser that had a longing to return home (110). Clark argues that the second and defining transformation was the night he was planning to meet his brother. This experience was meant to jerk Jacob out of his carnality through a crisis of belief. Clark argues that if border crossers are open to the experience and are given space they need by the host culture, border crossing can prove to be life enriching and life changing rather than destructive or diminishing. Quoting Joan Chittister, the struggle is very much internal as it is social (Clark 121). Hence, one needs to know how to create space for such a process to take place.

The creation account that climaxes in the Sabbath seems awkward, but Brueggemann argues that the institution of Sabbath reveals who God is as it affirms the creation's trust in the Lord who sustains it. If God is confident enough to rest, who is man as His creation that he should not? Hence, man's calling as stewards of creation is also to rest. To break the effort to control, achieve, secure themselves and strife towards making the world in their own image. Failing that, this incongruent life produces striving as man grasp for control over something that men do not have authority over in the first place. The practice of Sabbath promotes peace (shalom) against the anxiety that striving evokes (Brueggemann *Genesis* 34–35). Sabbath is a taste of the shalom that creation ought to be (Brueggemann *Genesis* 36). This shalom is a sense of satisfaction that is experienced by God when work is done and when creation is attuned or congruent to God's intended purposes (Brueggemann *Genesis* 37).

F. B. Meyer argues that in Jacob's first encounter with God in Genesis 28, the lesson to learn is that it is impossible to be intimate with God without creating space to listen for men's destiny (43). The lesson from Genesis 32 is that God wants to break any falsehood of self-sufficiency in order to make men useful for His purpose

and service (Meyer 79). Jacob changed from resisting to clinging, so this action affirms that only through the path of self-surrender and faith (Meyer 80–81) can God's power be made perfect in man's weaknesses. This process, Meyer argues, can take more than an overnight affair, so patience must be practiced (82), and self-awareness must be exercised in order for men to recognize the movement of change when it comes.

R. T. Kendall argues that there were three victories that surrounded Jacob's encounter in Gen 32: (i) a double victory, (ii) a decisive victory, and (iii) a damaging victory. Jacob gains victory in his struggle with God and men. His victory was decisive through the trials that the Lord provided. In the process Jacob gained God's approval. Lastly, the damaging victory was a reminder of God's grace in his life (Kendall 139–42), that it was God and not Jacob, who is in control of creation and his destiny. He has been and will always be.

Jacob Saga Re-told in Luke 15

Many prodigals are still finding their way back into attunement with God's destiny for themselves, so that there is a congruence of their lives with what God has ordained for each of them. Jesus, in his parable in Luke 15, re-tells Jacob's story (Bailey 205–211). While juxtaposing Jacob's story with the prodigal son, this parable must be read as part of a whole parable with the lost sheep and lost coin. The unity of these three parables (Bailey 60) about a shepherd, woman and father will not only evolve into symbols of Jesus (Bailey 57) but also have motifs of the good shepherd from Psalm 23 (Bailey 58).

The motifs of the Psalms also permeate into the other two parables, of God as a father to the fatherless (Ps. 68:5–6 and Ps. 103:13–14) and a mother (Ps. 131:1–2) (Bailey 58). The commonalities are clear since each of the three parables end with a

celebration of finding something that was lost in three different places: the wilderness, in a house and the father's love. While the movement of the lost starts from animal to object and ends with mankind, the rescue of the lost comes with a price of energy, diligence and self-emptying to the finder or seeker (Bailey 60–63). As mentioned earlier, the finders are symbols of Jesus seeking that which was lost. It affirms that God pursues man while he was still a sinner, and that God's pursuit was not only costly but also necessary for man to find himself in Christ, in order to answer God's call for him (Rom. 5:8)—to be his children and to answer the specific call for his life. As Paul Stevens affirms, men are called to Someone before they are called to Something (*The Other Six Days* 72).

This motif of lostness was mentioned not only in Psalm 23:1–6 but also in Jeremiah 23:1–8 and Ezekiel 34:1–31, but with a twist that these are bad shepherd and now God will be their good shepherd. The intent of being found is to be restored to a sense of joy through repentance, which the Lord will lead and beckon, but not coerce, because the sheep is incapable of finding its way back (Bailey 66). To be led to the path of righteousness, Bailey asserts, is to imply that one has strayed in the first place, hence the need to be carried back and returned to the community, as seen in Luke 15 (78). It also affirms God's imminent presence in the midst of chaos and confusion (Bailey 72).

In the parable of the lost son, the father did not react negatively to the younger son (Bailey 99). According to Bailey, the lost sheep is a symbol of repentance, the theme of this parable (79). Repentance, asserts Bailey, is crucial for the believer's for their maturation, as genuine repentance produces real joy (shalom) (82). In the parable of the lost coin, even when men are lost, their value to God does not change. The only thing that needs to be fixed is men's broken relationship with God. The

image of God in men is still intact (Bailey 92). Therefore, in this parable, with a shepherd/mother/father beckoning men to repent and return to Jesus, it is reiterating the innate call of men to find their way back to their creator in order to find congruency in their spirit, expressed through their calling to fulfill their destiny first given by their creator. Apart from this, men find themselves aimless and listless, and they get involved in deviant activities that promote shame and feed anxiety.

Jesus expands and retells the Old Testament stories from the Psalms, Jeremiah, Ezekiel and also the life of Jacob with renewed focus. The prodigal retells men's search to find God only to realize that God was searching for him instead (Bailey 134). The connection of Jacob and the prodigal son will now be explored. Both fathers in the Jacob saga and the prodigal represents God (Bailey 139). How men see God determine their outlook of life and how they live. Bailey says it is pertinent that men do not allow their cultural norms to define what the heavenly father is like, except that he is tender and compassionate (139). While trying to integrate the three parables into one, Bailey contrasts the negative image of Jacob's mother Rachel, to Jesus' positive image of a woman who is diligent in finding her lost coin (146). Bailey asserts that while Jesus is telling the story of the prodigal son, the Jewish listeners' minds would wander to the Jacob saga (147). The two sons represent, as Bailey suggests, the Jews and the Gentiles—the older and younger brother respectively or the ins and outs of society. Quoting Henri Nouwen, Bailey argues that “being in the Father's house requires that I make the Father's life my own and become transformed in his image” (148). This transformation can only take place if men have an encounter with the Lord, as did the two sons.

The contrast between Jacob and the prodigal is that Jacob left with nothing and planned to return, while the prodigal left with everything and had no plans to

return. This, Bailey asserts, affirms that sin wants God dead (54–55), similar to what happened in Genesis when men chose autonomy from God by going his own way. The two stories are a reflection of exile and return. For Jacob, it was a return to his family and land, but for the prodigal it was a return to God (represented by the father), a return that only God can bring about (Bailey 157–158). I disagree that Jacob did not return to God, as Jacob's encounters with God are evidences that he was answering God's call for him, something that he could not orchestrate. Bailey asserts that the Old Testament word "shub" describes a return to land and God but the text does not indicate the Jacob returned to God (161). I would argue that it is implicit. Through his response that "The Lord will be my God" (Gen. 28:21), and how his face-to-face encounter with God changed him into a different man, they showed evidently that Jacob returned to God.

In this parable, Jesus is portraying himself as the prodigal. According to Keller, prodigal is not being wayward. Quoting Merriam-Webster's Collegiate Dictionary, Keller affirms that it means recklessly spendthrift, spending until there is nothing left. This is the description that Keller used on the father in the parable, who had to empty himself twice to 'save' the younger son (xv), even to the extent of ignoring traditions, like the 'kezazah' ceremony that prevented the prodigal from returning home to the father (162). Both sons ended up in surrender because both had a divine encounter of bodily contact: wrestling for Jacob and the father (God) hugging the filthy, smelly, and ceremonially unclean son. While Jacob struggled, the prodigal did not (Bailey 165). One son was a lawbreaker and the other was a law keeper but both are just as lost. One was lost outside God's love and the other inside God's love. Both need the Father just the same (Bailey 115).

Although the hero of Jacob's saga was Jacob himself, Jesus differed and demonstrated that God must be seen as the hero, when the father in the parable emptied himself to run after his lost son. Where there is restoration through repentance, there is rejoicing (Bailey 174). The son received the costly love of the father, but it was fear that drove Jacob, not love. The theme of repentance and return reflects salvation on Jacob's part when he solved his problems with God's help. In contrast, the prodigal son could do nothing but rely on the mercy and grace of his father who ran, found him and restored him (175). Bailey argues that Jacob did not need help when he returned whereas the prodigal accepts (repents) help in order to be restored (176).

Bailey concludes that these two stories represent mankind's predicament of being lost and the need to return, and that follows the theme of exile and return. At the core, it is about a broken relationship between the creator and his creation: that man cannot see what God sees and cannot feel what God feels, in order to do what God desires and become what God had intended. To that end, "the prodigal is given the father's 'life' (ton bion), and the reader is called on to reflect on the life of God given to humans who are made in God's image (Gen 1:27)" (Bailey 209).

So to summarize Luke 15, it is about lost direction, lost relationship, lost wealth, lost friends and lost dignity. The turning point happened when suffering made the younger son come to his senses about his relationship with his father (God). In coming to his senses, he came home ready to confess his sin only to realize that the prodigal is indeed the father (God). Only then can men find congruence with his call.

Trust in the wilderness

Walter Brueggemann expounds that when men talk about shalom he inexplicably needs to talk about it in terms of exodus and resurrection (*Peace* 170).

Exodus involves a God that acknowledges the suffering of his people, thus affirming that people are valued. For one to experience shalom one needs to experience exodus so as to affirm that he is not abandoned, but set towards a relationship that gives him his identity, found in the “One who calls our personhood into new shape” (*Peace* 173). His life is about to change, leading to growth and transformation into adulthood. Hence with joy, he answers his calling and fulfills his God-given destiny. This destiny forces man to leave what he has grown accustomed to, and instead *trust in the wilderness* that God is calling him towards as shalom in him. This wilderness experience can be longer than what men may anticipate, but they must recognize that God’s presence goes with them, and it is in the wilderness that his personhood is shaped, by honing his trust in the Lord. The wilderness is about meeting God; this is not a punctiliar event but a repeated one because, as Brueggemann concludes, “[I]t is a sense of presence and buoyancy that permits a life of abandoning and embracing, of abandoning the old senseless securities and embracing the surprising, risky wilderness where we face the Lord” (*Peace* 170–176). This exodus can come in the form of ruptures.

Exodus is incomplete without resurrection. The gift of resurrection affirms men’s existence and empowers them to live differently. The shalom person lives an unencumbered life: a life that trusts in God to be God. Jesus calls men out of their coerced way of life to live an untangled life that He offers, but this means they must trust him and him alone. Brueggemann concludes this about resurrection that people who are free and at peace have an encounter with God that result in their reckless abandonment of their will to follow God’s will for their lives. And this is often coupled with a promise and threat. But what distinguishes the liberation movement

that stagnates and breakout is how people respond to the promise and threat (*Peace* 176–179).

Conclusion

The above literature review suggests that men continue to live in the shame that binds them. As Ket De Vries argues, shame-prone individuals are toxic (Part 1). Unless men understand, embrace and live out God's call for them, they will continue to live in shame that would drive them toward isolation. To be aware of their calling they need to begin with the practices that create space for God to speak through His Word and the Holy Spirit. This must take place in the context of community (both individual and group). As they become aware of their incongruent lives through the practices and engagement with God's Word, His Spirit and the community, they find healing in their emotional and spiritual self. This result in a convergence in discovering God's call for them as they become more aware of their gifting and passion, and begin to live them out.

Quoting Ted Dobson, Dalbey asserts that the core problem with men is a lack of awareness and the laziness that affects relationships around them – family especially. This is due to a lack of a father figure (Dalbey 12). This awareness includes men's life scripts that were formed as a result of their upbringing (Ket De Vries Part 1). Men also need to be aware, through contemplation, and to be alert to what God is doing in their lives (Garrido chs. 8, 12). This gap affects men's spiritual growth and development. Thus, men have lost their identity and instead define themselves by what they do, own and know. Though the world has given up on them, only God can change men (Dalbey 14–13). Without having first bonded with his own masculine self, man cannot properly bond with any other relationships (Dalbey 15). Eradicating solves only surface issues and treats only the symptoms. There is a need

for a deeper and lasting vision of healing, but nobody is fixing the broken pipe (Dalbey 19–20). As Ket De Vries asserts, it is the change of heart, not just behavior, that we should be concerned about (Chapter 13). Men are plagued with fear, powerlessness and inadequacy to be responsible fathers and husbands (Dalbey 21). Manhood needs to be redeemed. If not, violence and lust will continue to dominate men (Dalbey 22). Men need to inculcate postures and practices that heal their hearts so that they can move from shame to shalom. These postures and practices include prayer because it is a deeply human action that men can engage in. Without prayer, men's everyday spiritual life is dulled (Peterson 13, 111). As Hammon asserts, there is a need for centered down prayer with scriptures and spiritual direction as the spiritual disciplines for maturation (93, 104). One of the postures and practices is what Peterson calls, volunteer 'akesis', with components of place and time, closet and clock, sanctuary and silence (97). However, without prayer, argues Peterson, "any akesis will be a cubby hole for devotional narcissism" (99) because Peterson succinctly summarizes that men "has a hunger, deep and insatiable for God but none desire God" and "our cry for God is silenced by the dull ache of our daily routine and mediocrity" (84, 87).

Lest men think that God's calling is only for the elite, Conrad Hyers affirms that it is available to those who are "humble of spirit and life" (137). Scott Peck asserts that in seeking their calling and purpose in life, men must become more conscious, the Latin *con-scire* which means 'to know with.' Peck argues that, "[T]he development of the consciousness is thus, among other things, a process of the conscious mind opening itself to the unconscious in order to be congruent with the mind of God" (*The Road Less Traveled and Beyond* 89–90). It is only then that men are able to recognize the truth that God has deposited in their unconscious minds, and

to recognize the wisdom that God had already shared with them (Peck *The Road Less Traveled and Beyond* 89–90). Men are then able to recognize their calling and pursue the destiny that God has called them to, just as He did with Jacob and the stories in Scriptures. As Hammon and Wynkoop argue, men need to be aware of their calling and choose the road less travelled to find congruence in their lives (Hammon and Cronshaw 48, 78; Wynkoop, Chapter XVI).

Michael Goheen argues that the church is sadly shaped by a consumeristic society and has lost the biblical story that must shape her mission (14, 22), the story that God is coming to renew all of creation as revealed in Jesus Christ (17–18). Goheen argues that the posture of the mission is more about being rather than doing per se. As the people of God, men are to posture themselves to look back to understand what things ought to be (looking back), to look forward in hope of what things will be, and to consider his redemptive engagement of what things can be (looking outward) (Goheen, 25). This includes: (i) the understanding of calling in the context of *imago Dei* vocation, (ii) community in the context of vocation, (iii) confession in the context of surrender and trusts in our relationship with God, (iv) compassion as foundational in encountering the incarnate word, and (v) centering down practice of Sabbath rest for man to create space to seek God. Along with this space for God, men also need a safe place, as Garrido and Vanier argue, for transparency, intimacy and confession in the context of a community, because men need to remember that they are the walking wounded saved by grace (Garrido Chapter 1, 10):

We feel small and weak, but we are gathered together to signify the power of God who transforms death into life. That is our hope, that God is doing the impossible: changing death to life inside each of us and perhaps through our community each of us can be agents in the world of this transformation of brokenness into wholeness, and of death to life. (Vanier Chapter 1)

The maturation of a disciple is seen in the ability to integrate the word and deed of the gospel that would lead to changed lives that heals a hurting society; this will result in the maturation of individuals and congregational growth (Sider, Olson, and Unruh 83 102 and 126). This begins with a posture to allow God to love the lost through us in the power of the Holy Spirit (Sider, Olson, and Unruh 144) in the context of community. Only when one lives out the spirit-filled life can one attract others to see both personal and societal transformation (Sider, Olson, and Unruh 185). This, asserts Wyrostek, is marked by men's love for God above all else (Chapter 1).

Men must not minister in the flesh but by the power of the Holy Spirit that is at work within him and to be dependent on the Holy Spirit, asserts Wynkoop (Chapter V, VIII, X, XII). Marva Dawn argues that God's call for men reclaims, revitalized and renews them. This call must reign through men before others, on behalf of others, in spite of others but always with others (Dawn Chapter 1). Only when men have grappled with this sense of call will they also be centered down without having to prove themselves (Dawn Chapter 1). Dawn is also concerned not only the pace of life but also the biblical literacy of this generation (Chapter 1) in knowing the written and incarnate Word. Men need to be aware of the gap of life-long self-learning that needs to be addressed in order to combat biblical illiteracy (Dawn Chapter 1). Dawn, quoting Bernard of Clairvaux, used the illustration that man must be like reservoirs and not channels of God's love and grace. Men must minister out of the outflow of his time with the Lord (Dawn Chapter 3) because at the end, quoting Eugene Peterson, Dawn concludes that men must minister to others towards needing more of Jesus, not men (Dawn Chapter 3). This ministry can only be seen if men know and understand their call toward intimacy with the incarnate Word as his compass and confession.

The affirmation of his trust in God's ways must take place in the context of a community, with a rested heart and space to sojourn from shame to shalom.

Miroslav Volf argues that vocational institutions in society are generally not only an antithesis to God's rule, but they have also relegated Christian influence into the private world, resulting in the public square being void of kingdom presence (14). Putting it crudely, Volf classifies faith that is not influential as idle and useless, and faith is only 'useful' if it propels man meaningfully towards God's story that is life-changing (16–17). Volf argues that this idleness of faith is fueled by misplaced faith, malpracticed faith and misaligned faith (9). This reality is coupled by a believer's truncated view of biblical faith, the traditions that men represent, and a relevance of faith where men is unable to make in their day-to-day lives (23). Faith idles when men refuse God's presence in both their private and public worlds (Volf, 32). Volf asserts that men's faith must shape not only what they do but also how they understand the context and their part in the biblical narrative (30). As Newbigin (Newbigin 28, 82) and Volf also argue, as Christians, men must subvert the culture from within, towards kingdom values (Volf 89). This affirms that an authentic faith and calling will be congruent to God's purpose and plan that impacts self, family, community and society at large.

Gaps Analysis in Literature

The purposive samplings were Asian Singaporean city men who are active in the men's ministry in their respective churches or Christian organizations. Being in a highly stressful Singapore society, these men deal with demands from a myriad of places including family, which include their responsibilities to their respective family of origin, as well as the church and the workplace, where demands are high. The

pressure is great to produce ‘more bricks with less straws’ as the economy have forced retrenchment, obliging them to multitask to be gainfully employed. Singapore, being the most expensive city in the world in 2016 (“The World’s Most Expensive City in 2016 Is ...”) places high demands for Singaporeans to invest in their careers to keep up a certain lifestyle in this city. Being a small city/country without any natural resources, human resources are her only asset, hence the need to distinguish ourselves in the global market. Singaporeans have to out-perform other players to be regional and global leaders, making travel and overseas assignments a non-negotiable in order to climb the cooperate ladder of success.

This was the landscape that the men I interviewed live in, while much of the literature focuses on various aspects of maturation or a cluster of elements. This research sieved through ruptures that Asian Singaporean city men who were active in men’s ministry in their churches and Christian organizations had experienced, and the common postures and practices they had put in place to sustain from ruptures.

The research will explore the shame and ruptures spiral from an Asian cosmopolitan shame-culture perspective and the mindsets these recovering men take to move from their shame to embrace God’s invitation of shalom. The study recorded the mental struggles of these men by identifying the tipping point of victory towards recovery, and how they make a way to process and discover their calling through convergence in the context of companion (mentor) and community, with the Scriptures and the Holy Spirit as their compass that guide their postures and practices in sustaining them from ruptures.

Research Design

This was a qualitative research that will focus on narrative research. This was to discover the personal experiences that men have gone through, and with their introspection, determine their theology, and postures and practices that have helped them to sustain from ruptures, so that their hearts can heal from shame to shalom from the ruptures they had experienced (Sensing 57–58, 60, 157–58). Slavin concurs that a qualitative survey is used to explore social phenomena and produce information on a given setting in its richness and complexity. This is what Slavin calls thick description, more than numbers per se, where nothing is trivial. Qualitative research, asserts Slavin, is process driven and is inductive in its analysis, grounded in theory where the findings of the research get clearer as the data is received and developed. Basically, it is to discover how people make sense of their lives (Slavin 66–68) and the interpretation of one's worldviews (Cohen, Manion, and Morrison 267). I have chosen narrative research because one of the key elements was to discover how the individual shapes the communal ethos and vice versa. This would influence men's healing from rupture towards healing, from shame to shalom (Sensing 159–61).

I have chosen to do face-to-face interviews using descriptive questions (Sensing 87) that are open-ended (Sensing 91) and semi-structured (Sensing 107), as compared to structured and unstructured (Bell 138). This gives the respondents sufficient freedom to share their stories and sufficient structure to gather the data needed. The sample selected was a purposive one (Sensing 83) to elicit information (Bell 135)—men who are active in men's ministry—because the chances of finding men who are willing and are recovering or have recovered are higher. Furthermore, being in such a close knit community, they are able to introduce other men who might be willing to help in my research (Sensing 84). As Sensing argues, the questions

included must be the ones that look back in retrospection, look inwards at their breakthroughs and look forward with of hope (108). The questions asked begin with remembering ruptures they had experienced, of triggers to feelings experienced post ruptures, and their theology in retrospect, ending with postures and practices that they put in place to sustain them from ruptures.

