

**Nurturing ecological responsibility:
Ecological pastoral care approach within the South Korean context**

by

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**Thesis presented in partial fulfilment of the requirements for the degree of
Master of Theology in the Faculty of
Theology at the University of Stellenbosch**



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March 2020

DECLARATION

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ABSTRACT

This research proposes a pastoral caring approach to overcome the ecological apathy and to nurture the ecological responsibility of the conservative Presbyterian Church in South Korea, especially in the churches of the Hapdong denomination in the context of environmental crisis.

In spite of the severity of the current ecological pollution and climate change, most churches in the Hapdong denomination are indifferent to the ecological suffering caused through environmental degradation and to the necessary protection of the natural environment. Thus, in discussing the justification for the Korean churches to participate in caring activities for the earth, the research first examines the ecological crisis faced by the world and also by South Korean society, and the ecological suffering experienced by all the members of the earth. The researcher also analyzes the problematic phenomenon of the ecological apathy of the Hapdong denomination and its causes.

According to analyses of the ideological, socio-economic and theological background, the ecological apathy of the churches results from lack of awareness of the interrelationship between God, human beings and nature and of the value of the natural environment. In particular, the researcher reveals that the natural environment has become neglected in the Hapdong churches through the influx into Korean society of the Western scientific and mechanistic view of nature, rapid economic development and the spread of neoliberalism, and the theological influence of fundamentalism and premillennialism.

To resolve the problematic phenomena, the research provides a theoretical foundation for ecological pastoral care towards nurturing ecological consciousness and responsibility on the basis of Daniël J. Louw's practical and pastoral theology. Louw's understanding of God's caring praxis as the basis of pastoral care practice, human beings as systemic and soulful beings, and the metaphorical approach applied in spiritual care could be ecologically extended. The research focuses in particular on the Louw's metaphor of God as Host, which can be understood with

regard to God's welcoming of and caring for all creation, and suggests this as a foundational metaphor that can be used to foster ecological consciousness and responsibility along with the complementary metaphors of human beings as stewards and the earth as the household of God.

Based on such a pastoral theological understanding, the researcher suggests ecological pastoral care practices applied through worship and small-group ministry, which are common and popular ministering practices for the nurturing of believers in the Hapdong churches. Creating a space of hospitality for all of creation in the Hapdong churches through the practice of ecological worship, embodying the hospitable praxis of God for all beings, as well as small-group ministry in which Bible study, mutual caring and environmental protection activities are performed, may help to transform the community of believers into responsible participants in caring for all creation.

OPSOMMING

Hierdie navorsing stel 'n pastorale omgee-benadering voor om ekologiese apatie in die konteks van omgewingskrisis te oorkom en om ekologiese verantwoordelikheid binne die konserwatiewe Presbiteriaanse Kerk in Suid-Korea, veral in die kerke van die Hapdong-kerkgenootskap, te koester

Ten spyte van die erns van die huidige ekologiese besoedeling en klimaatsverandering, staan die meeste kerke in die Hapdong-kerkgenootskap onverskillig teenoor die ekologiese lyding wat deur agteruitgang van die omgewing veroorsaak word, sowel as teenoor die nodige beskerming van die natuurlike omgewing. Deur bespreking van regverdiging vir die Koreaanse kerke om aan die versorging van die aarde deel te neem, ondersoek die navorsing eerstens die ekologiese krisis wat die wêreld, asook die Suid-Koreaanse samelewing, in die gesig staar, en ook die ekologiese lyding wat deur almal en alles op die aarde ervaar word. Die navorser ontleed voorts die problematiese verskynsel van ekologiese apatie in die Hapdong-kerkgenootshap en die oorsake daarvan.

Volgens ontleding van die ideologiese, sosio-ekonomiese en teologiese agtergrond is die ekologiese apatie van die kerke die gevolg van 'n gebrek aan bewustheid van die onderlinge verband tussen God, mens en natuur en van die waarde van die natuurlike omgewing. Die navorser onthul veral dat die natuurlike omgewing in die Hapdong-kerke verwaarloos geword het as gevolg van die instroming binne die Koreaanse samelewing van die Westerse wetenskaplike en meganistiese siening van die natuur, snelle ekonomiese ontwikkeling en die verspreiding van neoliberalisme, en die teologiese invloed van fundamentalisme en premillennialisme.