This focused interview (between the continuum of structured and unstructured questions), as Judith Bell asserts, are advantageous as there is already a framework established beforehand (138). This framework states that men who experienced ruptures and were moved from shame to shalom have postures and practices that helped them through their healing process, but this begins with a redemptive grace theology of ruptures in their lives.

Slavin introduces a mixed strategy of transiting between open-ended to close-ended with careful attention to question sequencing (69, 88). Cohen adds that focused interviews can include a combination of the semi-structured, guided approach, standardized open-ended and close qualitative interviews (Cohen, Manion, and Morrison 270–71). The respondent's subjective responses of the focused interviews is a response to a known situation which they have been or are still involved, in which that has been analyzed by the interviewer prior to the interview. At the interview, the interviewee will reminisce on their experiences or the interview will prompt verbal cues to stimulate a pattern or represent it (Cohen, Manion, and Morrison 273). These questions asked were based on the following: descriptive, experience, behavior, knowledge (mindset), feelings, sensory, background and process. Questions that introduce the topic must be focused and probing follow-up questions asked (Cohen, Manion, and Morrison 276). This will tease out the mindset of how men make sense of ruptures in their maturation process.

This was augmented by Critical Incident Technique (CIT) (Flanagan) that was further augmented with a second interview (Butterfield, Borgen, Amundson, and Maglio 486). The CIT helps the questions of the interview to be focused on the actions taken that helped or did not help the situation to succeed, such as giving in to ruptures. Key facts were gathered concerning behavior in a defined situation that is adaptable (Flanagan 335) or what Bell argues, incidents that occur over a specified period of time with noteworthy aspects of a job behavior (151).

Review of Chapter

In between ruptures men are in a downward spiral of shame that pushes them towards isolation. In order to break this insidious cycle men need to discover their calling as the nucleus of his life. This needs to be done in the context of a community of like-minded men and mentors that will sojourn with them through the thick and thin of their pre, during and post ruptures. This must be grounded upon the foundation of Scriptures with the tutoring of the Holy Spirit to guide them in this journey of discovery and healing.

Men need to create the space to hear God through the centeredness of postures and the practices of spiritual disciplines, so that they are able to discern the voice of the Holy Spirit amongst the many that were vying for their attention. This is an ongoing journey that men must be willing to take, and the hard work that lies therein, so as to pursue God's calling for them in order to experience God's shalom for them.

CHAPTER 3

ANALYTICAL FRAMEWORK OF THE PROJECT

Introduction

In recent years, many men's ministry have been emerging as churches and Christian organizations recognized the need to help provide a platform for the maturation of men in this millennium. The post sexual revolution ethos and the crucible of stress in today's society from demands of work, family as well as ministries were affecting men's perception of who they are. To discover the posture and practices of men that helped them to move from rupture/shame to shalom, I chose my interviewees from men's ministry in these churches and Christian organizations.

Nature and Purpose of the Project

Men struggle with ruptures in their lives, and some were unable to recover from ruptures while others could. Ruptures include both internal ones that range from inner cognitive dissonance, inner turmoil, depression etc., to external ones that include acting out in fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, etc. Men go through the process of sin-confess-sin cycle and were unable to break out of this vicious cycle. Even with accountability groups, their journey has its ups and downs. They continue to struggle to recover from ruptures that plague them in their journey as men, resulting in shame and guilt that leads them towards isolation.

This study seeks to discover postures and practices that heal men's heart that leads them from shame to shalom. The focus was not on the ruptures of men but on the postures and practices that these men put in place that helped them recover from

ruptures. Although on this side of heave men will fall again, my focus was on their journey towards sanctification and how they fight *from* victory instead of *for* victory.

Research Questions

RQ #1 – To determine how men perceive rupture incidents in their lives.

The set of one-on-one interview questions for this RQ are as follows: -

- A. Have you had experiences that you perceive to be describable as ruptures?
(Ruptures being fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, inner torment, cognitive dissonance, etc.)
- B. Describe a rupture incident from your life (repeat this question as many times as respondent will supply a case example).
- C. Describe how you felt before a rupture takes place.
- D. Describe how you felt when a rupture takes place. (Guilt, shame, nakedness, rejection, contamination, inferiority, fear, racket, humiliated, isolated, distress, disgust etc.)
- E. Did these ruptures go unattended? What happened?

Although the focus was not on the ruptures that these men experienced as previously mentioned, it was important to establish the fact that these men experienced ruptures. Interview questions A and B were to ask about ruptures these men experienced with question B repeated until the respondent was willing to share about his ruptures experiences. Question C was to determine the triggers for their ruptures so as to recognize plausible causes for their ruptures. Question D identified post rupture emotions that plagued men that sent them towards isolation. Question E explored ruptures that they have experienced that was unattended that would keep

men from healing or recovery. Question E circled back to question B that the respondent might have forgotten or was not prepared to share earlier.

After completing this section of the interview the respondent had opportunities to share as much as he was willing about the triggers for the ruptures he had experienced and the resulting emotions it produced.

RQ #2 – To determine how men theologize rupture incidents in their lives.

The set of one-on-one interview questions for this RQ are as follows: -

- A. What does Scripture say about ruptures?
- B. From a biblical perspective, why and how do you think ruptures occur?
- C. What is the importance of a biblical understanding of ruptures?
- D. What inference can you make from the Bible about ruptures?
- E. What could other alternative biblical interpretation of ruptures be?

This set of questions explores men's theology of rupture. As they recovered or were recovering from ruptures, I wanted to determine how their mindset of ruptures helped them to negotiate their recovery process so that it was not a blame game of self, others or even God, a defeatist posture of helplessness or even a proud attitude of sheer will power. Questions A and B focused on their biblical perspectives while Question C clarified their theology of ruptures in greater depth. Question D and E dug deeper from Questions A and B should the respondents be unable to articulate their biblical, theological and mental framework of ruptures in depth.

The above sets of questions would determine the mental mindset that helped these men heal from shame to shalom and the biblical anchors that moored them onto solid ground.

RQ #3 – To determine practices men employ when rupture incidents occur in their lives.

The set of one-on-one interview questions for this RQ are as follows: -

- A. What actions or practices do you take when rupture happens?
- B. Describe how you felt when exercising these actions or practices?
- C. How would you classify or categorize these actions or practices that men employed that helped or missed the mark?
- D. What are reasons for the actions or practices that helped? What about those that missed the mark?
- E. What other actions or practices would you recommend?

These questions explored the myriad of postures and practices that these men have tried, and what worked and what did not, and why. Question A and B explored the responsive posture or practices and the resulting feelings while Questions C and D explored the reasons why some postures and practices worked while others did not. Question E probed further into other postures and practices that the respondent may have forgotten or was unwilling to share earlier.

Ministry Context(s) for Observing the Phenomenon

The ministry context chosen were men who are actively involved in men's ministries from the respective churches and Christian organizations that allowed me access to these men. The purposive sampling was chosen because since my research focus was on the healing process that men took as a result of ruptures they had experienced. There was a higher chance of finding these men in a men's ministry who may be willing to share their journey openly.

Participants to Be Sampled about the Phenomenon

Criteria for Selection

An effective and efficient way to find men who have recovered from ruptures was from a Church's or Christian Organization's men's ministry. Beyond the requirement of being involved in the men's ministry in their respective institutions, no other factor determined the selection of men for this study.

Description of Participants

The men I interviewed were involved in the men's ministry in their respective institution as leaders or members. I targeted 10–15 men from seven different churches or Christian organizations with ages ranging between 25–55 years old from all walks of life.

Ethical Consideration

I met the subjects individually after their institutional leaders recommended them. I obtained their signed consent before starting the interviews, stating that their participation was entirely voluntary and that I appreciated their willingness to consider being part of the study. I also stated that if they need to withdrawal from this study for whatever reasons at any time that there would be no repercussions on them or the institution they represented whatsoever (see appendix B). I planned on getting back to each interviewee for a participant crosschecking after data from the first interview had been analyzed and placed into tentative categories. This second meeting would help verify their first interview, and I could amend accordingly.

The leaders of the churches and Christian organizations signed a consent form of non-disclosure of participants they recommend to take part in this research (see

appendix B). I also obtained consent from the men's ministry that these men come from (see appendix B).

For the data collection, I used pseudonyms and color-coding for my participants. I was the only one who can access the password-protected computer while working on the data. The data was stored on a designated thumb drive under lock and key, and I did not save the data virtually. In the reporting of my findings all items will be reflected in ranges e.g. age, years of marriage, number of children, children age range, number of years as a believer and number of years being baptized. My report did not reflect the denominational churches or Christian organizations they come from but in categories like Church or Christian Organizations 1, Church or Christian Organizations 2, Church or Christian Organizations 3 and so on. The data was collected using a code and all of the surveys collated gave a blended view rather than identifying any one person. I will destroy the individual interviews after transcribing, and I will keep the anonymous data electronically until my dissertation is written and approved.

Procedure for Collecting Evidence from Participants

This was a qualitative research that focused on narratives by discovering personal experiences that men have gone through. After collating their introspection I was able to determine their theology, postures and practices that helped these men recover from ruptures (Sensing 57–58, 60, 157–158). Tim Sensing asserts that qualitative methods were preferred for DMin projects (Sensing 62). Slavin concurs that qualitative survey explores social phenomena and produces information on a given setting in its richness and complexity. This is what Slavin calls thick description, more than numbers per se where nothing is trivial. Qualitative research,

asserts Slavin, is process driven that is inductive in its analysis, and grounded theory where the findings of the research gets clearer as the data is being received and developed. Basically, it is to discover how people make sense of their lives (Slavin 66–68) and the interpretation of one's worldviews (Cohen, Manion, and Morrison, 267). Cohen further hones qualitative research to describe a focus on a particular theme (271). Narrative research was preferred because one of the key elements was to discover how the individual shapes the communal ethos and vice versa that would influence men's healing from shame towards shalom (Sensing 159–61).

I conducted a face-to-face interview using descriptive questions (Sensing 87) that were open-ended (Sensing 91) and semi-structured (Sensing 107), as compared to structured and unstructured (Bell 138). This gave the respondents enough freedom to share their stories and enough structure enough to gather the data needed. The sample selected was a purposive one (Sensing 83) to elicit information (Bell 135)—men who were active in men's ministry because chances of finding men who were willing and are recovering or have recovered are higher. Being in such a close knit community, they were able to introduce other men who might be willing to help in my research (Sensing 84). As Sensing argues, the questions included must be the ones that look back in retrospection, inwards at their breakthroughs and forward through questions of hope (108). The questions asked began with remembering ruptures they had experienced to triggers, to feelings experienced post ruptures and to their theology in retrospect. The questions ended with postures and practices that they had put in place to sustain them from ruptures.

This focused interview (between the continuum of structured and unstructured questions), as Judith Bell asserts are advantageous as there is already a framework established beforehand (138). This framework states that men that have experienced

ruptures and have moved from shame to shalom have postures and practices that helped them through their healing process. This healing process begins with a redemptive grace of ruptures in their lives.

Cozby also argues that a focused interview could have open-ended questions where the respondent is free to answer towards any possible direction, but can be brought back on track with close-ended (more structured) follow-through questions. These can include a list of descriptive words, feelings and mindsets are suggested to focus the respondent back on to the research topic (Cozby 115). Slavin introduces a mixed strategy that transits open-ended to close-ended and close-ended to open-ended with careful attention in question sequencing (69, 88). RQ 1 sub-questions have these mixed strategies where questions were asked about ruptures and post ruptures feelings with a list of suggestions should the respondents be unable to answer.

Cohen adds that focused interviews can include semi-structured, guided approach, standardized open-ended and close qualitative interviews (270–71). The respondent's subjective responses of the focused interview is a response to a known situation which they have been or are still involved in that has been analyzed by the interviewer prior to the interview. At the interview, the interviewee will reminisce on their experience or the interviewer will prompt verbal cues to stimulate a pattern that represents it (Cohen, Manion, and Morrison 273). These cues were evident in sub-questions in RQ 1.

A focus interview differs, according to Cohen, in that the interviewee has been through the incident and the interviewer have already analyzed and identified major areas of inquiry to be mined during the interview (290). The questions asked must be based on descriptive, experience, behavior, knowledge (mindset), feelings, sensory, background, process questions that introduces the topic focus and follow-up questions

asked and probed (Cohen, Manion, and Morrison 276). While these were present in RQ 1, this was particularly evident in RQ 2 sub-questions where I approached from different angles to find out men's understanding of ruptures from a biblical perspective, and whether they know it or not. This was to tease out their mindset of how men make sense of ruptures in their maturation process.

This was augmented by the Critical Incident Technique (CIT) (Flanagan) that is further augmented with a second interview (Butterfield, Borgen, Amundson, and Maglio 486). The CIT would help the interview questions focus on the actions taken that helped or did not help the situation such as in giving-in to ruptures, and to gather key facts concerning behavior in a defined situation that is adaptable, (Flanagan 335) or what Bell argues as incidents that occur over a specified period of time with noteworthy aspects of a job behavior (Bell 151).

Procedure

A Men's Ministry Network (MMN) ("Men's Ministry Network") exists in my city, and I approached the head of this ministry to share my research project. I asked if he was able to introduce me to institutions in their network that will be willing to introduce men from their respective networks. I did this through a mixture of text messages and phone calls and then followed up by an email to potential interviewees if they were willing to participate in this research.

Before meeting these leaders, I obtained another consent from the institution itself. These leaders obtained a signed consent from the respective institutions they come from before meeting me. After this, I proceeded to meet these leaders and interview them as one of the respondents after getting them to sign a consent form. After the interview, I challenged them to introduce other men in their respective ministries whom they think would be willing to be interviewed. If they were willing,

then I would get them to sign a non-disclosure form to not reveal or to discuss the identity of these men to anyone. If they were willing, these leaders would then connect these men to be interviewed to me via email. Once I receive email replies of their consent I met them face-to-face for the interview. Again, before interviewing these men I got them to sign a consent form before proceeding. The interview was recorded on my iPhone and later transcribed within a few days. The interview time requested for was 60 minutes in a location that was quiet and private enough for sharing and recording.

Procedure for Analyzing the Evidence Collected

For my data collection I have chosen a pre-intervention narrative research approach (Sensing 157–59) to discover the healing process that men took to move from shame to shalom. Tim Sensing, quoting Moschella recommends three ways to read the data collected: literal, interpretive and reflexive (196). Phrases and statements related to the research will be sorted out to the analytical frames of themes, slippages and silences (Sensing 197–98). They are classifiable because people, asserts Sensing, quoting Van Manen, experience the world spatiality, corporately, temporality and relationally (199). Hence, argues Sensing, one needs to be aware of the thick description that are present in the narratives, and classifying themes and patterns is just one dimension of making sense of and communicating the findings.

The data was coded according to the main themes of words, phrases, people and events (Sensing 203) and later tabulated into a matrix (Sensing 205, 207) organized by questions (Sensing 210). While collating data, Cohen suggests that non-verbal communications need to be recorded together. This needs to be accompanied with counting the frequencies of occurrence of ideas, themes, pieces of data, noting

patterns and theme from repeated themes, and causes and explanation and construct. In this process one must use discerning plausibility by making sense of data and use informed intuition to reach conclusions, clustering categories, types, behaviors and classification. By this, he means making conceptual and theoretical coherence which move from metaphor to construct and explaining the phenomena (Cohen, Manion, and Morrison 281).

Sensing warns that rival interpretations of findings must not be ignored but taken into consideration (199). There will be biases, as Cozby and Bell assert, that must be taken into consideration with some controls put in place. For example the interviewee might want to please or seek the approval of the interviewer, or the interviewer may steer the interview towards a pre-conceived path: the response effect (Cozby 121; Bell 139).

Cohen argues that while these biases are impossible to bring into rational control, they must be recognized and controlled as much as possible (Cohen, Manion, and Morrison 267–68; Bell 139). Some controls that would help are face-to-face interviews, which provide room for clarification with follow-up questions (Cozby 121; Slavin 70, 87). Another control is to listen to the audio recordings several times before categorizing themes and to transcribe interviews as soon as possible (Bell 140). Lastly, a final control is to explain the research and interview questions and definition for terms beforehand (Bell 141; Slavin 88).

Reliability & Validity of Projects Design

Joan Bolker warns we will be dealing with the questions of truth and that there will be a trade-offs between the pure “story” and the artful creation of the ‘plot’ that make for a coherent narrative. Even when things become ‘less true’ it is becoming

more true to others (Bolker 125) because what matters is that we try our best to achieve a narrative that is clear and fluent (Bolker 126). Judith Bell argues that we need to recognize these biases on both the interviewer and interviewee and to not jump into conclusions, but to be very aware when making analysis (Bell 139) or what Sensing calls self-corrective techniques (Sensing 162).

Review of the Chapter

This was a pre-intervention qualitative research with a mixed strategy of narrative research and critical incident report, augmented with a follow-up interview to minimize personal biasness known as response effect, thus maintaining data credibility. The one-on-one interview questions asked were also a mixed strategy of open-ended and semi structured with a close-ended list of alternative suggestions when the respondent is stuck. The sample was purposive with active men involved in men's ministry that have experience ruptures and have been healed or were in the process of being healed and were willing to be interviewed.

I will be coding the collected data for the main themes of words, phrases, people and events. Then the results will be tabulated into a matrix according to the questions. Another table will be created to sieve out into categories of the frequencies of occurrence of ideas, themes, pieces of data, noting patterns and theme from repeated themes. Thereafter, I clustered categories, types, behaviors and classifications in order to make conceptual and theoretical coherence to explain the phenomena. Thereafter, I clustered categories, types, behaviors and classifications in order to make conceptual and theoretical coherence to explain the phenomena of how men heal from shame to shalom with the postures and practices he put in place.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Introduction

While men have struggled with ruptures in their lives, some were unable to recover from ruptures while others could. Ruptures include both internal, ranging from inner cognitive dissonance, inner turmoil, depression etc., to external, like acting out of fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, etc. Men go through the process of sin-confess-sin cycle and were unable to break out of this vicious cycle. Even with accountability groups, their journey has its ups and downs, as they struggle to sustain from ruptures that plague them in their journey as men.

This study sought to discover postures and practices that heal men's heart and lead them from shame to shalom. The focus was not on the ruptures of men but on the postures and practices that these men put in place that helped them to sustain from ruptures. Although on this side of heaven men will fall, my focus was on their journey towards sanctification and how they fight *from* victory instead of *for* victory.

Three research questions guided this study: (1) To determine how men perceive rupture incidents in their lives, (2) To determine how men theologize rupture incidents in their lives, (3) To determine practices men employ when rupture incidents occurs in their lives. This chapter presents the findings for each of the research questions in the respective order. In chapter 5 the conclusion to the research questions were synthesized together and addressed theme by theme.

The identities of the seven Christian institutions remain confidential. All of them have a men's ministry within their institution. The men I interviewed were involved in the men's ministry in their respective institution as leaders or involved

members. Other than the requirement of being involved in the men's ministry in their respective institutions, no other factor determined the selection of men for this study.

The demographic of the 29 men interviewed one-on-one were as follows:

1. The age ranged from 26–65 years of age.
2. The most are married with the number of kids ranging from 0–5. The children ranged from toddlers to adult children, with the exception of 2 single men.
3. All of them claimed to be born again for 13–47 years.
4. All of them have been baptized for 7–50 years.
5. All of them are involved in men's ministry, ranging from being core leaders to involved members. All of them are also involved in other ministries within and without church, which includes cell groups, Bible Study Fellowship (BSF), mentoring, leading cell groups, worship leader and musician, accountability groups and men's Alpha.

Each interview was recorded via iPhone audio recording and later transcribed.

The transcribed interviews were tabulated by research questions. After this process, common words, phrases, similes, common ideas were categorized.

Research Question #1

To determine how men perceive rupture incidents in their lives

The first research question sought to identify the ruptures that men perceive. A short time was spent gathering information about their age, marital status and number of children, number of years born again, number of years being baptized, and their church involvement. Open-ended questions were asked about rupture experiences they have had, triggers for the ruptures, how they felt after ruptures and what happened to unattended ruptures.

The ruptures these men experienced include anger, rage, divorce, masturbation, visiting prostitutes, abuse, inner turmoil related to marriage and work, and cognitive dissonance related to the incongruence of their sanctification process. While only four admitted to fantasizing, 20 admitted struggling with pornography and seven confessed that their ruptures continued from pornography to masturbation (C1CY, C1IV, A0GL, A0JN, A0TF, C1DT, C1TK). Out of these 20 men, seven admitted to acting out their sexual desires in prostitution and committing adultery (W0SK, C0SC, C0CW, C0TT, C0JC, G0LN, C0JA). Ten men struggle with inner turmoil and acted out through a range of ruptures from mild eating disorder (for one of the men), procrastination for another and a health issue for another, without mentioning any specifics. Two acted out through gambling while two others admitted about their depression. Two others have cognitive dissonance, with one man who implodes and another that withdraws.

Ruptures	Men
Anger	C0SC, C0JC, S0CY, A0TH, C0CW, A0GL, B0HT, C1RK, C0TT, C9DT, B0AA
Issues with Spouse	C0SC, G0YW
Withdrawal	C0SC, C1IJ
Pornography	C0SC, C0JC, S0CY, G0YW, A0TH, C1CY, C1IV, W0AF, W0SK, G0LN, C1IJ, C0CW, A0GL, A0TH, C0TT, B0AA, C0JA, A0TF, C1DT, C1TK
Prostitution	C0SC, W0SK, G0LN, C0JA,
Eating Disorder	C0JC
Inner Turmoil	C0JC, G0YW, A0TH, W0SK, C1IJ, C0CW, A0JN, B0PY, B0KS, B0AA, B0AW, A0TF, C1TK
Depression	C0JC, W0SK
Double Life	S0CY, C1CY
Adultery / Affairs	G0YW, C0CW, C0TT
Fantasizing	C1CY, C1IV, A0JN, A0TF
Masturbation	C1CY, C1IV, G0LN, A0GL, C1TK
Procrastination	W0AF
Health Issues	W0AF, G0LN
Alcoholism	W0SK
Gambling	W0SK, C0CW
Divorce	G0LN, B0PY, W0WH
Implosion	C1IJ

Financial Security	W0EH
--------------------	------

Ruptures Men Experienced – Table 4.1

This initial scan of the 29 men was to ascertain that men experience ruptures in their lives in one way or another, with many struggling with more than one ruptures, either internally through inner turmoil and cognitive dissonance, or acting out in deviant activities, or both. Some struggle with more than two or three ruptures such as cluster ruptures from fantasy to pornography to masturbation that leads to prostitution and adultery.

Nine indicated a smaller cluster of ruptures of anger and pornography while five indicated a larger cluster from fantasy to masturbation to acting out by visiting a prostitute. Four indicated that they were introduced and hooked to pornography in their early teens.

Men	Cluster Ruptures
C0SC	Anger, withdrawal and acting out in pornography and prostitution.
C0JC	Anger, pornography, inner turmoil and eating disorder.
S0CY	Anger and pornography.
G0YW	Distress in marriage that led to adultery because of struggle with identity in Christ – inner turmoil.
A0TH	Anger and leads to rage. Struggle with identity with Christ that leads to cheap substitute of pornography.
C1CY	Fantasy and leads to pornography and leads to masturbation.
C1IV	Fantasy and leads to pornography and leads to masturbation.
W0AF	Pornography, procrastination and health issues.
W0SK	Pornography, prostitution and depression because of cognitive dissonance or inner turmoil.
G0LN	Pornography that leads to masturbation that leads to prostitution.
C1IJ	Pornography, inner turmoil, implodes and withdraws.
C0CW	Anger, pornography, gambling and womanizing.
A0GL	Anger, pornography and masturbation.
B0TH	Anger due to tension with spouse.
C0JA	Pornography (since 13 years old) and prostitution.
A0JN	Fantasy, pornography and inner turmoil.
B0PY	Inner turmoil and divorce.
W0SW	Tried out different vices because of curiosity.
C0TT	Pornography, affair and anger.
A0TF	Fantasy, pornography (since 15 years old).
W0WH	Divorce and inner turmoil.
C1DT	Pornography and anger.

C1TK	Pornography (since 13 years old) that leads to masturbation, and inner turmoil.
W0EH	Financial security and inner turmoil.
B0KS	Cognitive dissonance of identity in Christ.
B0AA	Anger, pornography (since 13 years old) and inner turmoil.
B0AW	Cognitive dissonance

Cluster Ruptures – Table 4.2

What Happens Before Ruptures (Triggers)

Seven men identify stress as the most common trigger before a rupture happens. Tensions with spouse, no control over people and opportunities to sin each were indicated by four men as triggers. Lack of intimacy with the Lord, boredom and loneliness each were identified by three. Looking for comfort for their emotional pain, lack of intimacy with spouse, disappointment with work, blocked goals and low self-awareness each had two.

The remaining triggers are singular indications of life scripts issue because of father's wound, busyness, leading double-life being found out, feeling trapped, insecurities, lack of community and companionship with no one safe to talk about their struggles, no time to process their ruptures, feelings that things were done to them, crisis and cognitive dissonance.

Triggers	Men
Stress	C0JC, A0TH, C1CY, C0CW, C0JA, A0JN, B0PY
Busyness	B0HT
Loneliness	A0TH, A0TF, C1TK
Leading double life	G0YW
Emotional pain	A0TH, C1TK
Feeling trapped and helpless	C0CW
Lack of intimacy with spouse	C0JC, W0WH
Lack of intimacy with the Lord	W0AF, A0GL, A0LN
Tension with spouse	C1CY, C1IV, B0PY, C0TT
Lack of control of situation / people	W0SK, B0HT, C1RK, B0KS
Dissatisfaction with ministry	C1IV, C1IJ
Looking for comfort	A0TH, A0TF
Insecurities	S0CY

Blocked Goals	A0GL, B0AA
Bored	A0GL, C0JA, A0JN
Opportunities to sin	G0LN, B0PY, W0SW, C1TK
The father's Wound	C0TT
Lack of community	C1IJ
Lack of companionship	C1IJ
Low self-awareness	C1CY, G0YW
Things that have been done to them	S0CY
No time to process things	S0CY
Cognitive dissonance	C1DT
Crisis	W0EH

Triggers for Ruptures – Table 4.3

Feelings that Men Experience Post Ruptures

The feelings of shame and guilt, received the highest count amongst others, follow after rupture. The full list is represented in Table 4.4 below.

Feelings	Men
Disgust	C0SC
Shame	C0JC, S0CY, G0YW, A0TH, C1CY, C1IV, C0CW, A0GL, B0PY, C1RK, W0SW, A0TF, C1TK, B0AA
Lousy	C0JC, B0AA
Guilty	C0JC, A0TH, C1CY, C1IV, W0AF, C1IJ, A0GL, A0JN, B0PY, C1RK, W0SW, A0TF, C1TK, B0KS, B0AW
Fearful	C0JC, C0TT, C1DT, C1TK, W0EH, B0AW
Condemnation	S0CY, C1IJ, C0JA, C1DT, C1TK
Helplessness	S0CY
Feel bad	A0TH
Disorientation	C1CY
Nakedness	C1CY
Rejection	C1CY, W0WH
Emptiness	C1IV
Numbness	C1IV, A0JN
Remorse	C1IV, C0TT
Depressed	W0AF, B0AW
Discouragement	W0AF
Worthlessness	W0SK
Hate	G0LN
Hopelessness	C1IJ
Frustration	C1IJ, B0HT
Inferiority	A0GL, B0AW
Anger	B0HT
Confusion	B0HT, C1DT
Disappointment	C0JA, W0WH
Blame	C0JA, C1TK
Isolation	C0TT

Upset	W0WH
Crushed	C1DT
Hurt	C1DT

Resultant Feelings After Ruptures – Table 4.4

Unattended Ruptures

Eight mentioned that unattended ruptures obliges men to live a double life, even as leaders in church, while four men indicated that they suppressed their ruptures.

Unattended Ruptures leads to	Men
Double-life	C0SC, S0CY, G0YW, A0TH, C0CW, C0JA, C1RK, W0SW
Suppressed	C0JC, C1CY, A0GL, A0TF

Results of Unattended Ruptures – Table 4.5

Summary of RQ 1

The findings from RQ 1 reveal that men struggle from ruptures in one way or the other, either internally, externally, or both. The main triggers were stress, loneliness, a lack of God consciousness, life script as a result of father’s wound and a lack of community and companionship. Shame and guilt were the most common feelings experienced post rupture. Unattended ruptures cause men to live double live that usually end up with another rupture when their wives discover their double life.

Research Question #2

To determine how men theologize rupture incidents in their lives

The second research question sought to discover how men theologize rupture incidents in their lives. Although there were many sub-questions they all led to the same goal. I discovered five theological clusters: rupture as the sin nature of men, rupture as redemptive sanctification, rupture as a lack of understanding and awareness

of one's identity in Christ, which leads to a lack of awareness of one's calling in Christ, and rupture as a process to push one towards community and the gospel.

1. *Rupture as sin nature*

The men interviewed viewed ruptures in their lives as their sin nature that they continue to struggle with all the time. The cluster of reasons given includes rationalization, blame and fighting a never-ending battle.

a. Rationalization

These rationalization include 'we are not perfect' because sin is so insidious (C0JC, B0PY, S0CY, C0TT). W0SK mentioned that men venture close to ruptures and sometimes cross the line thinking that they are in control and that they can come back up, hoping that they do not get caught with excuses of curiosity. Five hope that things will go away (A0TH, W0SK, C0SC, C1CY, C0CW) while one indicated that he had given up trying because these sexual sins are harder to break.

Men	Citations
A0TH	Men know it is wrong but cannot seem to overcome it.
A0GL	Sexual sins are harder to break.
A0GL	Only arrogant men surf porn because he thinks of his own self-gratification.
C0SC	Men knows it is wrong but there is an insidious pull to satisfy their sexual needs.
C1CY	They know it is sin but still choose it.
C0TT	Sin is so insidious and some men would not know what hit them.
C0JC	We are not perfect.
B0PY	We are not perfect.
S0CY	We are not perfect, even giants fall.
W0SW	Pretend that the sin is a dream that will magically go away.
C0TT	Men often rationalize their ruptures away.
W0SK	We venture as close as possible to rupture and sometimes even cross the line, thinking we can come back.
C0CW	Men rationalize and give excuses for their sin and hope they do not get caught.
W0SW	Curiosity and continual rationalizing and justifying sin.
W0SK	Men rationalize that they can be in control but they are actually on a very slippery slope.

Rationalizing Sin – Table 4.6

b. Blame

There were three references to blame as a reason, as seen in Table 4.7 below.

Men	Citations
G0YW	Their circumstances define them so they blame everyone except themselves.
S0CY	Something being done to them, and they respond vindictively.
G0YW	Wife did not meet his needs sexually so he finds relief elsewhere.

Blaming Others for Ruptures – Table 4.7

c. A Never-ending Battle

There were eight references that stated ruptures as a continual battle that men have to fight. These battles include the battle between God's ways and men's ways, fighting idols in men's lives, hiding from God because of their shame and Satan using this to isolate men towards more ruptures. These lead men to live double lives, wearing masks to hide their true self.

Men	Citations
W0SW	Ruptures that are hidden make men live a double-life.
A0HT	It is a battle between God's way and my way.
A0GL	Root of ruptures is our pride.
C0SC	If I continue sinning my conscience become dull.
W0AF	Satan uses ruptures to distract and discourage us with guilt and drains us of our energy.
W0SK	Men hide from God in their shame while Satan leverages this to lure men to give up trying.
A0TH	Idols in men's lives lead them to sin.
G0YW	Men want blessings without the sufferings.

Never-Ending Battle – Table 4.8

2. Rupture as redemptive sanctification

Twenty references indicated that ruptures are redemptive in men's lives for sanctification. This sanctification process has its hits and misses, but men must not give up and continue to work out their salvation because they need to put in the effort and see themselves in a continuous state of improvement. God has his ways of reeling

men back, and ruptures are one of God's ways of getting men's attention because God does not waste tears and hardship in his sanctification process. For every rupture that happens men must learn to give thanks (1 Thess. 5:18). Men are instructed not to light their own fire (Isa. 50:10) to control and solve their ruptures. This sanctification process is about putting off their old self and putting on their new self, and for men to consider themselves dead to sin. When Men do grasp this concept they experience ruptures in their lives. With the help of the Holy Spirit's empowerment, men need to make Christ the source of their joy. Rupture is God's wall to 'block' men towards a path of destruction. Men must yield to God's movements in their lives.

One of the man interview (C0JA) confessed that if it were not for ruptures in his life he would continue to live in darkness. While his spirit was desperate to come clean, his flesh was weighing him down. It took him two ruptures to come clean.

Men	Citations
S0CY	Quick to confess till it happens again.
C0JC	1 Thess. 5:18 pulled me through my ruptures because God must have a reason.
G0YW	Ruptures are redemptive. Scazzero's wall analogy of God getting our attention.
W0AF	Ruptures are also places where God refines us.
C1CY	Ruptures are a sanctification process with hits and misses.
A0GL	Need to work out our salvation while God is working. We need to put in our own effort.
A0GL	Eph. 4 and Col. teachings about putting off the old self and putting on the new self, so we need to be dead to sin. We need greater intentionality to putt off old self.
A0GL	We are always in a state of improvement – sanctification.
A0GL	The Holy Spirit is working in the minds and hearts.
A0JN	I need to make Christ the source of my pleasure and joy.
C0JA	If there were no rupture, I would not have come out of my sin.
C0JA	Ruptures are blessings in disguise.
C0SC	Men must not light their own fire (Isa. 50:10) to control / solve their problems.
C0JA	I am empowered by the Holy Spirit to do something.
A0JN	God will not waste tears and hardship – all have redemptive purposes.
W0SW	God has His ways of reeling us back.
A0TF	The Gospel is for salvation, sanctification, satisfaction and renewal of society.

C1DT	Ruptures are used to mold and change me.
C1DT	God has a plan even in our ruptures because He does not let anything go to waste.
C1TK	Ruptures are part of our sanctification process.

Ruptures as Redemptive – Table 4.9

3. *A Lack of understanding of our identity in Christ*

A lack of understanding of their identity in Christ was how some men theologized incidents of ruptures in their lives. This sub-cluster received 36 references. As men draw their significance and security from their position and status, it is easy for them to fall prey to these temporal perks that the world values. Men must understand and embrace their identity in Christ to find rest and not look to cheap substitutes. This recognition and embrace begs a question “is Christ both our Savior and Lord” or “am I both a believer and a follower”? As right thinking fuels right feelings and behaviors, men’s compass must aligned to where the Lord is leading them.

If men’s identity was founded in Christ, then recognizing what Christ has done for them will lead to gratitude and obedience. Their pleasure must be in Christ and not in these ruptures that men so often willingly revert to. Keeping Christ at the center of their lives in terms of seeking and surrendering to God’s work in them was the work of the Holy Spirit, recognizing that they were called to be saints.

Men	Citations
S0CY	I can be rested because our significance and security is in the Lord.
A0GL	Right thinking fuels right feelings and behavior.
W0EH	Am I just a believer or am I a follower of Christ.
S0CY	Keeping Christ at the center in my surrender.
A0TH	Get depressed trying to overcome ruptures because of the cognitive dissonance of a good Christian that keeps failing.
A0GL	Identity in Christ is what Christ has done for is and I must respond with gratitude and obedience.
W0SK	We draw our identity from our name cards and take pride and solace in our profession and position.
A0GL	My pleasure is in Christ and not these filthy activities.
G0LN	Jesus is Savior and Lord.
C0JA	Ruptures are crossroads where we must choose either God’s ways or mine.
G0LN	My surrender and seeking the Lord is empowered by the Holy Spirit.

W0WH	Am I a believer and follower?
C1IJ	My security and hope is in the Lord and not others.
COJC	My hunger and thirst is heightened during my depression – boils down to yearning and searching.
COJC	Will God like what I am doing? What will God think?
A0TH	I desire God's presence.
C1CY	The gap between putting off and putting on is present.
W0SK	We need an awakening to be desperate for the Lord. Awakening can be mild or abrupt.
G0LN	God answered my desperate cry for Him because I am sick of my ruptures of sexual sins.
W0SK	Wait upon the Lord no matter how long it takes.
A0GL	The more we grow in holiness the more we need to repent.
A0GL	We will never be at a point when we are ok. We are always in a state of humility.
B0TH	Moses 1 st 40yrs is learning, Moses 2 nd 40yrs is realizing that he is nothing. Moses 3 rd 40yrs is realizing that God is everything.
COJA	Need drastic measures like a rupture to break this sin.
COJA	Isa 57:50 – we need a contrite heart.
W0SW	God's word changed my appetite to see the meaninglessness of these activities.
W0WH	My aim was God but my ship was sinking.
W0WH	Need to learn from ruptures and return to God.
C1DT	I desire to walk closely with the Lord but feel stuck and trap.
C1DT	I am trying to remain pure but I feel helpless. I repent for strength to keep walking.
C1DT	Isa. 55:10–11, Prov. 3:5-6, Phil. 2:13, 1 Cor. 15:58 are anchors for my struggles.
C1DT	God is sovereign.
C1DT	God is tremendously trustworthy; I cannot believe how unbelievably faithless I am.
C1TK	God gives the desire to seek Him but even the righteous suffers e.g. Job.
W0EH	It is about surrender and obedience.
C1DT	I do not doubt God's heart but I struggle with His ways.
C1TK	I must see God as more than a friend or father but also creator of the Universe. He is the Almighty God.

Ruptures because of lack understanding of one's identity in Christ – Table 4.10

4. Identity that Leads to Calling

While men desire God's presence and try to remain pure they must be quick to repent for strength to keep walking and acknowledge God's sovereignty. While God is tremendously trustworthy while men are unbelievably faithless. Men's sanctification journey is about surrendering and obeying. Men need to be aware that although they may struggle with God's ways they must not doubt God's heart. This

awareness must also affect the gaps that exist about putting off and putting on our new self (C1CY).

Men need an awakening to be desperate for the Lord. This awakening can come in the form of ruptures, be it mild or abrupt. Ruptures in men's lives were lessons from the Lord that men must be quick to return to the Lord. The more men grow in their sanctification process the more men must repent. Men will never be at a point where they are done with their sanctification process.

The first 40 years in Moses' life was learning from Egypt; his next 40 years learning that he is nothing. While in the last 40 years he learned that God is everything (BOTH). Men need to be aware of their heart postures and need to be contrite (Isa 57:50) for the Lord to work efficaciously. Isaiah 55:10–11, Proverbs 3:5–6, Philippians 2:13, 1 Corinthians 15:58 and Isaiah 59:1 are verses that C1DT used to help him be aware of God's workings in his life while C0JA used Isaiah 57:50. Though it is God who gives the desire for men to seek him, even the righteous suffers e.g. Job. Men must be aware that God is not only their father and friend, but also the Creator of the universe, the Almighty God. Men must allow God to change these appetites for meaningless ruptures towards healing so that men's hunger and thirst for God becomes heightened during times of ruptures because deep in men's hearts they are yearning and searching for God.

Men	Citations
BOTH	Moses 1 st 40yrs is learning, Moses 2 nd 40yrs is realizing that he is nothing. Moses 3 rd 40yrs is realizing that God is everything.
A0TF	God called me to be His saints and live out my identity in Christ and as His child.
A0TH	Our compass must be aligned where the Lord is leading us.

Identity that Leads to Calling – Table 4.11

5. *Opportunity for Healing in Community*

Although there were only four references regarding healing being found in community, these men assert that these communities were safe havens of healing. Men can be loners that are in need of community. Men's ruptures cannot be fought alone because lonely men are easy targets for Satan. These communities were platforms for men to realize that they were not alone in their ruptures and that there were sojourners that were willing to walk with them along a healing process. COSC confessed that he was surprised to see a friend at his doorstep at 6am because he mentioned that in this season of rupture he wants to rise early to spend time with the Lord.

Men	Citations
SOCY	The battle cannot be fought alone because we are easy picking for the Devil.
COSC	Men are loners and need community.
SOCY	Men need to listen to stories of other men's journey from shame to shalom.
CIIJ	We need a community to grow out of our ruptures.

Healing Community – Table 4.12

6. *Opportunity for Healing in the Gospel*

The healing from ruptures must move from the head to the heart and from the cognitive to the affective. There are 21 references that theologize about the cognitive and 22 references making the connection to the affective as a necessary completion of the loop of understanding the Gospel and how it must affect our daily lives.

a. Head

While men may rationalize that God's grace will never run out, this mindset cheapens God's grace. This mindset is very jaded and misses the core intent of the gospel in the first place.

While men know that God will forgive, they also wonder if they will ever get out of these habitual ruptures. Men cannot go on sinning because it cheapens God's grace (Rom. 8). Are men abusing God's grace? How many times can God forgive me? But we need to know that God continues to pursue men even when men are not pursuing God. Men cannot think that they are the ones who can help themselves. This led to moralism and legalism. While men will fail themselves, God is trustworthy. Men are weak and must keep running to God and keep choosing Him. The real cause of men's ruptures is because men lack the intimacy with God that comes from our worship of him. The Christian life is not without sin but full of repentance. Men's entire being is sinful and in desperate need for God. Ruptures remind men that they need God. Without him they are helpless because men is totally depraved and they desperately need God. However, men need to have a costly and transformative mindset versus a cheap grace posture, because God does not play hide and seek with men but continues to draw men to himself. As men mature in their faith, the need to depend on God increases.