Om 'n oplossing vir die problematiese verskynsels te bewerkstellig, stel die navorsing 'n teoretiese grondslag voor vir ekologiese pastorale sorg gerig op die koestering van ekologiese bewustheid en verantwoordelikheid aan die hand van Daniël J. Louw se praktiese en pastorale teologie. Louw se begrip van God se sorgsame praktyke as die basis van pastorale versorgingspraktyk, mense as sistemiese en sielvolle wesens, en die metaforiese benadering wat in geestelike sorg

toegepas word, kan ekologies uitgebrei word. Die navorsing fokus veral op Louw se metafoor van God as gasheer, wat verstaan kan word met betrekking tot God se verwelkoming van en sorg vir die hele skepping, en stel dit voor as 'n grondliggende metafoor wat gebruik kan word om ekologiese bewustheid en verantwoordelikheid te bevorder, tesame met die aanvullende metafore van mense as rentmeesters en die aarde as die huishouding van God.

Op grond van so 'n pastorale teologiese begrip, stel die navorser voor dat ekologiese pastorale versorgingspraktyke deur die algemene en gewilde bedieningsaktiwiteite van eredienste en kleingroepbediening vir die koestering van die gelowiges in die Hapdongkerke toegepas word. Die skep van 'n ruimte vir gasvryheid in die Hapdongkerke teenoor die hele skepping deur die beoefening van ekologiese aanbidding wat die gasvrye praktyk van God vir alle wesens behels, sowel as 'n kleingroepbediening waarin Bybelstudie, wedersydse sorg en omgewings-beskermingsaktiwiteite beoefen word, kan help om die gemeenskap van gelowiges tot verantwoordelike deelnemers aan die versorging van die hele skepping te omskep.

ACKNOWLEDGEMENTS

This research was written through the profound love of all.

Without the grace of Almighty God, neither living in South Africa nor finishing this research would have been possible. My song of praise rises to my God.

I truly appreciate my supervisor Prof. Christo Thesnaar who opened my eyes to the field of pastoral care and the joy of learning. His careful and warm guidance has helped me grow.

I would like to give all my love and gratitude to my wife, Haedeun for helping and supporting me devotedly, despite the difficulties of living in an unfamiliar place. My daughters Yieun and Yireh also always made me happy, and have been my inexhaustible energy source. I acknowledge that I could not do anything without my family's love.

Especially I am grateful to Rev. Chun-In Song for giving valuable resources and advice, and to Cia Lewis Brand for improving my English with passion and patience.

Lastly, I would like to say a sincere thank you to my parents Jungsik Seo and Kyunghee Kim, and parents-in-law, Gwangchan Lee and Yunok Kim, as well as all the members of the Cape Town Korean Church, for spiritual and financial support given in deep love.

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ABBREVIATIONS

CCK	Christian Council of Korea
CCPI	Climate Change Performance Index
GAPCK	The General Assembly of the Presbyterian Church of Korea (Hapdong)
IARC	International Agency for Research on Cancer
IEA	International Energy Agency
IMF	International Monetary Fund
IPCC	Intergovernmental Panel on Climate Change
KCDC	Korea Centers for Disease Control & Protection
KCEMS	Korea Christian Environmental Movement Solidarity
KEI	Korea Environment Institute
KMA	Korea Meteorological Administration
NCKK	The National Council of Churches in Korea
OECD	Organization for Economic Co-operation and Development
OPC	Office for Government Policy Coordination
PB	Planetary boundary
PCK	The Presbyterian Church of Korea (Tonghap)
PROK	The Presbyterian Church in the Republic of Korea (Kijang)
SACC	South African Council of Churches
UNCCC	United Nations Climate Change Conference
UNEP	United Nations Environment Programme
WHO	World Health Organization

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CHAPTER 1: Introduction

1.1 Background and Motivation for the Study

As a Korean student living in Cape Town in South Africa, the researcher has taken a significant interest in the social issues of both South Korea and South Africa. An overlapping theme impacting on both countries at present is suffering resulting from changes in the ecological environment. On 13 March 2018, the government of South Africa declared the severe drought affecting a number of provinces, including the Western Cape, Eastern Cape, and Northern Cape, a national disaster (Cooperative Governance and Traditional Affairs, 2018). However, the region of particular interest to the researcher is Cape Town in the Western Cape, as it is where he currently resides and experienced the worst drought in over a hundred years (Van Dam, 2017). This has had a significant impact on all the citizens of the city and those directly affected have made a sincere effort to manage the disaster.