Men	Citations
C0SC	We cheapen God's grace when we think that God is gracious and can forgive me. That is jaded thinking.
S0CY	We cannot think that we can do it even when we are successful.
C0JC	Men will fail me but God is trustworthy.
S0CY	We are weak and must keep running and choosing him because without God's grace we are dead; we need him all the time.
C1TK	The real battle is more than sexual. It is our intimacy with God and our worship of Him.
A0GL	The Christian life is not without sin but full of repentance.
C1IJ	I know God will forgive me but will I ever get out of this habitual sin?
A0GL	Men desire to recover from ruptures can lean towards moralism or legalism more than grace.
B0KS	God is faithful and is pursues men even if he is not pursuing God.

W0SK	I wonder how many times God can forgive me.
A0JN	My entire person is sinful and how I need God desperately.
BOPY	Man want super powers but ruptures remind us that we desperately need God.
C1DT	God does not play hide and seek. If we seek him, he will be found.
C1TK	We need to have a costly and transformative mindset of grace.
W0EN	We are utterly helpless without him.
C1DT	Am I abusing God's grace?
C1TK	We are totally depraved and in desperate need for God's grace.
W0EN	God continues to draw us to Himself.
C1DT	I must run to Him but the frequency is dismal.
W0EH	Even if I 'upgrade' my faith I must depend on God more.
B0AA	God is gracious and I cannot keep sinning. Or else I cheapen grace – Romans 8.

Cognitive Understanding of the Gospel – Table 4.13

b. Heart

At the heart of the healing of the gospel was a personal encounter with the Lord. Men need to experience God's grace in their hearts. Men do not measure up in holiness because men do not have it in the first place. Christ has to die for men to have it.

When men see their relationship with God through the lenses of law more than grace, they isolate themselves when they sin instead of running to the Lord. Only Jesus can save. Because temptation was so real men need to stay close to God because they are always at the brink of the next rupture.

However, when men overcome ruptures they must not be like the elder brother of Luke 15. Men must understand gospel-centered grace because those who don't experience the gospel will continue in men's vicious cycle of sin-confess-sin. This must move from the cognitive to the affect. Although many may experience victory over ruptures, their spirit may not be congruent with God's grace because their gospel may be law centered versus grace centered.

This gospel experience must be cognitively and affectively seen in the fruits of our daily lives. Like the two brothers of Luke 15, both need to come back to the Lord because both desperately need God's grace. Men are dead to sin if they find a greater satisfaction in Christ because Gospel-centered grace was the only way out of ruptures for men.

Men	Citations
A0TH	God's grace must be experience affectively.
A0TF	I do not measure up to holiness because I do not have it in the first place. It is given when Christ died.
A0TH	Men see their relationship with God as law more than grace. Men become isolated when they sin instead of running to God.
A0TH	We need Jesus to redeem us because no one can save us.
COCW	Temptation is real so we need to stay close to God because we are always at the brink of ruptures.
A0TH	Job 31:9–12 reminds me that I deserve all punishment but Christ paid it all so I respond in gratitude.
A0TH	I do not want to sin not because I do not want to be caught but because I only want to please Him.
C1IV	Human nature is fragmented and sinful and in desperate need of God's redemptive grace.
C1IV	Ruptures are diseases for not believing that only God can truly satisfy. We must pursue God until we experience His grace.
W0SK	We need God to pull us out of ruptures because we are not meant to be in ruptures.
G0LN	My relationship with God is more important because of my experience with cancer.
A0GL	When men overcome sin/ruptures they must not be like the elder brother from Luke 15.
A0GL	Men must understand Gospel-centered grace.
A0GL	Those who do not experience the gospel stay in the vicious cycle of sin-confess-sin state.
A0GL	We must embrace the gospel beyond the cognitive into the affective.
A0GL	Men must obey the law and remain pure but his spirit may not be congruent with God's grace.
A0TF	How does the gospel impact my daily life?
A0GL	Both elder and younger brother must both come back to the Lord because they both need God's grace.
A0JN	Gospel centered journey of how do I infuse the gospel into my daily life.
A0JN	Start from the mind to reach the heart.
A0TF	I am dead to sin and found greater satisfaction in Christ.
A0TF	Gospel centered grace is the only way out for me.

Affective Experience of the Gospel – Table 4.14

Summary of RQ 2

The data collected shows that while men know that their ruptures were due to their sin nature and it is insidious, men still rationalized it away. However, these men that have come away from these ruptures affirm in the same breath that ruptures are redemptive when they have a proper understanding their identity and calling in Christ with awareness of their life scripts and what God was doing. This understanding needed to happen in the context of community with a foundational understanding and experience of the gospel.

Research Question #3**To determine practices men employ when rupture incidents occurs in their lives**

The third research question sought to sieve out postures and practices that heal men's hearts from shame to shalom. Again, while there were sub-questions, all of them point to the same goal: to discover practices that these men put in place as a result of their ruptures in their respective lives to find healing and to sustain from ruptures.

I discovered three clusters of practices that were evident in these men's lives:

(i) safe environment with community opportunity to confess they struggles to each other, (ii) an awareness of one's life script, identity and calling toward a higher purposes than themselves, and an influence of God's word in men's life that result in a God consciousness, and (iii) other practices.

1. Environment

- a. A community that was authentic and safe for men to bring light to their darkness through confessions.

All the men interviewed indicated environment as one of the key factors that helped them to heal from shame to shalom as they brought their darkness to light. A safe environment must be created so that men are postured to listen to the different ruptures that other men have experienced or are still experiencing, as well as to listen to the practices that helped them sustain from ruptures. This safe place was not only for men to hear from other men, but more importantly it was for them to trace the fingerprint of God in the lives of these men. It was a safe place for surrender and brokenness to be experienced and sojourned toward healing and wholeness through contemplative listening to the Lord. It was an environment of acceptance where men confessed their sins to one another. For worship to happen, a safe place needs to be created for men to wait upon the Lord to encounter him.

Citation for Safe Environment

Men	Citations
C0SC	Sharing of struggles to others more than victory. Authentic sharing.
C0SC	Sharing the process of healing.
C0SC	Create a safe space for God to speak.
C0SC	Creating an environment where men stop trying to fix themselves.
C0SC	Space for men to surrender as they draw near and wait on the Lord.
C0JC	Safe place for authentic sharing.
C0JC	Create opportunity for men to surrender.
G0YW	Create space to depend on God through broken experiences.
C1CY	Quick to confess.
C1CY	Safe environment.
C1CY	Contemplative listening.
C1CY	Proper environment for maturation process.
W0SK	An environment to help men move from the head to the heart.
W0SK	A safe environment.
A0TH	A heart posture to worship.
A0YW	An environment to encounter God.
C1TK	Space to process ruptures.
W0EH	A safe place.
W0EH	An environment to surrender.
W0WH	Taking risk to share ruptures.
W0SW	Keep mind occupy with things of God.

BOPY	A safe place.
COJA	A safe environment.
GOLN	An environment to seek and surrender.
GOLN	Create an environment for deep hunger and desire for God.
WOSK	Need an environment to create an awakening.

*Importance of A Safe Environment – Table 4.15**Citations for Confession*

Men	Citations
SOCY	Practice James 5:16 – confessing to one another.
W0AF	Keep no secrets.
A0GL	Confessing shines light into darkness.
COJA	Light must shine in darkness.
B0AA	Need to share struggles and weakness.

*Importance of Confessions – Table 4.16**Citations for Community*

Men	Citations
C0SC	An authentic community.
C0SC	Sense of brotherhood.
C0SC	Sojourners.
C0SC	Encouraging men to stop rationalizing their ruptures.
COJC	Tell men that they are not alone.
C0SC	Regular weekly face-to-face connection.
COJC	No more putting on mask.
A0TH	Community for accountability.
C1CY	Accountability.
C1CY	Community.
W0AF	Weekly accountability.
C1IJ	Community of grace.
W0SK	Community.
C1IV	Spiritual friendship.
C1IV	Mentor.
SOCY	Men pursuing men with transparency and brokenness.
C1TK	Accountability to people in authority over me.
C1DT	Staying connected with healthy people
B0HT	Sojourners.
B0KS	Intimate sharing with other men.
COJA	Weekly gathering.
BOPY	Mentoring.
BOPY	Brotherhood.
A0JN	Accountability.
A0JN	Mentors.
COJA	Authentic communities
B0HT	Community.
A0GL	Accountability.
A0GL	Mentoring.

C0CW	Weekly prayer meeting.
C0CW	Accountability.
C0CW	Band of Brothers.
C1IJ	Accountability.
B0AA	Accountability with people in authority over me.
B0KS	Mentoring.
C0JA	Sojourning with other men.
B0KS	Community.
C0TT	Community.
C0TT	Weekly meeting of word, sharing and prayer.
W0WH	Mentor.
W0SW	Accountability especially while travelling.
C1DT	Mentoring.
C1TK	Accountability.
W0SW	Regular connecting with other men.
W0WH	Accountability.
B0HT	Mentor.
W0WH	Monthly men's meeting.
C1RK	Accountability.
C0JA	Accountability.

Importance of Community – Table 4.17

a. Retreats

Twenty-seven of them indicated that these environments must be created in an off-site environment: i.e. a retreat. This is not any retreat, but one that is soaked in prayer. Because most the men in the men's ministry I interviewed from the respective institution are part of the men's ministry network in Singapore, many are familiar with the mother church that anchors the ministry to men in their local men's ministry through an off-site retreat called the "Breakthrough Weekend" (BTW).

The BTW is a three-day, two-night get away to invite God to break through the ruptures in these men's lives. Beside worship through music and the preached word, the sessions were sandwiched with sharing from men in the healing process of their respective ruptures and small group reflection where the Lord is working in their respective lives. The weekend included opportunities for solitude, but it was mostly about processing with

communities of other men, with opportunities to confess their sins to each other and pray for each other. The local churches then followed through with these men post BTW on a weekly or monthly basis through a men's community called the "band of brother." Others suggested that besides this BTW they too have their own personal retreat while others attend this BTW annually as a spiritual discipline to create space for God to work in their lives through the different seasons.

These retreats not only created space for God to speak, but they also provided men with the opportunity to shine the light into the darkness of their lives. Unless this happens, as James 5:16 expounds, men will continue to hide their ruptures in shame and isolation.

The community must be authentic and not judgmental, and not the kind when other men give 'advice' on how to solve other men's ruptures but a community of a band of brothers that sojourn through acceptance, prayer and accountability.

Men	Citations
C0SC	Break-Through Weekend.
C0JC	Break-Through Weekend annual for detoxing, personal prayer and silent retreat.
S0CY	Break-Through Weekend creates safe environment.
G0YW	Break-Through Weekend.
C1CY	Regular stocktaking.
C1IV	Regular retreats.
W0AF	Silent retreats.
W0SK	Personal retreats.
C0CW	Break Through Weekend.
C0JA	Break Through Weekend.
B0PY	Retreats and Seminars.
B0AA	Break Through Weekend.

Retreats as Platforms – Table 4.18

With 49 references to the importance of community, many say that it is not just another group. In fact, one man I interviewed said that when he fell

sexually, he was in an, so-called, accountability group. There were reasons for him to hide. Because some of the ruptures that men experienced were very personal, those that have experienced healing were in a mentoring relationship with older men, while others take it a step further by being accountable to those in authority over them.

These community of grace can range from weekly to monthly; from my experience attending these meetings, the weekly ones were tighter and I could discern a sense of brotherly togetherness where they hold each other up in prayers and accountability, especially when different ones travel at different times

The presence of men who were recovering or have recovered from their ruptures helped create an environment for other men to realize that they were not alone and that they do not need to put on a mask to hide the shame that isolates them from other men, especially from God.

2. *Awareness*

a. *Life Scripts*

Twenty-seven references considered how their pasts affect their present and future self and how they relate to people around them including God. These past experiences also affected how men responded to temptations as they come. These life scripts contributed to the drivers that men were prone to, that led them to have idols in their lives that drew them away from the Lord. Men need tools and skills to deal with these life script and drivers so that they are aware of the mask and double life that men might be living in.

Four men indicated that the father's wounds that have been inflicted on them continue to affect them currently. Men also need to be aware how Satan

uses these weaknesses to lure them towards ruptures. Some of them suggested that this awareness comes from not avoiding these pain and dissonance but attending and being attentive to these feelings and to discern where the Holy Spirit is leading or teaching men.

Twenty-three men indicated that through this awareness, they must be determined to tend to their gardens while being attentive to God's love intentionally so that their inner man is attuned to God's movements in their lives. A daily surrender to the Lord is necessary because men's insecurities may stem from their father's wound and be exacerbated by their spousal relationship.

Other awareness included men's spirituality, maturation process and brokenness. Even with these awareness, men still need to be vigilant because men are so vulnerable. They are always just a slip away from the ruptures that continues to bind them.

Men	Citations
C0SC	Be aware of temptation.
S0CY	Be aware of father's wounds.
S0CY	Identifying lies of the enemy of significance and securities.
S0CY	Be aware of childhood life scripts.
G0YW	Be aware of father's wounds.
A0TH	Be aware of idols in one's life.
C1CY	Skills to discern self-awareness of blind spots.
C1IV	Be aware of heart's posture.
W0AF	Awareness of surrendered life versus double life through reflection.
W0AF	Awareness of Satan's wiles.
W0AF	Awareness of father's wounds.
W0SK	Sensitive to the Holy Spirit's leading.
C1IJ	Attentive and attending to feelings.
C1IJ	Open to God's love intentionally.
C0CW	Tend to your spiritual garden.
W0WH	Heightened awareness of relationship especially with wife.
W0WH	Learn fast from ruptures.
C1TK	Daily surrender of my insecurities.
B0AA	Awareness of my maturation process.

W0WH	Aware of my spirituality.
C0TT	Awareness of my maturation process.
C0JA	Awareness of inner man being attuned to God.
A0GL	Awareness of the brokenness in our lives.
A0GL	Having a God-consciousness.
A0GL	Exploring God daily.
C0CW	Be vigilant as we are a slip away from rupture.
C0CW	Tend to your spiritual garden.
C0CW	Dependence on God.
C1IJ	Family of origin shapes my values of my Christian life.
C1RK	Lack of understanding of each other (husband and wife).
C1DT	My life-script has taught me to figure out versus surrendering to the Lord.
S0CY	Awareness of our weakness (pre-ruptures / triggers) is the beginning for victory.
W0AF	Need to be aware of Satan's traps and align to God's plan.

Life-Scripts Awareness – Table 4.19

b. Identity and calling to a purpose that is higher than our own

With 14 reference to men's identity and calling, awareness of our life scripts must lead us to a calling and purpose that is greater than ourselves.

With men's identity founded upon Christ, they are secure and do not need to put on a mask to lead a double life. Following their calling occupies men's being towards God's design for each of them while living life with this clear sense of calling integrates men's gifting, passion and personality. This calling and integration helps them to make decisions towards that goal (Eph. 2:10 and Acts 1:8). Through this men are empowered to choose to live by the Spirit and not the flesh.

Men	Citations
G0YW	Identity and calling is key to sustain from rupture.
A0TH	Identity must be founded so that there is no need to put on mask.
W0SK	Need to find true identity for healing to take place.
W0SK	Choosing to live by the spirit and not the flesh.
W0SW	Identity and calling is important.
A0TH	Our calling is pleasing God more than avoiding sin.
W0AF	Ministry involvement to express calling of personal mission in life is important.
W0AF	One must know and embrace one's calling.

W0SK	Mission and purpose with sense of calling is important.
W0SK	Need to know that sense of purpose is more than themselves Eph. 2:10 and Acts 1:8.
G0LN	One needs to make a decision for Jesus to be Savior and Lord.
W0SW	I need to realize that my calling has a bigger purpose than myself.
C0TT	One needs to know one's clear sense of calling.
W0WH	One must find one's calling.

Awareness on Identity and Calling – Table 4.20

c. Word-Based

This sub-cluster received 24 references as these men heal from shame to shalom. It is not 'doing' their quiet time per se but it is dwelling in God's presence through unhurried time of scripture reading. They did not wait upon the Lord with an empty mind but soaked in Scriptures in order to be centered, informed and led in the Word through the Holy Spirit. This grounding and soaking in the Word not only created space for God to work but also continued to create a deeper desire for not only the Word of God but also for the God of the Word. These 24 references also emphasized on the daily-ness of spending time with God, not only at their own convenience. This was not about the law of 'doing' quiet time (time of reaching scriptures and prayer and listening to the Lord) but the spirit of experiencing intimacy as they spend time soaking in God Word and His presence.

Men	Citations
C0JC	Regular daily devotion and journaling, and scripture memory.
S0CY	Need an authentic relationship with Abba Father.
S0CY	Need daily-unhurried time.
S0CY	Not doing Quiet Time per se but love and cherish time with God.
A0TH	Intimacy with God.
C1CY	Surrenderedness through the Word.
C1IV	Regular Quiet Time.
C1IV	Bible reading.
W0AF	Bible reading.
W0SK	Create space for God's Word to come alive.
C0CW	Daily devotion.
A0GL	Going deeper into God's Word.

B0HT	Grounded in the Word.
C0JA	Daily devotion.
A0JN	Soaking mind with scriptures.
C1RK	Scriptures.
W0SW	Soak in the word.
C1TK	Regular Quiet Time.
C0TT	Reading the Word.
A0TF	Bible reading.
B0KS	Regular Quiet Time.
A0TF	Going deeper into the Word.
C1DT	Regular Quiet Time.
A0TF	Soaking in the Word.

Importance of Word-based Practices – Table 4.21

d. God consciousness as a result of a Gospel-centered transformative grace.

Twelve men referenced that one of the distinctive of one of the institution was their focus on a gospel-centered grace. Because of the total depravity of men, men need the gospel ever so desperately and this must inform how they live this gospel out daily. This was not a sermon or quite time lesson one learns, but a daily reminder that without Christ men are nothing because in Christ, men live, move and have their being—Acts 17:28.

This daily reminder produces a God consciousness that not only keeps men from ruptures or being caught. Instead, because of the great sacrifice that Christ has made for all men, they must respond in gratitude and obedience, not because they have to but because they want to. Therefore, as men appreciate the beauty of the gospel they respond to all aspects of life differently so as not to cheapen God's grace in their lives.

Men	Citations
G0YW	Awed by the gospel regularly.
A0TH	One must experience the gospel.
A0TH	We must show men the beauty of the gospel.
A0GL	Leaders must remind men of the gospel.
C0JA	Awareness of Christ's sacrifice, the gospel.
A0JN	Preaching the gospel to oneself daily.
C0TT	Do not cheapen God's grace.

CITK	Redefining the gospel.
S0CY	Practicing God consciousness throughout the day.
CITK	God consciousness.
W0EH	God consciousness.
COJA	Being God consciousness.
W0SW	Strengthening intimacy with God

Gospel-Centered Grace – Table 4.22

3. Other practices

There were clusters of practices that were suggested including regular prayer, spiritual disciplines, journaling, exercise, connection with family members (especially spouse), reading, accountability to their spouses, guard rails for one's mind, fasting, confronting issue, worship, serving, spiritual director, regular stock take of one's live. However, these were subjected to a bulldog tenacity to desire God and how badly men want this. For some the awakening came as a cognitive realization while for others, it came as ruptures that hit the wall. Therefore, they were forced to decide to run to God or give up on Him. Their recovery would take time and also modeling from leaders at large.

Men	Citations
C0SC	Intentional Prayers.
G0YW	For authentic community to happen it must start from core leadership.
C1CY	Spiritual discipline.
W0AF	Prayer.
W0AF	Journaling my journey.
C1IJ	Exercise.
C1IJ	Connection with wife.
C1IJ	Centered down prayer.
C1IJ	Reading.
C0CW	Accountability with wife.
A0GL	Guard rails for our minds.
COJA	Fortifying my spiritual life.
COJA	Fasting.
C1RK	Confront issues.
C0TT	Worship.
C1DT	Time with family.
A0TH	Desire to want God through prayer.
G0YW	Reflect values of authenticity, brokenness and dependence on God.
A0GL	Spiritual disciplines.

COJA	I must want it badly.
W0EH	Testifying of our ruptures is a sign of healing taking place.
C0TT	Spiritual disciplines of weekly meetings.
C0TT	Journaling.
C1IJ	Journaling.
W0SW	Exercise.
W0SW	Reading.
B0AA	Regular examen and reflection.
C1IV	Spiritual Director.
C1DT	Serving.
C0CW	Dependence on God.

Other Practices Referenced – Table 4.23

Summary of RQ 3

For men to heal from shame to shalom, the postures and practices include creating a safe environment for men to confess their ruptures to other men, and the best platform to do so seems to be in a retreat setting. The safe space needs to point men to a self-awareness of their life scripts and needs to be directed in affirming men's identity and calling in Christ, founded upon word-based practices that propels men to be God-conscious.

Review of the Chapter

The data collected showed that all men experienced ruptures in one way or the other. Those who have recovered from ruptures have three things in common: (i) redemptive grace of the Gospel with appropriate experiences connected to it, with (ii) an awareness of the understanding of their identity in Christ and their calling, which is (iii) augmented by an environment for healing from shame to shalom to begin. And with these postures and practices the process of healing continues to unfold in their lives.