During the same period, residents of South Korea experienced serious physical and mental distress due to high levels of air pollution. In the single month of January 2018, South Korea issued air pollution warnings 117 times to alert residents of the high concentration of fine dust particles in the air (S. Lee, 2018:1). In addition to this, South Korea experienced abnormally high temperatures exceeding 40°C, which is far above the average temperature of between 23°C and 26°C for August (Office for Government Policy Coordination (OPC) & Korea Meteorological Administration (KMA), 2019:7; KMA, n.d.a.). As a result, many suffered from hyperthermia, especially the socially vulnerable (Lim, Bell, Kan, Honda, Guo & Kim, 2015).

In this situation, the researcher is interested in the complex reciprocal interaction that is taking place between human beings and the environment. In that, a broken or off-balance environment not only threatens the quality of human life, but also that of the whole of creation, with each impacting on the other. Contemporary South Korea is directly responsible for much of the environmental degradation that is currently taking place on earth. South Korea is one of the major carbon dioxide emission countries, which is the main cause of climate change (International Energy Agency

(IEA), 2017:12, 19). Daniel Moran and his co-researchers from the Norwegian University of Science and Technology report that, among the 13,000 cities in the world, Seoul, the capital city of South Korea, in particular, is the biggest producer of carbon dioxide (2018:6). Consequently, climate change results in the problems of fine dust and abnormal heatwaves which South Koreans have been experiencing lately (Intergovernmental Panel on Climate Change (IPCC), 2014; Shepherd, 2016; Zou, Wang, Zhang & Koo, 2017).

However, the Korean church has shown a great deal of apathy towards environmental issues and concerns. Their silence has been most alarming and very damaging. It is the identified issue of 'apathy' that this study seeks to address. To date, there have only been a handful of progressive churches and Christian environmental movements/organizations that have shown an interest in environmental issues. In that, most of the mainstream churches have remained silent on the issue, making very little effort to deal with the suffering emanating from the destructive interrelationship between human beings and the ecological environment. In this context, the researcher recognized the need for a shift in pastoral caregiving that not only attends to the human soul (*cura animarum*), but also all of life (*cura vitae*), including the environment (*cura terrae*) (Louw, 2015:259-260), and thereby seek to help Korean Christians to respond appropriately to the ecological problem and existential crisis that has arisen in the South Korean context.

1.2 Problem Statement

In 2010 'The Cape Town Commitment' issued by the Third Lausanne Congress on World Evangelization declared the Christian responsibility for caring for the earth, as follows:

We care for the earth and responsibly use its abundant resources, not according to the rationale of the secular world, but for the Lord's sake. If Jesus is Lord of all the earth, we cannot separate our relationship to Christ from how we act in relation to the earth ... Instead, we commit ourselves to urgent and prophetic ecological responsibility. (Cameron (Ed.), 2011:19)

According to the confession, churches, as communities of Christ and stewards of the world, have a constant responsibility to care for the earth. In the face of the current

ecological crisis, it is the duty of all Christians to actively respond to the identified need at all levels—local, national, and global,¹ in order to adequately address the problem and guarantee ecological security for future generation (Mische, 2000:591). In accordance with this view, Eddie Makue, the then General Secretary of the South African Council of Churches (SACC), called Christians to respond to the immense challenges of climate change. In *Climate Change: A Challenge to the Churches in South Africa* published by the SACC, Makue (2009:i) stated:

... H. Richard Niebuhr, argues that the first step in faithful Christian living is to pay attention to what is going on around us. Climate change requires our attention... So, priestly Christian living is to pay attention and to show compassion. This affectionate and caring attention is an expression of love.