1 All of the respondent in my study experience ruptures one way or another

While men want to live godly lives, they experience ruptures in one way or the other: internal ruptures that usually act out externally with the ideal stress triggers. References from Table 4.1 indicate that all the men interviewed experienced ruptures one way or another, with some of the experiencing a cluster of them, as observed from Table 4.2.

Nine indicated a smaller cluster of ruptures of anger and pornography, while five indicated a larger cluster from fantasy leading to masturbation and acting out in visiting a prostitute. Four indicated that they were introduced and hooked to pornography in their early teens.

While stress seems to be the major contributor, there were others that trigger different men towards ruptures as seen in Table 4.3. Seven referenced stress as a trigger, while four referenced tensions with spouse, no control over people and opportunities to sin.

From Table 4.4, shame and guilt seems to be the major resultant feelings.

From Table 4.5 eight indicated that unattended ruptures lead men to live a double life, even as leaders in church, while four suppressed their ruptures.

2. A Redemptive Grace Theology & Experience

Understanding the gospel power of transformational grace as a redemptive framework for life and godly living will aid in the sustenance from rupture, together with a healthy self-image founded on their identity in Christ that leads to one's calling. The truncation of this process will leave men yearning for meaning and purpose; this will leave them seeking fulfillment in deviant activities that will lead to further ruptures.

An especial highlight that embracing ruptures as redemptive as seen in Tables 4.9 and 4.22 reveals that for healing to begin one needs to be God conscious. This starts with experiencing the gospel both cognitively and affectively, according to Tables 4.12 and 4.13. According to Table 4.21, this must be anchored by word-based practices.

3 An awareness of their identity in Christ and His calling for them

The lack of awareness of our life-scripts, identity and calling drives men towards ruptures as seen in Tables 4.11 and 4.10, while an awareness of their identity and calling sustains them from ruptures, as seen in Tables 4.19 and 4.20.

4 Augmented by an Environment for Postures and Practices that help them sustain from ruptures

An authentic community that helps men sustain from rupture must not only be safe but also one that meets on a regular (weekly) basis for sharing and prayer. The community must meet in an environment that makes men feel that they were being pursued by other men towards godliness.

Table 4.15 shows the importance of a safe environment augmented with a community (Tables 4.12 and 4.17) for confessions to take place (Table 4.16) through the platform of a retreat (Table 4.18). Table 4.19 shows the importance of a spiritual awareness of several cluster of awareness that one needs to be aware of that would affect one's healing from shame to shalom.

The data collected showed that all men experienced ruptures in one way or the other. Those who have recovered from ruptures have three things in common (i) redemptive grace theology of the Gospel with appropriate experience connected to it,

with (ii) an awareness of they understand their identity in Christ and their calling, which is (iii) augmented by an environment for healing from shame to shalom to begin. With these postures and practices the process of healing continues to unfold in their lives.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

Even though all men have struggled with ruptures in their lives, some were able to recover from ruptures while others could not. Ruptures include both internal, ranging from inner cognitive dissonance, inner turmoil, to depression etc., and external ones, from acting out in fits of anger, rage, abuse, compulsive behavior, escape through substance abuse to pornography, etc. Men go through the process of the sin-confession-sin cycle and were unable to break out of this vicious cycle. Even with accountability groups, their journey had its ups and downs. Men have struggled to heal from ruptures that plague them in their journey as men, resulting in shame and guilt that leads to isolation.

The purpose of the research was to learn from men who are involved in the men's ministry of seven different churches and Christian organizations who have had experienced ruptures in their lives and have recovered or are recovering through the postures and practices that moved them from shame to shalom. The focus was not on the ruptures of men but on the postures and practices that these men put in place that helped them sustain from ruptures. Although on this side of heaven men will fall, my focus was on their journey towards sanctification and how they fight *from* victory instead of *for* victory.

Major Findings

1. *All of the respondent in my study experienced ruptures one way or another*

While men want to live godly lives the fact is, they experience ruptures. These can be internal ruptures that usually act out externally with the ideal stress triggers.

References from Table 4.1 indicate that all men interviewed experience ruptures one

way or another, with almost all experiencing a cluster of them, as observed from Table 4.2. Nine indicated a smaller cluster of anger and pornography, while five indicated a larger cluster from fantasy to masturbation to acting out in visiting a prostitute. Four indicated that they were introduced and hooked to pornography in their early teens.

While stress seems to be the major contributor, there were other factors that trigger different men towards ruptures as seen in Table 4.3. Seven men indicated stress as a trigger while tensions with spouse, no control over people and opportunities to sin each had four men indicating them as triggers.

From Table 4.4, shame and guilt seems to be the major resultant feelings. From Table 4.5, eight men indicated that unattended ruptures causes men to live a double life, even as leaders in church, while four suppressed their ruptures.

Rupture & Shame

As mentioned in chapter 2, Pattison, Tangney and McClintock argues that the reaction and response to shame is to cover up or hide (Pattison 40; Tangney and Dearing 110; McClintock 22). Although there was only one reference of isolation from Table 4.4 on resultant feelings of rupture the other resultants like depression (with one reference), worthlessness (with one reference), discouragement (with one reference), hopelessness (with one references, and inferior (with two references) would push one towards isolation. Rejection (receiving two references) was another resultant feeling of ruptures that Karen, Bradshaw and Everingham argue, drive men towards isolation (Karen 40; Bradshaw 81; Schenk and Everingham 5). This also affirms, shame's trinity of condemnation, nakedness and rejection that Welch talks about, that drives men toward isolation (46). From Table 4.1 it can be seen that withdrawal and depression received two references each, and implosion received one.

This demonstrates that when men isolate themselves from community, they will experience more rupture and shame. McClintock and Welch argue that shame has both intrapersonal and interpersonal affects and adds that the interpersonal aspect is both vertical and horizontal and is mostly about God, although it plays out more tangibly with one another (McClintock, 22; Welch 47, 50, 203, 209).

Shame and guilt received the most number of references, with fourteen and fifteen respectively. However, shame, according to Karen, Bradshaw, Welch, Kaufman, Tangney and Wilson, is the master emotion and any other feelings were merely different faces of shame (Karen 40, 43, 48, 49; Welch 1–3, 8; Schenk and Everingham 33; Tangney and Dearing 2). Even though shame and guilt are often tangled up, shame is often underestimated (Karen 43, 48) because shame is more internal than guilt and shame paralyzes (McClintock 20). Schenk asserts that even the shameless feels shame (28).

Shame, asserts Schenk, drives men towards ruptures because when they fail to fulfill their self-esteem from things around them, it triggers shame from their childhood experiences and this finds an escape through compulsive behavior (as seen in Table 4.1). This produces more shame (Schenk and Everingham 191, 193) and sets men in a downward spiral towards isolation. As men act out, it can come in the form of verbal aggression (Schenk and Everingham 26) to passivity and other aggressive behavior like rage, abuse and addiction (Schenk and Everingham 6) as seen in Table 4.1. It can also come as a cluster of ruptures, as seen in Table 4.2. Karen also affirms that shame is the key driver towards aggression, addiction, obsession, narcissism and depression (40) as seen in Tables 4.1 and 4.2.

Powerlessness was seen in men wanting control in almost everything. This powerlessness can be acted out in arranging for instant reliable pleasure like drugs or

pornography (Crabb 47). Table 4.3 contained four references that indicated no control of situations as a trigger for ruptures. While tension with spouse (four references) was also a trigger it can fall into the category of losing control of a situation. This losing control also applies to blocked goals and ministry dissatisfaction, which received two references each, and feeling trapped and helpless, which received one reference.

Ruptures can both be external and internal, but an intrapersonal dimension often generates it. Bradshaw calls this toxic shame: a rupture of self with self that causes an inner turmoil of incongruence and cognitive dissonance (29–30). Cognitive dissonance or inner turmoil is an incongruence of men's beliefs, ideas and values and what they experience in real life. This dissonance could be classified as a passive rupture of our emotional or mental state versus an active rupture of acting out ("Cognitive Dissonance"). This dissonance is the root of many complex and disturbing inner states (Bradshaw xviii) and there is a drive to look for intimacy that leads men to the wrong places (Bradshaw 36). Men continue to act out because, Bradshaw argues, they cannot heal what they do not feel (54). In other words, self-awareness was a key towards healing, which we will discuss later in this chapter. However, it suffices to say that while shame paralyzes (McClintock 20), it is so painful that it drives men toward rupture as a way of escape (Schenk and Everingham 31). Tables 4.1 and 4.2 show thirteen references to cognitive dissonance or inner turmoil where men were unable to find congruence in their perceived and real world.

Table 4.3 indicates that stress is the major contributor of rupture. If one defines stress as mental and/or emotional strain or tension, anxiety, burden, pressure or struggle, then giving in to the stressors indicates that one is unable to manage these stressors, be it external or internal. The inability to manage inner turmoil/incongruence/cognitive dissonance increases the stress of feeling a way of

escape, often through ruptures. This often finds its genesis in one's life scripts formed while growing up (Schenk and Everingham 191, 193) and Denton asserts that this will affect one's spiritual life (Denton 44). These wounds, Robert Bly concludes, are caused by parenting style that used shame as a tool for discipline and punishment (62–63). Hence, shame, Schenk asserts, is our shadow part that we keep hidden to find opportunities to act out, as seen in Table 4.3 where there were four references to the opportunity to sin. This opportunity to sin is further rationalized in Tables 4.6, 4.7 and 4.8 where men rationalize with the defeatist mindset that men are not perfect (which received three references), cannot overcome it (which received seven references) (Table 4.6) to blaming others that they are “doing it to them” (Table 4.7) to the never ending battle of sin and Satan's deceptions (Table 4.8).

Shame, argues Sandra Wilson, gives people a sense of being unworthy. While guilt is focused on the mistake made, shame focuses on the individual *as* the mistake (Wilson 10). Hence, Karen was right when she asserts that Alcoholic Anonymous is all about shame management (53). The root of this shame, assert Karen and Bradshaw, originates from parenting wounds that have used shame for behavioral control of their children, but it can also be inflicted among peers as they were growing up. This conundrum is seen in what Karen calls a tangle between guilt and shame, but shame (that was internalized) has always been underestimated (Karen 43, 48; Bradshaw 30, 45). This shame adds to the stress caused by inner turmoil/cognitive dissonance/incongruence that are intrapersonal. The more shame there is, the more ruptures take place, as seen in Tables 4.1 and 4.2. Toxic shame trap men in rupture mode (Schenk and Everingham 33) that produces the feeling of shame after rupture happens, as seen in Table 4.4 (Bradshaw 32–33).

Roy U. Schenk asserts that feelings of inferiority (one reference from Table

4.4) and the resulting shame and fear (four references from Table 4.4) of being shamed constitute original sin (Schenk and Everingham 24). Violence, even verbal, is shame acting out (Schenk and Everingham 26). Helm, Berez and Nelson also assert that fear is a resultant feeling of rupture, which received six references from table 4.4 (27).

Ruptures stem from shame and results in shame. This process is the shame-rupture spiral. If not addressed it reinforces the internal shame that is already present. This spiral affirms Tables 4.1 and 4.2. Even if someone claims to be or seems shameless, there is shame trapped in him that he may not be aware of it, or it is disguised as other emotions. This reality affirms Table 4.4.

The disguise can be passive aggressive in nature, e.g. through substance abuse, co-dependence, low self-esteem, etc. or flaring out in anger or rage. At the core, shame generates the behaviors of acting out. Shame drives men towards finding an escape (rupture). Shame drives men towards rupture and rupture produces shame, and the vicious cycle spirals downwards (Schenk and Everingham 34).

Shame is inherently healthy, and we would not evolve as a human species without shame, human dignity and conscience:

... who we are as human beings evolved directly out of the experiences of shame. When encounters with shame are appropriately graded and effectively neutralized, they do not become internalized, magnified, or crippling. (Schenk and Everingham 34–35)

This has been internalized because men's parents and guardians have exploited shame, especially so in an Asian context of a toxic shame-honor culture. This affirms that humankind is plagued with shame, affirming Tables 4.1 and 4.2.

Biblical and Theological Framework

Welch argues that Scripture is about shame, from start to end, and the Gospel is a cure to shame (41). Shalom and shame cannot coexist (Welch 42). Jayson

Georges, together with Welch and McClintock affirm that shame affects us interpersonally (Welch 47, 50, 203, 209; McClintock 22). Georges adds that shame is a theological-vertical problem between humans and God, to which honor from God is the solution (296). Georges continues to argue that Paul, in the book of Romans, makes the connection between sin and the concept of dishonor and shame, citing sin as failure to honor God. As Welch and Luyten also assert, our shame is with God more than men (Welch 47, 209; Luyten, Corveleyn, and Fontaine 166). This affirms Table 4.3 where there were three references to lack of intimacy with the Lord that triggers rupture in their lives.

As discussed in chapter 2, despite God's benevolence men often repay him with a sinful heart, thus leaving humankind tarnished with shame. This process is what Romans 1:27, 32 talks about (Georges 299–300). Georges continues to assert in Romans 3:3–5 that sin is regarded as “shameful unfaithfulness”: being disobedient brings shame (cf 1:30, 5:19, 10:21, 11:30–32) for not being able to conform to God's law (3:32) (300). God's way of escape was salvation through His sacrificed Son hence bringing glory and honor (Georges 301). Helm and Welch also affirm this (Helm, Berecz, and Nelson 27; Welch 13, 17–18, 50). This, I believe, is God invitation to the Shalom he promised to those who call upon His name and believe. This rhetoric of justification and righteousness (right relationship with God) is by grace through faith (Georges 302; Wilson 29), which we will address later for the need of a correct gospel theology and experience.

Shame is isolation and alienation, an eternal separation from God (Wilson 25). Wilson asserts that biblical shame exposes the incongruence of the shalom humans were created for, living less than what God made them to be (28). As the effects of parenting affects one's view of who God is, attuning oneself to a biblical mindset

takes a whole lifetime, and the process is very dependent on one's trust factor in the Lord (Wilson 149, 151). This process must include the practice of spiritual disciplines in the context of community, which we will explore later.

Herbert W. Helm asserts that shame produces a sense of dishonor and disgrace, hence seeing oneself as an 'anti-ideal' (27). This shame can only be exchanged with the honor that only God can give. He relates that the telltale signs of shame are when people self-protect, reject and have a sense of uncleanness. Shame is experienced in our horizontal relationship with others and in our vertical relationship with God. Welch argues that shame isolates and is personal and relational; hence, shame usually goes with honor (50).

Brueggemann asserts that the fall that does not reflect death but instead on men's "troubled" and "anxiety-ridden" life which results in stress, as seen from Table 4.3. These stressors often trigger ruptures and desires for control (Brueggemann *Genesis* 42). Hence men alienate themselves from God (Brueggemann *Genesis* 44) and lead incongruent life.

The congruence of men's destiny was thwarted when men decided to violate God's prohibition by spiritualizing and theologizing God's commands to become optional. As a result, shamelessness mired humankind (Brueggemann, *Genesis* 47); "prohibition is violated" (Gen. 2:17), "permission is perverted" (Gen. 2:16), and "vocation (Gen. 2:15) is neglected"; the focus is now on self-autonomy (Brueggemann *Genesis* 51). The peace (shalom) of creation is gone because the trust relationship with God is now broken (Brueggemann *Genesis* 48). Now, men live in fear and shame (Brueggemann *Genesis* 49–50).

In Genesis 28:10–22, Jacob's first encounter with God in a dream showed that he cannot solve his shame but only God can (Brueggemann *Genesis* 242). This dream

was God's invitation to shalom from rupture (of shame), showing that he is a God that pursues. This healing from shame came with a price of a limp (Hamilton 115–16). The consequence is guilt and shame (Jewett 24), but since the fall, God has been calling out to men, "Where are you?" (Jewett 29). Men would respond in one of two ways: Come out in freedom to meet the Lord, or hide in their shame.

2. *A Redemptive Grace Theology & Experience*

Understanding the gospel power of transformational grace as a redemptive framework for life and godly living will aid in the sustenance from rupture through a healthy self-image. The truncation of the theology and experience of the gospel process will leave men longing for meaning and purpose, seeking fulfillment in deviant activities that will lead to further ruptures.

A special highlight that embracing ruptures as redemptive is seen in Tables 4.9. Table 4.22 reveals that for healing to begin one needs to be God-conscious and that starts with experiencing the gospel both cognitively and affectively, according to Tables 4.13, 4.14 and 4.22.

Table 4.9 indicates the references of men who have moved from shame to shalom and who confessed that ruptures are redemptive. As Wilson asserts, biblical shame exposes the incongruence of the shalom we were created for: living less than what God made us to be (28). Wilson and Smedes concludes that the solution is grace (Wilson 29; Smedes 50). This grace is an invitation by God to exchange our unworthiness for worthiness (Smedes 161), from shame to shalom, or shame for honor. Only when these men see their depravity will they desperately need the Lord, as seen from these comments recorded in Table 4.9: "*rupture is a blessing in*

disguise,” “God does not waste tears and hardship,” “God is getting our attention,” “rupture changed and molded me,” “God has His way of reeling us back.”

Dalbey concludes that this movement starts with a realization that we are fallen and separated from God (10-11); rejected and fearful as indicated in Table 4.13. Responses such as: *“God is gracious and I cannot keep sinning,” “God continues to draw us to Himself,” “Am I abusing God’s grace?” “Need to have costly and transformative mindset of grace,” “Rupture remind men that they desperately need God”* tells us that. But this, argues both Dabley and Tozer, must result from an encounter with the Lord (Dalbey 10–11; Tozer 17). Tozer, Wynkoop, Epp and Bailey add that men who have met with God do not remain the same and that encounter shapes the inner man (Tozer 17; Wynkoop Chapter XVI; Epp 297; Bailey 148). It is an affective encounter, as indicated in Table 4.14, because a genuine encounter with God will result in repentance and restoration (Bailey 174–76). Men are in desperate need for a transformation (Bailey 178). This desperation is evidenced by the following comments from Table 4.14, *“God’s grace must be experienced affectively,” “I do not measure up to holiness because I do not have it in the first place. It was given when Christ died,” “We need Jesus to redeem us because no one can save us,” “Job 31:9–12 reminds me that I deserve all punishment but Christ paid it all so I respond in gratitude,” “I do not want to sin not because I do not want to be caught but because I only want to please him,” “Ruptures are diseases for not believing that only God can truly satisfy. We must continue to pursue God until we experience his grace,” “We must embrace the gospel beyond the cognitive into the affective,” “How does the gospel impact my daily life?” “Gospel centered grace is the only way out for me.”*

This movement from shame to shalom must take the cognitive understanding of the gospel (Table 4.13) to an affective one (Table 4.14), for ruptures to be seen as redemptive (Table 4.9). Peck contrasts the difference between genuine and cathartic love, with the former seeing evidential change in the person (*The Different Drum : Community-Making and Peace* 117–19). Wyrostek asserts that one of the 5 marks of a true disciple is to love God above all (Chapter 2). Fowler also affirms that true conversion must be evident in the person's life (285), a change of heart more than behavior (Ket De Vries Chapter 7).

According to Smedes, the journey from shame to shalom is through the grace of the gospel (grace-based), exchanging unworthiness for worthiness, shame for honor, because of what Christ has done (50, 159, 161), as evidenced in Tables 4.9, 4.13, 4.14. Together with Welch, the context of healing is a right relationship with God through Christ because shame and shalom cannot coexist (13, 17–18, 39, 42). This is an on-going process that men need to be reminded of daily, to be conscious of God as seen in Table 4.22. As Allen argues, Christian maturation starts with a personal encounter (Parts III & IV). This God consciousness is what Wynkoop argues for as a continued, total and humble reliance on Christ as the true center, with the help of the Holy Spirit to empower men towards responsible decisions and a renewed way of relating to God, which the beginning of real moral maturation (Chapter V, VIII, X, XII). This maturation, as indicated in table 4.13 and 4.14, must be incarnational in one's life as Hammond and Cronshaw, and Van Gelder assert (Hammon and Cronshaw 59; Van Gelder Section I:1).

An intellectual ascent is not enough; an affective experience is needed (Tables 4.13 and 4.14), Furthermore, Peterson argues that vocational holiness is about being alert to what God is doing because everyone hunger for God but none desire Him

(Peterson 127, 84). This affirms Tables 4.13 and 4.4, which show the need for both a cognitive and an affective experience, to move from the head to the heart. Moreover, this experience cannot be a one off event but a daily and on-going one, as indicated in Table 4.22 (Wynkoop Chapter XVI).

Biblical and Theological Framework

Table 4.22 demonstrates the importance of a regular experience of a gospel-centered grace that is found in men's desperate need for God, because they were unable to save themselves (Tables 4.13 and 4.14) and also because God is continually pursuing and inviting men to experience His grace (Table 4.9).

God is pursuing men (Table 4.9) through an invitation to exchange their shame for his honor (shalom) through Christ death on the cross (Georges 303). Peter W. Gosnell contrasts pre-conversion shame to post identification with Christ as God's kingdom breaks into our shame filled lives (Gosnell 115, 117). Tozer affirms that God is our pursuer as he was with Jacob (Tozer 49; Brueggemann *Genesis* 246). Through these encounters with God Jacob's life was transformed. Wallace argues that Jacob wanted God (638). However, Hamilton asserts that pride needs to be dealt with for redemption to be real (110, 112), because God desires intimacy with men (Hamori 638).