Unfortunately, it appears that most Korean churches have been unresponsive to social and environmental issues. During the 1970s and 1980s, South Korean churches grew rapidly along with the economic and political growth of the country (Chung, 2014:327-330). Nevertheless, it is difficult to affirm whether the quantitative growth of the Korean church is equivalent to their qualitative growth. Byung-Joon Chung, a professor at Seoul Jangshin University in Seoul (2014:333), argues that “most of the Korean churches clung to quantitative growth; these number-driven churches lost their sense of social responsibility”. In the same vein, they also lack awareness of responsibility for ecological degradation, which has a huge impact on their social environment and members.

In 2017, the National Council of Churches in Korea (NCCCK) (2017:11) announced ‘the Declaration of South Korean Churches for Reformation (한국교회개혁선언),’ which included prophetic confessions with regard to the ecological environment. Number 85 of the declaration indicates as follows:

¹ Patricia M. Mische (2000) in her article suggests that Christian churches need to act at local, national and global levels in order to cope with ecological problems.

The Korean Church has lived as a bystander without regard for the ecological environment. ... the Church should repent of the fact that it has considered ecological problems as incidental issues in the ministry of the church (my translation).²

It is encouraging that the NCKK has pointed out the apathy to environmental pollution of the Korean church and has called for repentance. However, the NCKK unfortunately has been considered a minor progressive council in the Korean Protestant Church (Chung, 2014:333). Therefore, it is difficult to accept that the above declaration is the general consensus of all Protestant churches, including other conservative denominations.

In particular, pressing environmental issues have often been neglected by the Hapdong denomination, a Korean Presbyterian Church of which the researcher currently is a member. Hapdong is theologically conservative and one of the major Presbyterian Churches in South Korea (Jang, Gu & Lee, 2017; M. Kim, 2017).³ Unfortunately, they have been indifferent to environmental issues. At the Academic Symposium organized by Hapdong to celebrate the 500th anniversary of the Reformation, Chun-In Song, a professor at Chongshin University in Seoul, argued that “the current ecological crisis, as never seen before, has had a significant impact on our lives, yet the church council (i.e. the Hapdong denomination) has failed to provide an adequate solution to the problem” (my translation) (B. Kim, 2016).⁴ In light of the above, is there a way to transform the church from being a passive bystander to a responsible partaker in the issue of environmental degradation?

² The original source is as follows (NCKK, 2017:11): “85 조 한국교회는 생태환경 분야에 무관심한 채 방관자로 살아왔다. ... 교회는 생태계 문제를 교회사역의 부수적인 문제로 간주해 온 사실을 회개하여야 한다.”

³ According to the Korean newspaper Kokminilbo (Jang, Gu & Lee, 2017) and Kidokkyo Times (M. Kim, 2017) the numbers of Christians belonging to representative Protestant churches and Methodist churches are as follows:

- The Korean Presbyterian Church (Hapdong) 2,764,000
- The Jesus Presbyterian Church (Tonghap) 2,731,000
- The Jesus Presbyterian Church (Koshin) 473,500
- The Jesus Presbyterian Church (Hapshin) 151,700
- The Christ Presbyterian Church (Kijang) 240,109
- Methodist Episcopal 1,373,739

⁴ The original source is as follows (B. Kim, 2016): “과거에 없었던 생태계 위기가 우리 삶에 습격해 오는데도 교회는 환경에 대해 아무런 대책이 없다.”

With this question in mind, the researcher wanted to study the problem of eco-alienated churches in South Korea and reflect on how the sub-discipline of pastoral care in particular, can assist in fostering ecological responsibility in this context. To accomplish this task, the researcher investigated the ecological applicability of practical theology and pastoral care to the South Korean context, as suggested by retired professor and theologian Daniël J. Louw,