An encounter with God is needed (Table 4.13, 4.14) for the lost son in Luke 15 as well as in the life of Jacob. Brueggemann observes that the promise made by God in v15 is reiterated by Jacob in vv20–21, and is echoed in Psalms 23 where the best promises of God and deepest yearning of Israel meet (*Genesis* 248). Indeed, God is a shepherd pursuer. In one way or the other, as discussed in the first findings, ruptures in men's experiences draw them to God through what Kendall calls a damaging victory (139–142). As indicated by Bailey, the motif of lostness in Psalms,

Jeremiah and Ezekiel focuses on the Good Shepherd that pursues (66). These lost ones need to be returned only to realize that God has always been there, searching, without any negative reaction, like the father in Luke 15 (Bailey 72, 78, 99, 134).

Bailey asserts that at the fall, man's image was still intact and only fellowship was broken (92). This idea is visible in Table 4.9. Victor Hamilton asserts that true to God's nature of grace there was a divine exchange for the gift of divine friendship, grace of forgiveness (though Jacob was not looking for it) and a revelation of a divine purpose (113), because Jacob now became more aware of his rupture (from Table 4.9) and his need of a rescuer (Tables 4.13 and 4.14). Only with such an intimate encounter will men's lives change, like Jeremiah (Jer. 1:4–9), Daniel (Dan. 10:8–10) and John (Rev. 1:13–19) (Epp 297). To discover who they are and God's plan for them, men need to first know who they are not.

Quoting Henri Nouwen, Bailey argues that "being in the Father's house require that I make the Father's life my own and become transformed in his image" (148). This transformation can only take place if men have had an encounter with the Lord, as did the two sons in Luke 15 and in Jacob's account.

Bailey concludes that the two stories represent mankind's predicament of being lost and the need to return, following the theme of exile and return. To that end, asserts Bailey, "[T]he prodigal is given the father's "life" (ton bion), and the reader is called on to reflect on the life of God given to humans made in God's image (Gen 1:27)" (209). Men need to accept God's invitation of a gospel-centered grace that they need to experience.

As discussed in chapter 2, Brueggemann concludes about the resurrection, that shalom persons are people who have had such intervention in their lives:

A call to leave the brickyard and go out. A call to be healed and get in our right minds. A call to yield our stuff and follow him. The

intervention changes everything. But it demands abandoning and embracing. And this is always a promise and threat. It is a promise to us in our abundance, like the rich young man. All of us could be free and whole but maybe it's tougher on established folks. That is a lesson we are learning as we study where liberation movements break out and where they stagnate. (*Peace* 176–79).

This intervention is not a one off encounter but an ongoing (table 4.22) daily encounter, remembering the goodness and grace of God as discussed above (Wynkoop Chapter XVI).

3. *An awareness of their identity in Christ and His calling for them*

The lack of understanding of one's identity and calling drives men towards ruptures, as seen in Table 4.10. Table 4.11 shows that identity precedes calling as men theologize their rupture (data answering research question 2 on how men theologize rupture incidents in their lives). This also affirms Table 4.20, which answered research question 3 on the postures and practices that men employ when rupture incident occurs in their lives.

Warner, Bradshaw, Gabriele and Kaufman affirm Tables 4.10 and 4.11, that men living in shame lack the understanding and awareness that they are driving themselves away from God who is the one that can affirm men's identity and calling from the intrapersonal and interpersonal incongruence that he is facing. The only route to recover from shame to shalom results in the discovery of one's life purpose and spiritual destiny: calling. Because sources of shame that are internalized often shapes one's maturation, there needs to be an 'interruption' in these unhealthy sources of identity. This internalization shows the importance of educating towards an understanding and awareness of men's identity and calling in Christ (Warner; Bradshaw 152; Gabriele 84; Kaufman 82, 84).

As discussed earlier, shame affects both the interpersonal and intrapersonal. Smith affirms three levels of calling: our relationship with God, our daily roles and responsibilities, and our personal vocational call to reflect congruence with who we are (33–35). Gallagher asserts that answering God’s call benefits both the self and others (34) thus affirming Tables 4.10 (“*security not in others,*” “*Jesus is Savior and Lord,*” “*I desire God*”), Table 4.11 (“*God called me to be His saints and live out my identity in Christ and His child,*” “*Our compass must be aligned where the Lord is leading us*”) and Table 4.20 (with one indication on “*choosing to live by the Spirit and not the flesh*”, while the remaining thirteen referenced identity and calling/mission/purpose as key).

As discussed in chapter 2, Brueggemann asserts that calling (vocation) is an interpretative center of anyone’s life and this call of the individual happens within the context of the church (community) (*Genesis* 1). This calling (vocation) is circumvented by freedom and boundaries that must be obeyed, failing which men becomes autonomous, resulting in guilt and shame that leads to alienation and anxiety (Brueggemann *Genesis* 48–49, 52–54). This disobedience brings about an incongruence to the shalom that God intended in the first place where there is no shame in their nakedness (Brueggemann *Genesis* 47). Hence, juxtaposing vocation, freedom and prohibition, men’s destiny can be rediscovered (Brueggemann *Genesis* 46). This process will be discussed at length in the follow section on the environment for postures and practices that heal men’s hearts.

Barton and Stevens assert that our calling is intertwined with our being, and God is ever ready to reveal His call for men. All we need to do is to be aware of what Stevens calls, down-to-earth spirituality (Barton 76–78; *Down-to-Earth Spirituality* 104–111).

In men's search, in their awareness or lack thereof, Weber asserts that men need to pursue a calling that is bigger than themselves, more than just providing for the family (Weber 151), such that their identity does not require them to put on a mask in shame of their true self: Table 4.20 ("*my calling has a bigger purpose than myself*"). This search takes perseverance because the dark side (shame) is not too far away to weigh them down (Weber 47–48, 57).

Biblical and Theological Framework

As discussed in chapter 2, the encounters in Genesis 28 and 32 set Jacob on a path to realize his identity and calling. Brueggemann asserts that Jacob was given a new identity by the same creator that had kept His promise to Jacob (*Genesis* 268). This assault on Jacob, Brueggemann argues, is God's grace (*Genesis* 269). It allowed Jacob to enter into God's presence where no one else could. With this new identity and new crippling, quoting Fredrick Buechner, it is a *magnificent defeat*, for there is no untroubled victory with God (Brueggemann *Genesis* 270). The journey from shame to shalom comes with the scars of ruptures these men carry, to remind themselves that they cannot do it by themselves, thus affirming Tables 4.10, 4.11 and 4.20. This journey affirms that while the focus is discovering their identity and calling, they were aware of what God is doing in their lives to heal them from rupture/shame to shalom. This awareness is expressed in the congruence they find in both their intra and interpersonal dimension. Brueggemann asserts that Jacob is ready to fulfill his calling by first meeting his brother to seek reconciliation, affirming that the love for God and love for brother is intertwined in God's intent of an authentic community (Brueggemann *Genesis* 273). This encounter with the incarnate Word not only changes the external but also transforms the whole person from within.

Affirming the importance of embracing our identity and calling that these men confessed in Tables 4.10, 4.11 and 4.20, Joyce G. Baldwin argues that Jacob's experience at Peniel created an attunement and congruence with God's plan for his life, with a new name and a restored relationship with God. He was ready to fulfill his destiny by first reconciling with his brother because God is in the business of transformative encounters with Him, in His time. When that happens the evidence is obvious and lasting: from death to life, from self-help to faith, from shame to shalom (Baldwin 138–139).

As discussed in chapter 2, Baldwin argues that God is ready to work with willing hearts just as he changed the raw material of Jacob into a 'transformed' Israel. This results from nothing short of an encounter with the Lord as He did with Jacob, Abraham, and Isaac, even Paul in the New Testament. This personal encounter is also available to men through the Holy Spirit as they repent and receive His blessings for him (Baldwin 139) by first understanding God's call for him.

The stories about Jacob and the Luke 15's lost son's movement from shame to shalom reflect many prodigal men who are still finding their way back to an attunement to God's destiny for them so that there is a congruence of their life to that which God has ordained individually. Bailey, in finding unity of these three parables in Luke 15 (60), argues that it is about a shepherd, woman and father that will not only evolve into symbols of Jesus (57), but also have motifs from Psalms 23 of the good shepherd (58). These men needed a good shepherd to lead them to an awareness of their identity and calling and find rest and refreshment in the Lord. Interconnecting Ps. 68:5–6 and Ps. 103:13–14, God becomes a father to the fatherless (Bailey 58), this identity and calling is discovered, as Bailey concludes, when these men experience being found and not lost within the inner circle the father's love (62).

As discussed in chapter 2, the life of Jacob, with a longing for God's blessings, parallels men's quest for intimacy, meaning and destiny. His search for intimacy, meaning and destiny is what Erwin McManus calls soul cravings (McManus). Comments from Table 4.10 such as "*I desire God*" and "*I desire to walk closely with God*" confirms this desire.

The Genesis 1 and 2 pericopes show creation's response to the creator's call because man is made in the image of God. This relationship is meant to be delightful and filled with joy, the kind of joy (shalom) found in Psalms 65 that would result in a doxology (Brueggemann *Genesis 27–28*). This shalom can only be experienced when there is an attunement (congruence) with God's call for men.

4. *Augmented by Environment for Postures and Practices that help men sustain from ruptures*

An authentic community that helps men sustain from rupture must not only be safe but also one that meets on a regular (weekly) basis for sharing and prayer. This community must be in an environment that makes men feel that they are being pursued by other men towards godliness.

As seen from Table 4.15, the importance of a safe environment is augmented by a community (Tables 4.12 and 4.17) for confessions to take place (Table 4.16) with a retreat as a platform (Table 4.18). There must be space created for an awareness of what God is doing in one's life. It must also be founded upon Scripture and empowered by the Holy Spirit, with the practice of spiritual disciplines such as silence, solitude, the study of Scriptures, worship, meditation, prayer and fasting.

Table 4.15 affirms the need for a safe environment for men to be authentic, to be vulnerable, to contemplate, to confess their sins, to express their need for help,

admit their brokenness, to surrender, to be consciously aware, and to be Christocentric. This safe environment is where convergence can take place and the Holy Spirit can work in their hearts and lives. A quiet and solitude environment can also help facilitate men to engage God and to meditate (Anderson and Reese 17, 45–46, 142–43, 145, 149; Kaam and Muto 14; Crabb 102; Tozer 11–12, 14, 16, 21, 34; Jethani; Vos 102; Smith 18, 188, 190, 196; Brueggemann *Genesis* 35, 44–45; Lopez 298; Fowler 11).

As can be seen from Table 4.18, twelve of the men interviewed stated that a weekend retreat called the “Breakthrough Weekend,” that creates the safe environment as discussed earlier. This environment is where men come together in community to listen to God’s word and the stories of men who have moved from shame to shalom through ruptures they have experienced. Throughout the retreat, men were given opportunities in the community time to share their journey. Several of the men being interviewed shared that it took them more than several retreats to feel safe enough to share their ruptures. As discussed earlier, Brueggemann asserts there needs to be an exodus (rupture) before an resurrection in order to find their true identity and calling in Christ, hence men need to trust the wilderness process to untangle their lives in Christ (*Peace* 170–176).

Table 4.16 affirms the need for confession to begin the journey, and this takes an awareness of what God is doing in the respective seasons of one’s life. Repentance is the solution for an unbelief that leads to pride. Repentance admits one’s brokenness and dependence on Christ. Repentance is also needed for growth as we admit our feebleness (Jewett 20, 22; Dalbey 187; Tozer 43, 60, 83; Crabb 121; Gray and Selbie 700–01; Wiersbe 58–59; Bailey 66, 79, 174).

If there is such a thing as situational awareness, then there is also such a thing as spiritual awareness of what God is doing. From Table 4.19 there were several cluster of awareness that one needs to be aware of, for e.g., *childhood wounds that are affecting one's adult and spiritual life, temptation that one is prone to, lies of the enemy, idols in one's life, blind spots, the Holy Spirit's leading, being attentive to feelings, a heightened awareness to needs of wife, learning from ruptures, the inner man being attuned to God, brokenness because of life experiences, dependence on God* (Anderson and Reese 19–21, 23, 133; Atkins 356–58; Barton 25, 28, 76–78, 122, 176–79; Bly 96–97, 99–100, 226; Brueggemann *Genesis* 34–35; Clinton 46–47, 105, 110, 114, 122–123, 167; Dalbey 52, 126, 153; Garber 37–38; Guinness 105, 107; Kaam and Muto 34–36, 73; Karen 40, 54, 58; McIntosh and Rima, Samuel D., 27, 153–155; Peck *The Different Drum Peace*, 199–200; Peck *The Road Less Traveled* 16, 181–84, 271–75, 276–77; Scazzero 43–47).

Tables 4.12 and 4.17 affirm the importance of community and mentoring. There were four indications that recovery from ruptures must happen in the context of community from Table 4.12. Everyone from Table 4.17 indicated the importance of community and mentoring. As indicated, this must be in the context of mentoring and accountability where men find it safe to take off their mask and be themselves (Anderson and Reese 26, 31, 36–37, 40–41, 50, 52, 128–29, 155; Brueggemann *Genesis* 34–35; Crabb 47, 149, 160–61, 163; Fowler 16, 18, 25; Kaam and Muto 13–14; Peck *The Different Drum* 55–58, 66, 78, 86–106, 188; Smith 190–191).

As discussed earlier, the foundation must be on Scriptures and the empowerment by the Holy Spirit, as indicated by Table 4.21. This includes regular unhurried devotions and surrenderedness to the Word that helped these men sustain from ruptures that they have recovered from (Atkins 363; Barton 81; Clinton 58–68;

Dawn Chapter 1; Patterson and Price 88; Stevens *The Other Six Days* 80–82; Tozer 27; Wallace 83, 85; Willard 380–83).

Table 4.23 has clusters of other practices referenced that were just as crucial in terms of the spiritual disciplines: prayers, journaling, connection and accountability with wife, fasting, worship, desiring God, weekly men’s accountability as a spiritual discipline, regular examen and reflection even serving. This affirms the cluster of spiritual disciplines recommended by Foster and Anderson and Reese, and others (Anderson and Reese 150; Bailey 148; Foster 6–7, 9, 11, 26, 33–35, 43, 49, 69, 70, 79, 81; Rolheiser 213–14; Vos 100–01, 114). One key reference by G0YW mentioned that “*for authentic community to happen it must start from core leadership.*” While there is intentionality among peers, seeing one’s leaders model authenticity adds courage for others to do so likewise.

Biblical and Theological Framework

Confession is not just about the sin or ruptures but also about being in desperate need for the Savior. Confession is one of the key factors that help men move from shame to shalom. Jacob had to confess his ‘true’ name when the Lord asked for his name. He confession that he was a cheat and deceiver all these years was the first step towards his encounter with the Lord (Baily 92; Dalbey 31; Epp 292–95; Wiersbe 58–59).

For confession to happen, a safe environment is paramount to tease out the souls of men (Clark 121; Crabb 84–85, 91; Meyer 43, 79–82). This confession needs to be accompanied by the process of everyday spirituality (Stevens, *Down-to-Earth Spirituality* 13, 19) like examen (Smith 92) in the context of an authentic community (Dalbey 31). However at the very foundational level, one must have a desire for the Lord (Hamilton 115–116).

Stevens asserts that the spirituality of Jacob postures him to see God in the everydayness of life (*Down-to-Earth Spirituality* 13). Jacob is a man desperate to find his destiny, calling and vocation. He wants God, but, Steven argues, it was God that was actually seeking after Jacob (*Down-to-Earth Spirituality* 12). True spirituality, argues Stevens, is to make men more human-like Christ who was fully human. This posture gives men a vision *into* life not merely *at* life. Hence, seeing their spirituality as a process rather than an event, a journey rather than a laurel (Stevens *Down-to-Earth Spirituality* 13). In Jacob's journey his vulnerability became his path to see God. Jacob's family background resembles an Asian one: a distant or absentee father, a highly controlling mother, almost matriarchal, endless sibling rivalry, and troublesome relatives. In this crucible Jacob character's was forged and honed (Stevens *Down-to-Earth Spirituality* 15). Stevens argues that deep down, it was Jacob's desire to be blessed by God hence his wrestling with God at Jabbok Brook (*Down-to-Earth Spirituality* 16). In essence, God's heart has always been desirous to bless mankind with fruitfulness through an ordained vocation so that they can bless others, and this prodigal God will do that at all cost (Stevens *Down-to-Earth Spirituality* 17). Stevens argues that innate in mankind is our need to search for his creator, and God is looking for such a desperate person who is passionate with desperation. Jacob, argues Stevens, is like the prodigal son in Jesus' parable who found himself and realized his father's love as the same time (*Down-to-Earth Spirituality* 19).

Ministry Implication of the Findings

Community & Mentoring

The findings show that every man experiences internal ruptures that lead to external ruptures of acting out in one way or another, which in turn produces the shame spiral cycle. Therefore, there is a need to focus on ministry to men for their maturation by creating or increasing the authenticity of the community that they are already part of. Hence, the discipleship process for men must be revisited and restructured, and not to assume that a simple accountability or cell group would suffice for the maturation of men.

These findings also imply that any mentoring process needs to be focused on men's journey towards shalom. The emphasis needs to be focused on experiencing the gospel and intimacy with the Lord regularly, not so much to put men on a guilt trip but rather to encourage them to find the shalom peace in an authentic relationship with Jesus on a regular basis.

Environment

Providing a safe environment where men can sense the safety and non-judgmental ethos of the community can enhance the authenticity of such a community. This safety can be seen when they are able to witness other men who have gone through ruptures and have recovered or are in the process of recovery. This environment must also create multiple opportunities for men to confess their ruptures and the desperate need for the grace of God in their lives. They cannot do this alone; they need the community for healing to take place. As this type of environment cannot be rushed, time must be invested in the form of structured to semi-structured extended retreats where men sense the authenticity of a safe environment, inspired by gospel redemption stories of other men and given an

opportunity (without duress) to confess their ruptures and find shalom in Christ for their healing to begin.

This environment must also be sustainable so that men will not drop to a low after a weekend of the high mountain top experience. The challenge is to keep this rhythm going through regular weekly connection points, for men to continue to share their journey of hard knocks in their physical, social and spiritual life and how they are practicing God-consciousness in their daily life.

Courageous Men

To be able to create this authentic environment and community the church or organization needs to find men who are willing to be vulnerable and share their ruptures and shame and how God has redeemed them towards shalom and the postures and practices that they have put in place. While it would be easy to share postures and practices, sharing their ruptures and shame would take courage and the security of these men's identity in the Lord. Unless these men found and are willing to share their stories for God's glory, it would be difficult to create an authentic environment and community.

Another group of courageous men needed is the leadership of the church or organization who are willing to be vulnerable in the same process that they want men to go through. What enhanced a particular group's success in their ministry to men was that their top leaders were themselves willing to be the first to go through this process, by creating the environment for practices and postures that included regular weekly accountability, retreats where there were opportunities for contemplation, confession and community is available. These courageous leaders paved the way as they incarnate the healing redemptive gospel in their lives with the scars of rupture and shame to prove it.

Limitation of the Study

Time

While there was a plan to follow up with a second interview (Butterfield, Borgen, Amundson, and Maglio 486) with the men to verify their answers to the research questions, it was not executed because of the shortage of available time. A second interview would have helped clarify with further accuracy, the answers to the interview questions. With more time, other than a second interview I could have obtained more men per church/organization for a more robust interview and sample size.

Size and Sample

The 29 men interviewed ranged from 26–65 of years of age, with a majority married with the age of their children ranging from 0–5 of age, toddlers and adult children, with the exception of 2 single men. They have been baptized from between 7–50 years and born again from between 13–47 years. This sample size might be too wide and varied verses a more focused sample size due to the general approach in selecting these 29 men.

The point person or leader of the men's ministry recommended the men available for the studies which means only a selected few who are active are asked and fewer still are willing to be interviewed, as compared to having all the members in the men ministry of the selected organization available. No attempts were made to pursue those that are not active. Some organization could garner as many as 5–6 available and willing men, and as little as one for a particular organization. Hence, the sampling was not consistent for the number of men per church or organization.

Consistency

Due to this process being done through an interview style, the answers given are limited to how much each of these men interviewed want to reveal. While some express more than what the questions asked, others stuck to the questions. This inconsistency may also spread to the coding and classification due to subjective and interpretive elements.

Unexpected Observations

Identity in Christ before Calling

The core, as discussed in chapter 2, was personal calling but the interviews show that those who have recovered from shame to shalom have practices and postures that reflect an authentic encounter with the Lord that help them to sustain from rupture. The data shows that men need to discover his identity in Christ first, and then his calling through an authentic encounter with the Lord that would transform men from within.

Future Direction for the Study

Case Study

A case study could be performed for the discussed 'Breakthrough Weekend' (BTW) to study the effectiveness of this type of retreat and the environment that it creates to help men begin moving from shame to shalom together with postures and practices done together after the retreat, and to track with a few men over a period of time.