The researcher assumed that the concepts and methods of pastoral caregiving proposed by Louw could be applied to environmental issues. In his writing, Louw (2015:480; 1998) has suggested that pastoral caregiving is a kind of spiritual direction that seeks “to establish a mature approach to life and foster a Christian mode of spirituality” through embodying the covenantal encounter reflecting the compassionate praxis of God revealed in the cross and resurrection of Christ, by the organic use of Scripture in their ecclesial and socio-cultural context. When it comes to the object of pastoral caregiving—the development of faith—he says, “[t]he development of mature faith will...enable them *to be involved with the suffering of other human beings and the preservation of natural resources for sustainable living*” (my emphasis) (Louw, 2015:510). Furthermore, this understanding of pastoral care, as mentioned above, could be extended ecologically in various aspects. Firstly, the salvific praxis of God as the foundation of pastoral care can be applied not only to human beings but also the earth. Bouma-Prediger (2010:116) says, “[t]his salvation of all things, accomplished on the cross, is vindicated in the resurrection. The resurrection pertains not only to people; it embraces the earth.” If we can understand the compassionate praxis of God as being for all of creation, then pastoral caregiving reflecting the praxis of God should include the care of all beings. Secondly, the organic use of Scripture in pastoral care (Louw, 1998:369-372) could make it possible to communicate the biblical truth about the interrelationship between God, human beings and nature. In that, the Bible provides a particular perspective on the identity and relevant response of human beings within creation in relation to God as the Creator (Bauckham, 2011: 1-13; DeWitt, 2000: 296-299; cf. Northcott, 1996:164). For this reason, the organic use of scripture, as proposed by Louw, is likely to foster a sense of ecological responsibility. Thirdly, the ethical aspects of the maturity of faith, which is an aim of pastoral care, could include the responsible choice of ecological behavior. In terms of ethical norms as a guideline for the responsible

choice, Louw (2015:134, 137) explains that they “emanate from the understanding of the will of God within a vivid covenantal encounter with this God”. Therefore, pastoral care could guide responsible action for the environment if it deals with the will of God for all creation. Fourthly, Louw’s pastoral anthropology, which understands a human being as a soul, concerns the ecclesial, social and ecological contexts within which God’s presence is found. According to Louw (2015:60), in Christian spirituality, the term ‘soul’ implies “the essence of human existence”, and “conduct and human disposition within the presence of God”. In this sense, Louw introduces eco-spirituality and green spirituality that reconsider the hospitable praxis of God who grants land to his people, cosmic Christology, and the immanence of the Holy Spirit within the world (Louw, 2015:259-271; 1998:110-119). Lastly, the metaphor of ‘God as Host’ suggested by Louw (2015:279, 286-290, 292) displays God’s hospitality and plays a significant role in pastoral caregiving, and can also be understood ecologically. According to Ernst M. Conradie (2005:6-9; 2006:131-133), the metaphor ‘God as Host’ of all creation should be connected with the metaphor of ‘human as steward,’ and thereby stimulate ecological consciousness and responsibility. Hence, the researcher attempted to investigate the metaphors mentioned above so as to determine whether they are appropriate to foster eco-responsibility in the context of the South Korean church.

1.3 Research Question

The current research question that guided this study is as follows:

What would be a suitable pastoral care approach to address the Korean Presbyterian Church’s apathy toward environmental issues and that will foster a sense of ecological responsibility?

1.4. Research Aims

The two main aims of this study were:

- To extend pastoral care ecologically. This has become increasingly relevant due to our changing age and environment, new forms of suffering not experienced before, and the need for the development of ecological theology

as a call for extended pastoral care (Gerkin, 1997:100–105; cf. LaMothe, 2016:184).

- To propose methods for pastoral care which are suitable for Korean churches and Christians who are indifferent towards environmental issues, in order to nurture them to become more responsible and mature Christians and stewards of creation. This goal highlights the social and ecological responsibility of the church and is directly connected to not only helping the suffering, disadvantaged, and creation, but also to the renewal and reformation of the Korean church (cf. Conradie, 2011:8).

1.5 Research Methodology

The researcher employed a qualitative research methodology, more specifically, phenomenology. John W. Creswell and Cheryl N. Poth (2017:75) define a phenomenological study as investigating “the common meaning for several individuals of their lived experience of a concept or a phenomenon”. The purpose of phenomenological research, according to Baker and her fellows (Baker, Wuest & Stern, 1992:1359), is to discover “the essence [of things] and the common meanings underlying empirical variations of a given phenomenon”. Therefore, the aim of phenomenology corresponds with the intention of the current study, and that is to investigate the essence and structure of the Korean Presbyterian Church’s problematic response to ecological crisis.