Narrower Profile

A similar study could be done on a more specific group of men of a particular age profile to compare the similarities and differences for various age ranges and stages in life e.g. single, married with and without kids, divorce, single parent, widow etc. The same specificity can be applied to study a particular church that has been successful in their ministry to men and has seen men move from shame to shalom.

Gender

This study could also be done with women, and the study compared and contrasted with men as they heal from shame to shalom. While the biblical principles may be similar, it would be interesting to discover where the gender differences are in terms of the postures and practices that heals women's heart.

Effects of Rupture/Shame

Other studies could include comparing and contrasting the healing process from shame to shalom for clergy and laity and the effect of ruptures within the family unit and how family members can help in men's healing process.

Review of the Chapter

Men are in a vicious cycle of ruptures that are generated by shame that results in more shame after the ruptures. For men to break this cycle an encounter with God, the in breaking of God in their lives is needed. This in breaking is postured in a safe environment so that men can discover their identity in Christ and affirm their calling and pursue it in the context of community, scriptures and spiritual disciplines. This environment creates space for further encounters with the Lord, hence increasing the God-consciousness in men's everyday life.

Postscript

Reflecting on the men I have been mentoring and sojourning with at best I have made our community a fellowship group and have not created the safe environment and space for men to confess their ruptures or opportunities for contemplation to remember again their identity, and to affirm their calling so that these men can continue to encounter God afresh again. My regular two hours accountability periods were insufficient to draw the souls of men out to share their hearts and confess their need for the Lord so that healing can begin.

My journey in interviewing these men began as an assignment to be completed for the purpose of completing this paper, but the process of listening to their stories from shame to shalom with the postures and practices that helped them have convinced me more and more that there is a God and redemption is His purpose. Many did not want to merely finish the interviews quickly and get it over with, but continued to share not only their pains and regrets but also God's grace and mercies that carried them through the process from shame to shalom. A good number thanked me for the opportunity to retell their stories because it reminded them of God's hands on them as always pursuing, always redeeming, always waiting.

These were sure signs, as a few of them would testify, that they were on the road to recovery because not only were they able to recount their rupture and redemption (shame to shalom) journey with people they know, but also with other men they hardly know like myself. These men have indeed moved from shame to shalom with the postures and practices that continue to heal their hearts.

APPENDIX B

A. Interview Questions

Personal Particulars

Date: _____

Pseudonyms and Color Coded Name: _____

Nationality: _____ Ethnic group: _____

Age: _____ Marital Status: _____ Years of Marriage: _____

No of Children: _____ Children ages: _____

No of years being born again: _____ Baptism Date: _____

Church involvement: _____

List the community / communities you are involved in?

- Cell Group (CG) / Mentoring / Accountability / Bible Study Fellowship (BSF) / Alcoholics Anonymous (AA), others pls state.

RQ 1: To determine how men perceive rupture incidents in their lives.

- Have you had experiences that you perceive to be describable as ruptures? (ruptures being fits of anger, rage, abuse, compulsive behavior, escape through substance abuse or pornography, inner torment, cognitive dissonance, etc.)
- Describe a rupture incident from your life (repeat this question as many times as respondent will supply a case example).
- Describe how you felt before a rupture takes place.
- Describe how you felt when a rupture takes place. (guilt, shame, nakedness, rejection, contamination, inferiority, fear, racket, humiliated, isolated, distress, disgust etc.)
- Did these ruptures go unattended? What happened?

RQ 2: To determine how men theologize rupture incidents in their lives.

- A. What does scripture say about rupture?
- B. From a Biblical perspective, why and how do you think rupture occur?
- C. What is the importance of a biblical understanding of rupture?
- D. What inference can you make from the bible about rupture?
- E. What could other alternative biblical interpretation of rupture be?

RQ 3: To determine practices men employ when rupture INCIDENTS occurs in their lives.

- A. What actions /practices do you take when rupture happens?
- B. Describe how you felt when exercising these actions / practices?
- C. How would you classify / categorize these actions / practices that men employed that helped or missed the mark?
- D. What are reasons for the actions / practices that helped and those that missed the mark?
- E. What other actions / practices would you recommend?

I am planning on getting back to each interviewee for a participant crosschecking after data from the first interview have been analyzed and placed into tentative categories. This would help verify their first interview and amend accordingly.

APPENDIX C

A. Ethical Consideration Worksheet

a. Consent Forms Template

CONSENT FORM FOR PARTICIPANTS

Dear _____

Date _____

I am a Doctor of Ministry participant at Asbury Theological Seminary, and I am conducting research on the topic of how men theologize with ruptures and how they deal with ruptures and recover, and what are the practices that help men sustain from ruptures. I would like to survey sixty men from different churches and Christian organizations and you have been selected randomly by your church / Christian organization as one invited to assist in the study.

Since men's struggles can be a sensitive issue, I want to assure you that your interview will be kept confidential. I do not want to jeopardize your relationships in your church / Christian organization, so I will not reflect your name in my research findings. The data will be collected using a code and all of the surveys will be collated to give a blended view rather than identify any one person.

I believe that understanding and addressing deformation that men face will allow me to assist churches and Christian organization help men in their discipleship journey towards Christ-likeness. My hope is that men in churches and Christian organizations in Singapore will be helped because you and others like you have taken the time to participate.

Once the research is completed in approximately 4–6 months, I will destroy the individual interview records and keep the anonymous data electronically until my dissertation is written and approved.

Please know that you can refuse to respond to any or all of the questions on the interview. I realize that your participation is entirely voluntary and I appreciate your willingness to consider being part of the study. **If you need to withdrawal from this study for whatever reasons at any time, please know that there will be no repercussions on you whatsoever.** Feel free to call or write me at any time if you need any more information. My number is +65-93657715 and my e-mail is amosang66@gmail.com.

If you are willing to assist me in this study, please sign and date this letter below to indicate your voluntary participation. Thank you for your help.

Sincerely,

Amos Ang

I volunteer to participate in the study described above and so indicate by my signature below:

Please print your name: _____

Your signature: _____ Date: _____

Letter of Consent from Institution

Dear _____

Date _____

I am a Doctor of Ministry participant at Asbury Theological Seminary, and I am conducting research on the topic of how men theologize with ruptures and how they deal with ruptures and recover, and what are the practices that help men sustain from ruptures. I would like to survey sixty men from different churches and Christian organizations. I am planning to interview 8–12 leaders overseeing men’s ministry and 40–60 men involved in men’s ministry. I would like to interview 2–3 of your leaders overseeing men’s ministry from your institution who would help me in my research to understand their experience with their success in men’s ministry. And I would also like these leaders to recommend for me to interview 10–15 men involved in men’s ministry who would help me in my research. **These leaders will be required to sign a confidential non-disclosure agreement of participants they are recommending to take part in this research.**

Since men’s struggles can be a sensitive issue, I want to assure you that their interviews will be kept confidential. I do not want to jeopardize their relationships in your church / Christian organization, so I will not reflect their names in my research findings. The data will be collected using a code and all of the surveys will be collated to give a blended view rather than identify any one person.

I believe that understanding and addressing deformation that men face will allow me to assist churches and Christian organization help men in their discipleship journey towards Christ-likeness. My hope is that men in churches and Christian organizations in Singapore will be helped because you and others like you have taken the time to participate and or help facilitate my research participants.

Once the research is completed in approximately 4–6 months, I will destroy the individual interview records and keep the anonymous data electronically until my dissertation is written and approved.

Please know that the participants can refuse to respond to any or all of the questions on the interview. I realize that their participation is entirely voluntary and I appreciate their willingness to consider being part of the study. If you need to withdrawal your institution from this study for whatever reasons at any time, please know that there will be no repercussions on you or your institution whatsoever. Feel free to call or write me at any time if you need any more information. My number is +65-93657715 and my e-mail is amosang66@gmail.com.

If you are willing to allow your institution to assist me in this study and confidential non-disclosure agreement of participants taking part in this research that your leaders recommend, please sign and date this letter below to indicate your participation. Thank you for your help.

Sincerely,
Amos Ang

I volunteer to participate in the study described above with a confidential non-disclosure agreement of

the participants my leaders will be recommending, and so indicate by my signature below:

Please print your name: _____

Your signature: _____ Date: _____

b. Confidentiality / Anonymity

Confidential Non-disclosure Agreement for Church / Christian Organizational Leaders

Dear _____ of (name of institution) _____ Date _____

I am a Doctor of Ministry participant at Asbury Theological Seminary, and I am conducting research on the topic of how men theologize with ruptures and how they deal with ruptures and recover, and what are the practices that help men sustain from ruptures. I would like to survey sixty men from different churches and Christian organizations. I am planning on interview 40–60 men from 4 different institutions and I would like to interview 10–15 men from men’s ministry from your institution who would help me in my research. I would like your help by recommending 10–15 men from your men’s ministry whom you think would be able to help me in my research.

Since men’s struggles can be a sensitive issue, I want to assure you that their interviews will be kept confidential. I do not want to jeopardize their relationships in your church / Christian organization, so I will not reflect their names in my research findings. The data will be collected using a code and all of the surveys will be collated to give a blended view rather than identify any one person. **I would also require your confidential non-disclosure agreement of participants you are recommending to take part in this research.**

I believe that understanding and addressing deformation that men face will allow me to assist churches and Christian organization help men in their discipleship journey towards Christ-likeness. My hope is that men in churches and Christian organizations in Singapore will be helped because you and others like you have taken the time to participate and or help facilitate my research participants.

Once the research is completed in approximately 4–6 months, I will destroy the individual interview records and keep the anonymous data electronically until my dissertation is written and approved.

Please know that the participants can refuse to respond to any or all of the questions on the interview. I realize that their participation is entirely voluntary and I appreciate their willingness to consider being part of the study. If you need to withdrawal your institution from this study for whatever reasons at any time, please know that there will be no repercussions on you or your institution whatsoever. Feel free to call or write me at any time if you need any more information. My number is +65-93657715 and my e-mail is amosang66@gmail.com.

If you are willing to recommend men in this study with a confidential non-disclosure agreement of participants taking part in this research that you recommend, please sign and date this letter below to indicate your participation. Thank you for your help.

Sincerely,

Amos Ang

I volunteer to participate in the study described above with a confidential non-disclosure agreement of the participants I will be recommending, and so indicate by my signature below:

Please print your name: _____

Your signature: _____

Date: _____

Works Cited

- Allen, Roland. *Missionary Methods: Saint Paul or Ours?* Cambridge: The Lutterworth Press, 2014. Kindle edition.
- Anderson, Keith R., and Randy D. Reese. *Spiritual Mentoring : A Guide for Seeking and Giving Direction*. Downers Grove, IL: InterVarsity Press, 1999. Print.
- Atkins, Margaret. “‘Heal My Soul’ : The Significance of an Augustinian Image.” *Studies in Christian Ethics* 23(4).349 (2010): 349–364. Print.
- Bailey, Kenneth E. *Jacob and the Prodigal : How Jesus Retold Israel’s Story*. Downers Grove, IL: InterVarsity Press, 2003. Print.
- Baldwin, Joyce G. *The Message of Genesis 12–50 : From Abraham to Joseph*. Leicester, England ; Downers Grove, IL: InterVarsity Press, 1986. Print.
- Barton, Ruth Haley. *Strengthening the Soul of Your Leadership : Seeking God in the Crucible of Ministry*. Downers Grove, IL: InterVarsity Press, 2008. Print.
- Bell, Judith. *Doing Your Research Project: A Guide for First-Time Researchers in Education and Social Science*. Third. Philadelphia, PA: Open University Press, 1999. Print.
- Bly, Robert. *Iron John : A Book about Men*. New York: Vintage Books, 1992. Print.
- Bolker, Joan. *Writing Your Dissertation in Fifteen Minutes a Day: A Guide to Starting, Revising, and Finishing Your Doctoral Thesis*. New York, New York: Owl Books: Henry Holt and Company, LLC, 1998. Print.
- Bradshaw, John. *Healing the Shame That Binds You*. revised. Deerfield Beach, FL: Health Communication Inc., 2005. Print.
- Brueggemann, Walter. *Genesis: A Bible Commentary for Teaching and Preaching*. Ed. James Luther Mays. Atlanta: John Knox Press, 1982. Print.
- . *Peace*. St. Louis, MO: Chalice Press, 2001. Print.

- Butterfield, Lee D. et al. "Fifty Years of the Critical Incident Technique: 1954–2004 and beyond." *Qualitative Research* 5.4 (2005): 475–497. Print.
- Buttrick, George Arthur. *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia Identifying and Explaining All Proper Names and Significant Terms and Subjects in the Holy Scriptures, Including the Apocrypha, with Attention to Archaeological Discoveries and Resear*. New York: Abingdon Press, 1962. Print.
- Chase, Mitchell. "God's Judgement on His Blessing: How Genesis 1:28 Informs the Punishments on Adam and Eve." *JBMW Spring* (2013): 16–21. Print.
- Clark, Merilyn. "Mapping the Boundaries of Belonging: Another Look at Jacob's Story." *Bible, Borders, Belonging* (2014): 109–123. Print.
- Clinton, J. Robert. *The Making of a Leader*. Colorado Springs, Colo: NavPress, 1988. Print.
- "Cognitive Dissonance." *Wikipedia*. N.p., n.d. Web. 1 Feb. 2016.
- Cohen, Louis, Lawrence Manion, and Keith Morrison. *Research Methods in Education*. Fifth. New York, New York: RoutledgeFalmer, 2000. Print.
- Cozby, Paul C. *Methods in Behavioral Research*. Seventh. Mountain View, CA: Mayfield Publishing Company, 2001. Print.
- Crabb, Larry. *God Calls Men to Move beyond- the Silence [of] Adam : Becoming Men of Coura...* Grand Rapids, MI: Zondervan, 1995. Print.
- Dalbey, Gordon. *Healing the Masculine Soul : An Affirming Message for Men and the Women Who...* Waco, TX: Word Books, 1988. Print.
- Dawn, Marva J. *The Sense of the Call : A Sabbath Way of Life for Those Who Serve God, the Church, and the World*. Grand Rapids, MI: W.B. Eerdmans, 2006. Kindle edition.

- Denton, Melinda. "Family Structure, Family Disruption, and Profiles Of Adolescent Religiosity." *Journal for the Scientific Study of Religion* 51.1 (2012): 42–64. Print.
- Epp, Theodore H. *The God of Abraham, Isaac and Jacob*. Lincoln, NE: Back to the Bible Broadcast, 1970. Print.
- Erickson, Millard J. *Christian Theology*. Grand Rapids, MI: Baker Book House, 1983. Print.
- Flanagan, John C. "The Critical Incident Technique." *Psychological Bulletin* 51.4 (1954): 327–357. Print.
- Foster, Richard J. *Celebration of Discipline: Study Guide Edition*. London: Hodder & Stoughton, 1989. Print.
- Fowler, James W. *Stages of Faith : The Psychology of Human Development the Quest for Meaning*. San Francisco, CA: Harper & Row, 1981. Print.
- Freedman, David Noel. *The Anchor Bible Dictionary*. New York: Doubleday, 1992. Print.
- Gabriele, Taylor. *Pride, Shame, and Guilt*. New York, New York: Oxford University Press, 1985. Print.
- Gallagher, Susan VanZanten. "Speaking of Vocation in an Age of Spirituality." *Change* 2007: 32–37. Print.
- Garber, Steven. *The Fabric of Faithfulness : Weaving Together Belief & Behavior during the ...* Downers Grove, Ill.: InterVarsity Press, 1996. Print.
- Garrido, Ann. *12 Spiritual Habits for Catholic Leaders in Parishes, School and Religious Communities*. Notre Dame, IN: Ave Maria Press, 2013. Kindle edition.
- Georges, Jayson. "From Shame to Honor: A Theological Reading of Romans for Honor-Shame Contexts." *Missiology: An International Review* XXXVIII.3, July (2010): 295–307. Print.

- Goheen, Michael W. *A Light to the Nations : The Missional Church and the Biblical Story*. Grand Rapids, MI: Baker Academic, 2011. Print.
- Gosnell, Peter W. "Honor and Shame Rhetoric as a Unifying Motif in Ephesians." *Bulletin for Biblical Research* 16.1 (2006): 105–128. Print.
- Gray, Louis H., and John A. Selbie. *Encyclopædia of Religion and Ethics*. Ed. James Hastings. Edinburgh; New York: T.&T. Clark, 1908. Print.
- Guinness, Os. *The Call : Finding and Fulfilling the Central Purpose of Your Life*. Nashville, TN: Word, 1998. Print.
- Hamilton, Victor P. *Handbook on the Pentateuch : Genesis, Exodus, Leviticus, Numbers, Deuterono...* Grand Rapids, MI: Baker Academic, 2005. Print.
- Hammon, Kim, and Darren Cronshaw. *Sentness: Six Postures of Missional Chriatians*. Downers Grove, IL: InterVarsity Press, 2014. Print.
- Hamori, Esther J. "Echoes of Gilgamesh in the Jacob Story." *Journal of Biblical Literature* 130.4 (2011): 625–642. Print.
- Helm, Herbert W. Jr., John M. Berez, and Emilt A. Nelson. "Religious Fundamentalism and Gender Differences." *Pastoral Psychology* 50.1 (2001): 25–37. Print.
- Hyers, M. Conrad. *The Meaning of Creation: Genesis and Modern Science*. Atlanta: John Knox Press, 1984. Print.
- Jethani, Skye. "Inoculating a Generation." *Q Commons TED Talk*. N.p., 2014. Web. 1 Oct. 2014.
- Jewett, Paul King. "Original Sin and the Fall of Man." *Southwestern Journal of Theology* 19.1 (1976): 18–30. Print.
- Kaam, Adrian van, and Susan Muto. *Christian Articulation of the Mystery*. Pittsburgh, PA Epiphany Association, 2005. Print.

---. *Foundations of Christian Formation*. Pittsburgh, PA: Epiphany Association, 2004. Print.

Karen, Robert. "Shame." *The Atlantic Monthly* February (1992): 40–58. Print.

Kaufman, Gershen. *The Psychology of Shame: Theory and Treatment of Shame-Based Syndromes*. 2nd ed. New York, New York: Springer Publishing Company, Inc., 1996. Print.

Keller, Timothy J. *The Prodigal God : Recovering the Heart of the Christian Faith: Library Catalog*. New York: Dutton, 2008. Print.

Kendall, R. T. *All's Well That Ends Well : The Life of Jacob*. Waynesboro, GA: Authentic Media, 1998. Print.

Ket De Vries, Manfred. *The Hedgehog Effect: The Secrets of Building High Performance Teams*. San Francisco: Wiley, 2011. Kindle edition.

Lopez, Elisa Estevez. "Transformative Spirituality and Mission as Healing and Reconciliation." *World Council of Churches* 2009: 283–301. Print.

Luyten, P., J Corveleyn, and J.R.J Fontaine. "The Relationship between Religiosity and Mental Health: Distinguishing Between Shame and Guilt." *Mental Health, Religion & Culture* 1.2 (1998): 165–183. Print.

Max, A. Dana, Beth Fletcher Brokaw, and M. William McQueen. "The Effects of Marital Disruption on the Intergenerational Transmission of Religious Values." *Journal of Psychology and Theology* 25.2 (1997): 199–207. Print.

McClintock, Karen A. *Shame-Less Lives, Grace-Full Congregations*. Herndon, Va.: Alban Institute, 2012. Print.

McIntosh, Gary L., and Sr Rima, Samuel D. *Overcoming the Dark Side of Leadership : The Paradox of Personal Dysfunctio...* Grand Rapids, MI: Baker Books, 1997. Print.

McManus, Erwin Raphael. *Soul Cravings : An Exploration of the Human Spirit*.

Nashville, TN: Thomas Nelson, 2006. Print.

“Men’s Ministry Network.” N.p., n.d. Web. 27 Feb. 2016.

Meyer, F. B. *Israel : A Prince with God : The Story of Jacob Re-Told*. New York: F.

H. Revell, 1983. Print.

Middleton, J. Richard. *The Liberating Image : The Imago Dei in Genesis 1*. Grand

Rapids, MI: Brazos Press, 2005. Print.

Newbigin, Lesslie. *Truth to Tell : The Gospel as Public Truth*. Grand Rapids, MI:

W.B. Eerdmans, 1991. Print.

Patterson, Richard, and Joseph Price. “Pornography, Religion, and the Happiness

Gap: Does Pornography Impact the Actively Religious Differently?” *Journal for the Scientific Study of Religion* 51.1 (2012): 79–89. Print.

Pattison, Stephen. *Shame: Theory, Therapy, Theology*. Cambridge: U.K. University

Press, 2000. Print.

Peck, M. Scott. *The Different Drum : Community-Making and Peace*. New York:

Simon and Schustern, 1987. Print.

---. *The Road Less Traveled : A New Psychology of Love, Traditional Values, and ...*

New York: Simon & Schuster, 1978. Print.

---. *The Road Less Traveled and beyond : Spiritual Growth in an Age of Anxiety*. New

York: Simon & Schuster, 1997. Print.

Peterson, Eugene H. *Under the Unpredictable Plant: An Exploration in Vocational*

Holiness. Grand Rapids, MI: Eerdmans, 1994. Print.

Rolheiser, Ronald. *The Holy Longing : The Search for a Christian Spirituality*. New

York, New York: Doubleday, 1999. Print.

Sands, Paul. “The Imago Dei as Vocation.” *EQ* 82.1 (2010): 28–42. Print.

- Scazzero, Peter. *Emotionally Healthy Spirituality : Unleash the Power of Authentic Life in C...* Nashville, TN: Integrity Publishers, 2006. Print.
- Schenk, Roy U., and John Everingham, eds. *Men Healing Shame*. New York, New York: Springer Publishing Company, 1995. Print.
- Sensing, Tim. *Qualitative Reserach: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, OR: Wipf & Stock, 2011. Print.
- Sider, Ronald J., Philip N. Olson, and Heidi Rolland Unruh. *Churches That Make a Difference : Reaching Your Community with Good News An...* Grand Rapids, MI: Baker Books, 2002. Print.
- Slavin, Robert E. *Research Methods in Education*. Ed. Sean W. Wakely. Second. Needham Heights, MA: Allyn and Bacon, 1992. Print.
- Smedes, Lewis B. *Result List: Shame and Grace - Healing and Shame We Don't Deserve*. Grand Rapids, MI: Zondervan, 1993. Print.
- Smith, Gordon T. *Courage & Calling : Embracing Your God-given Potential*. Downers Grove, IL: InterVarsity Press, 1999. Print.
- Stevens, R. Paul. *Down-to-Earth Spirituality : Encountering God in the Ordinary, Boring Stuff...* Downers Grove, IL: InterVarsity Press, 2003. Print.
- . *The Other Six Days : Vocation, Work, and Ministry in Biblical Perspective*. Grand Rapids, MI: W.B. Eerdmans, 1999. Print.
- Tangney, June Price, and Ronda L. Dearing. *Shame and Guilt*. New York, New York: The Guilford Press, 2002. Print.
- “The World’s Most Expensive City in 2016 Is ...” *CNN Wire*. N.p., 2016. Web. 16 Mar. 2016.
- Tozer, A.W. *Men Who Met God*. Camp Hill, PA: Christian Publications, 1986. Print.
- Van Gelder, Craig. *The Missional Church in Context : Helping Congregations*

- Develop Contextual Ministry*. Grand Rapids, MI: W.B. Eerdmans, 2007. Kindle edition.
- Vanier, Jean. *From Brokenness to Community*. Mahwah, NJ: Paul Press, 2014. Kindle edition.
- Volf, Miroslav. *A Public Faith : How Followers of Christ Should Serve the Common Good*. Grand Rapids, MI: Brazos Press, 2011. Print.
- Vonck, Pol. "The Crippling Victory : The Story of Jacob's Struggle at the River Jabbok (...)" *AFER* 26.1–2 F-Ap (1984): 75–87. Print.
- Vos, Beverly. "The Spiritual Disciplines and Christian Maturity." *ERT* 36.2 (2012): 100–114. Print.
- Wallace, Ronald S. *Isaac and Jacob : Genesis 24–36*. Eugene, OR: Wipf & Stock, 1982. Print.
- Warner, Sharon. "An Epistemology of 'Participating Consciousness': Overcoming the Epistemological Rupture of Self and World." *Religious Education* 93.2 (1998): 189–205. Print.
- Weber, Stu. *Tender Warrior : God's Design for Men*. Sisters, Oregon: Multnomah Books, 1993. Print.
- Welch, Edward T. *Shame Interrupted: How God Lifts the Pain of Worthlessness and Rejection*. Greensboro, NC: New Growth Press, 2012. Print.
- Wiersbe, Warren W. *Be Authentic: Exhibiting Real Faith in the Real World*. Colorado Springs, CO: Victor, 1997. Print.
- Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. London: Fount, 1998. Print.
- Wilson, Sandra D. *Released from Shame : Recovery for Adult Children of Dysfunctional Families*. Downers Grove, IL: InterVarsity Press, 1990. Print.

Wynkoop, Mildred Bangs. *A Theology of Love: The Dynamic of Wesleyanism*. Kansas City, MO: Beacon Hill, 2011. Kindle edition.

Wyrostek, Joe. *Discipleship Based Churches: How to Create and Maintain a Church of Disciples*. Chicago, IL: MPI Publishing, 2014. Kindle edition.

Works Consulted

- Allen, Viviette L. "Moral Failures of Exceptional Leaders: A Qualitative Study." Regent University, 2006. Print.
- Arbinger. *The Anatomy of Peace: Resolving the Heart of Conflict*. Oakland, CA: Berrett-Kohler, 2008. Print.
- Baldwin, James G. "Some Causes of Ministerial Failure." *United Brethren Review* 14.4 (1903): 234–236. Print.
- Beasley-Murray, George Raymond. "John." *Word biblical commentary* 1999: 441.
- Bhuyan, Nisigandha. "The Role of Character in Ethical Decision-Making." *Journal of Value Inquiry* 41.1 (2007): 45–57. Print.
- Borchert, Gerald L. *John 12–21*. Vol. 25B. Nashville: Broadman & Holman, 2002. Print.
- Branson, Mark Lau, and Juan F. Martinez. *Churches, Cultures and Leadership: A Practical Theology of Congregation and Ethnicities*. Downers Grove, IL: IVP Academics, 2011. Print.
- Breen, Mike. *Leading Kingdom Movements: the "Everyman" Notebook on How to Change the World*. 3DM, 2013. Kindle edition.
- Briggs, J R. "Epic Fail : How Can Pastors Be Encouraged to Embrace Their Failures and Redefine Ministry Success?" *Leadership Win 2012* (2012): n.p. Print.
- Bromiley, Geoffrey William. *The International Standard Bible Encyclopedia*. Fully rev. Grand Rapids, MI: W.B. Eerdmans, 1988. Print.
- Bustanoby, André. "Finding Hope in Failure." *Leadership* 8.2 (1987): 30–31.
- Buttrick, George Arthur. *The Interpreter's Dictionary of the Bible : An Illustrated Encyclopedia Ide...* New York: Abingdon Press, 1962. Print.

- Cameron, Kim S., and Robert E. Quinn. *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework*. 3rd ed. San Francisco: Jossey-Bass Publishers, 2011. Print.
- Carlson, Marcus J. "After the Fall : Picking up the Pieces When a Leader Fails." *Youthworker Journal* Dec 2012 (2012): n.p. Print.
- Chase, Mitchell. "God's Judgement on His Blessing: How Genesis 1:28 Informs the Punishments on Adam and Eve." *JBMW* Spring (2013): 16–21. Print.
- Christensen, Derek. "Marketplace and Missional Church." *Stimulus* 13.1 (2005): 13–18. Print.
- Clifford, Ricahrd J. S.J. "Genesis 38: Its Contribution to the Jacob Story." *Catholic Biblical Quaterly* 66.4 October (2004): 519–532. Print.
- Collins, Jim. *Good to Great: Why Some Companies Make the Leap ... and Other Don't*. New York, New York: HarperCollins, 2001. Print.
- Crowe, Frederick E. "The Exigent Mind : Bernard Lonergan's Intellectualism." *Continuum* (Chicago, Ill) 2.3 (1964): 316–333. Print.
- Daigle, Eric P. "Exigent Circumstances: What Is That?" *Police Chief* 78.9 (2011): 12. Print.
- Doyle, Dominic. "Post-Traumatic Ecclesiology and the Restoration of Hope." *Theological Studies* 72.2 (2011): 275–295. Print.
- Elowsky, Joel C. *John 11–21*. Vol. 4b. Downers Grove, IL: InterVarsity Press, 2007. Print.
- Finnis, John. "Marriage: A Basic and Exigent Good." *Monist* 91.3 (2008): 388–406. Print.
- Freidman, Edwin. *A Failure of Nerve: Leadership in the Age of Quick Fix*. New York, New York: Seabury Books, 2007. Print.

- Garrido, Ann, and Gerard Olinger. *12 Spiritual Habits for Catholic Leaders in Parishes, School and Religious Communities*. Notre Dame, IN: Ave Maria Press, 2013. Print.
- Hagerman, Bryan Floyd. "The Church as a Countercultural Entity, Engaging the Culture in the Twenty-First Century Marketplace Context." Acadia University (Canada), 2008. Print.
- Hainsworth, Deidre King, and Scott Paeth. *Public Theology for a Global Society : Essays in Honor of Max Stackhouse*. Grand Rapids, MI : W.B. Eerdmans, 2010.
- Hargrove, Barbara. "Church in a Pluralistic Culture." *Encounter* 39.4 (1978): 353–366. Print.
- Hendrie, Edward M. "Creating Exigent Circumstances." *FBI Law Enforcement Bulletin* 65.9 (1996): 25. Print.
- Houtman, Cornelis. "Jacob at Mahanaim : Some Remarks on Genesis 32:2–3." *Vetus testamentum* 28.1 Ja (1978): 37–44. Print.
- Hughes, R K, and Barbara Hughes. "Feelings of Failure." *Leadership* 8.2 (1987): 22–29. Print.
- Jacobsen, Eric O. "Getting to Church: The Role of Ecclesial Thresholds and Practices in Enacting, Engaging, and Transforming the Public Realm." Fuller Theological Seminary, School of Theology, 2008. Print.
- Johnson, Charles Neal. "God's Mission To, Within, and through the Marketplace: Toward a Marketplace Missiology." Fuller Theological Seminary, School of Intercultural Studies, 2004. Print.
- Jones, Scott J. *John Wesley's Conception and Use of Scripture*. Nashville, TN: Kingswood Books, 1995. Print.

- Keener, Craig S. *The Gospel of John: A Commentary*. Peabody, MA: Hendrickson, 2003. Print.
- Kegan, Robert, and Lisa Laskow Lahey. *Immunity to Change: How to Overcome It and Unlock the Potential in Yourself and Your Organization*. Boston, MA: Harvard Business Review Press, 2009. Print.
- Kenworthy, Amy L. "Scripting the next Wave of Exigent Issues for Service Learning in Our Unscripted Future : When Technology, Globalism, and Community Engagement Collide (Originally Published as International Journal of Organizational Analysis Volume 18, Issue 2)." 2010. Print.
- Kim, Dohyung. "Genesis 37–50: The Story of Jacob and His Sons in Light of the Primary Narrative (Genesis ~ 2 Kings." *The Expository Times* 123.10 (2012): 486–493. Print.
- Klassen, Ron. "Struggling with Significance." *Leadership Summer 1992* (1992): Print.
- Klein, Douglas. "Succeeding Failure : How Do You Pastor after Three Fallen Predecessors?" *Leadership Spring 2000* (2000): Print.
- Kotter, John. "8 Steps to Accelerate Change in 2015." *Kotter International*. Web. 1 Nov. 2015.
- Krause, Joachim. "Tradition, History, and Our Story: Some Observations on Jacob and Esau in T..." *Journal for the Study of the Old Testament* 32.4 (2008): 475–486. Print.
- Kwa, Kiem-Kiok. "Towards a Model of Engagement in the Public Realm for the Methodist Church in Singapore." *Asbury Theological Seminary*, 2007. Print.

- Leong, David Paul. "Street Signs: Toward a Missional Theology of Urban Cultural Engagement." Fuller Theological Seminary, School of Intercultural Studies, 2011. Print.
- Lewis, Joe O. "Yahwistic Kerygma in the Jacob Narratives." *Perspectives in Religious Studies* 5.2 Sum (1978): 94–100. Print.
- Livermore, David. *Leading with Cultural Intelligence: The New Secret to Success*. New York, New York: AMACOM, 2009. Print.
- Long, Jesse. "Wrestling with God to Win: A Literary Reading of the Story of Jacob at Jabb..." *Stone-Campbell Journal* 15.1 Spr (2012): 47–61. Print.
- Lui, Otto. *Development of Chinese Church Leaders: A Study of Relational Leadership in Contemporary Chinese Churches*. Cumbria, UK: Langham Monographs, 2013. Print.
- MacDonald, Gordon. "Pastor's Progress : Learning from the Dark Moments on My Journey to the Celestial City." *Leadership* 18.3 (1997): 78–84. Print.
- Mandolfo, Carleen. "'You Meant Evil against Me': Dialogic Truth and the Character of Jacob in J..." *Journal for the Study of the Old Testament* 28.4 (2004): 449–465. Print.
- Mccormack, Dianne et al. "Getting Through Ethics: The Fit between Research Ethics Board Assessments and Qualitative Research." *Journal of Empirical Research on Human Research Ethics* 7.5 (2012): 30–36. Print.
- McKenzie, Steven L. "'You Have Prevailed' : The Function of Jacob's Encounter at Peniel in the Jacob Cycle." *Restoration Quarterly* 23.4 (1980): 225–231. Print.
- McNaughton, William D. "Thirty-Odd Years of Failure (or Deferred Success)." *International Congregational Journal* 2007: 93–103. Print.

- McNeal, Reggie. "The Alexander Syndrome." *Leadership Summer 1992* (1992):
Print.
- Miscall, Peter D. "The Jacob and Joseph Stories as Analogies." *Journal for the Study of the Old Testament* 6:February (1978): 28–40. Print.
- Moltmann, Jürgen. *The Source of Life: The Holy Spirit and the Theology of Life*. 1
Fortress. Minneapolis, MN: Fortress Press, 1997. Print.
- Moltmann, Jürgen. "Freedom and Community in an Age of Individualism and
Globalization." *International Congregational Journal* 11.1 (2012): 13–20. Print.
- Moltmann, Jürgen. "Christianity in the Third Millennium." *Theology Today* 51.1
(1994): 75–89. Print.
- Morris, Leon. *The Gospel according to John: The English Text with Introduction,
Exposition and Notes*. Grand Rapids, MI: Eerdmans, 1971. Print.
- Nahon, Danielle, and Nedra R Lander. "WORKING WITH MEN IN GROUPS
FROM AN INTEGRITY MODEL PERSPECTIVE." *Journal of Men's Studies*
21.2 (2013): 162–177. Print.
- Nouwen, Henri J M, Rebecca Laird, and Michael J Christensen. *Spiritual Formation:
Following the Movements of the Spirit*. Vol. 1. New York: HarperOne, 2010.
Print.
- Oden, Robert A. Jr. "Jacob as Father, Husband, and Nephew : Kinship Studies and the
Patriarchal ...". *Journal of Biblical Literature* 102.2 (1983): 189–205. Print.
- Oshry, Barry. *Seeing Systems: Unlocking the Mysteries of Organizational Life*. 2nd
ed. Oakland, CA: Berrett-Kohler, 2007. Print.
- Ossai-Ugbah, Chikaogu. "Corruption and Societal Transformation: Exegesis of Isaiah
6:5–8." *Ogbomoso Journal of Theology* 16.3 (2011): 137–158. Print.

- Paeth, Scott R. "From the Church to the World: Civil Society, Public Theology, and the Theology of Juergen Moltmann." Princeton Theological Seminary, 2004. Print.
- Parent, Miriam Stark. "Boundaries and Roles in Ministry Counseling." *American Journal of Pastoral Counseling* 8.2 (2006): 1–25. Print.
- Peterson, Eugene H. *Eat This Book: A Conversation in the Art of Spiritual Reading*. Grand Rapids, MI: W.B. Eerdmans, 2006. Print.
- Pfeil, Susan M. "A New Understanding of Clergy Compassion Fatigue for Facilitators of Trainings for the Prevention of Sexual Misconduct." *Journal of Religion & Abuse* 8.3 (2006): 63–78. Print.
- Pop, Jennifer, Geoffrey Sutton, and E Jones. "Restoring Pastors Following a Moral Failure: The Effects of Self-Interest and Group Influence." *Pastoral Psychology* 57.5 (2009): 275–284. Print.
- Proeschold-Bell, Rae et al. "A Theoretical Model of the Holistic Health of United Methodist Clergy." *Journal of Religion & Health* 50.3 (2011): 700–720. Print.
- Rabey, Steve. "Editor Decries Pentecostal Shrugs over Moral Failures." *The Christian Century* 127.12 (2010): 17–18. Print.
- Rendsburg, Gary A. "Notes on Genesis 35." *Vetus testamentum* 34.3 JI (1984): 361–366. Print.
- Roth, Wolfgang M W. "The Text Is the Medium : An Interpretation of the Jacob Stories in Genesis." *Encounter with the text* (1979): 103–115. Print.
- Scholes, Jeffrey E. "A Vocation as Politics: Work and Popular Theology in a Consumer Culture." University of Denver, 2009. Print.
- Schweiker, William. "The Ethics of Responsibility and the Question of Humanism." *Literature & Theology* 18.3 (2004): 251. Print.

- Seamands, Stephen. *Ministry in the Image of God : The Trinitarian Shape of Christian Service*. Downers Grove, IL: InterVarsity Press, 2005. Kindle edition.
- Seamands, Stephen. *Wounds That Heal : Bringing Our Hurts to the Cross*. Downers Grove, IL: InterVarsity Press, 2003. Print.
- Sherman, Amy L. "The Cutting Edge of Marketplace Ministries." *Christianity Today* 56.10 (2012): 44. Print.
- Stark, Rodney. *The Rise of Christianity : How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* / Rodney Stark. San Francisco, Calif.] : San Francisco: HarperCollins, 1997. Print.
- Sweet, Leonard I. "Nerve of Failure." *Theology Today* 34.2 (1977): 143–149. Print.
- Thomas, Eloise K, and Geoffrey W Sutton. "Religious Leadership Failure: Forgiveness, Apology, and Restitution." *Journal of Spirituality in Mental Health* 10.4 (2008): 308–327. Print.
- Thompson, Marjorie J. *Soul Feast: An Invitation to the Christian Spiritual Life*. Vol. 1. Louisville, KY: Westminster John Knox, 1995. Print.
- Thrall, Bill, Bruce McNicol, and Ken McElrath. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence* Bill Thrall, Bruce McNicol, Ken McElrath ; Foreword by Ken Blanchard. Vol. 1. San Francisco, CA: Jossey-Bass Publishers, 1999. Print.
- Van Beek, Elizabeth Tucker. "Piety and Profit: English Puritans and the Shaping of a Godly Marketplace in the New Haven Colony." University of Virginia, 1993. Print.

- Van Manen, Max. *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing*. Walnut Creek, CA: Left Coast Press, 2014. Print.
- Waetjen, Herman C. *The Gospel of the Beloved Disciple: A Work in Two Editions*. New York: T&T Clark, 2005. Print.
- “Band of Brothers: A Study in Forming Spiritual Leadership Characteristics in Men - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 17 Aug. 2014.
- “Bridges’ Transition Model Guiding People Through Change.” Mind Tools. N.p., n.d. Web. 30 Nov. 2015.
- “Emotionally Intelligent Leader(Ship): An Efficient Approach: Asbury Scholar.” N.p., n.d. Web. 19 Aug. 2015.
- “Examine the Clergy Culture.” *National Catholic Reporter* 2006: 24. Print.
- “Fathering Attitudes and Father Involvement - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 20 Aug. 2014.
- “Import Citations into Your Library Using the Mendeley Web Importer | Mendeley.” N.p., n.d. Web. 13 Aug. 2014.
- “Leadership & Institutional Change.” *The National Academy for Academic Leadership*. N.p., n.d. Web, 10 Nov. 2015.
- “Lewin’s Change Management Model Understanding the Three Stages of Change.” Mind Tools. N.p., n.d. Web. 10 Nov. 2015.
- “Men’s Ministry: A Study of Leadership Development in Churches of the Oklahoma Conference of the United Methodist Church - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 17 Aug. 2014.
- “Millennials.” *Digital Technology*. N.p., n.d. Web. 15 Mar. 2016.

- “Moral Failures of Exceptional Leaders: A Qualitative Study - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 17 Aug. 2014.
- “Pornography Use and Its Effects on Men and Women - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 17 Aug. 2014.
- “Product Life Cycle Stages.” Product Life Cycle Stages. N.p., n.d. Web. 15 Jan. 2016.
- “Statistic Singapore - Population and Population Structure.” Statistical Table from Yearbook - Population. N.p., n.d. Web. 10 Dec. 2015.
- “The Change Curve Accelerating Change, and Increasing Its Likelihood of Success.” Mind Tools. N.p., n.d. Web. 1 Mar. 2015.
- “The Failure of the Church.” *Christian Century* 57.1 (1940): 9–11. Print.
- “The Impact of Men’s Disciple-Making Programs: How Discipleship Influences Men's Lives - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 20 Aug. 2014.
- “The Jacob Cycle.” N.p., n.d. Web. 1 Feb. 2015.
- “Transformative Learning in Local, Cross-Cultural Situations: Surprising Dilemmas, Reflections, and Stories - ProQuest Dissertations & Theses Full Text - ProQuest.” N.p., n.d. Web. 17 Aug. 2014.
- “Trying to Tighten the Belt of Financial Accountability : How Effective Are the Christian Self-Regulatory Groups?” *Christianity Today* 31 no 17 N 20 1987 n. pag. Print.
- “Yahwistic Kerygma in the Jacob Narratives.” N.p., n.d. Web. 4 Nov. 2014.