However, the researcher recognized the limitation of phenomenological reduction, the essential concept for the methodology suggested by Edmund Husserl. With regard to reduction (*epoche*, or bracketing), Gearing (2004:1431) explains this as “the scientific process in which a researcher suspends or holds in abeyance his or her presuppositions, biases, assumptions, theories, or previous experiences to see and describe the phenomenon”. Nevertheless, Heidegger, a disciple of Husserl, noted that “we are unable to completely bracket prior conceptions and knowledge” because “consciousness could not be separated from ‘being in the world’” (LeVasseur, 2003:415). In addition, Merleau-Ponty (1962:xiv) argued that reduction is impossible because “our reflections are carried out in the temporal flux on which we are trying to seize”. For this reason, the social, cultural, and historical contexts of

the issues being researched and the assumptions of the researcher are essential and should be considered for hermeneutic phenomenology (Laverly, 2003:24, 28).

Moreover, since the study was situated in the field of pastoral theology, the researcher recognized that human experience cannot simply be interpreted by means of observation or in a mathematical way. Louw (1998:87-88) described pastoral theology as empirical theology, in the understanding that it focuses on real life experiences. However, he argued that 'empirical', as "the total process of interpretation", is about experience as "a network of relationship, action and knowing processes", as well as "a dynamic and existential process of understanding, interpreting and imparting meaning". Therefore, the researcher does not describe the issue of 'ecological apathy' in a vacuum, but considered the theological normative dimension as a meta-empirical component in order to achieve the purpose of this study.

In light of the above, the researcher was convinced that Bonnie Miller-McLemore's approach to practical theology⁵ is relevant for the current study, which focuses on present-day experiences of ecological degradation and theological norms. To support this statement even further, Miller-McLemore (2007:22) maintains that practical theology includes "theological engagement with contemporary issues and the Christian gospel both in congregations and society at large". Her approach, as Carrie Doehring (1999:104-105) had observed, utilizes both a hermeneutical method (relying upon philosophical and theological sources and norms) and an emancipatory praxis method (focusing on people's current experience and practice). Thus, in accordance with this view, this study focused on both the lived experiences of people and problematic responses to current ecological issues and the theological normative dimension to interpret the essence of the phenomenon.

⁵ In addition, for Miller-McLemore (1996), pastoral theology and care should theologically reflect on existential problems in the broader (public) context. By suggesting the metaphor of the 'living human web', Miller-McLemore (2012:35, 42-43) argues that the narrow focus of individualistic therapy in contemporary pastoral care, represented by the metaphor of the 'living human document', should be expanded to include social, political and religious contexts. In this view, pastoral theology and care should consider not only the individual, but also the larger network of human relationships, as well as the ecological and socio-cultural environment. In agreement with this view, the researcher focused on the issue of ecological apathy in the Korean church in order to understand and address the church's inadequate response.

Based on the above understanding, the researcher studied diverse literature to reveal the current destructive effects of environmental degradation which the Korean churches and believers have experienced directly, and also their indifferent attitude to the ecological crisis.⁶ In addition, the researcher attempted to interpret the essence and meaning of the interrelationship between the problematic phenomenon and its structure by collecting enough literature and data, and using purposive sampling in order to satisfy the appropriateness and adequacy of the research (Morse & Field, 1996:64-65), as well as finding methods to foster ecological responsibility from a theological perspective.

1.6 Chapter Outline

Based on the practical theological methodology above, Miller-McLemore (2012:146) introduces the following “practical theological steps”⁷ that can be employed for pastoral response to human distress: “descriptive understanding, comparative analysis in dialogical conversation with religious and secular resources, evaluation, and decision”. These practical theological tasks begin with an interest in and an understanding of the people’s concrete lived experience, and includes processes of a multi-disciplinary analysis and evaluation as well as decisions of specific practical action. The researcher believes that the process can be applied to this study. This is because the aims of this study is to cope with people’s experience of the ecological crisis, to explore the reason of the problematic phenomena of ecological apathy through literature research from various perspectives, and to suggest concrete strategies for pastoral care enhancing ecological consciousness and responsibility. Therefore, according to the interest and purpose of this study and following the practical theological process, the chapter outline of this research is as below.

⁶ The essence of experience is always beyond the frequency of phenomena (cf. Van Maanen, 1979). Thus, this research does not mainly rely on through quantitative methods so as to gather materials of the experienced phenomena even though the researcher focuses on lived experience.

⁷ In addition, Miller-McLemore (2012:146, 200) explains that the process is common to various practical theologians, such as Don Browning, Thomas Groome, James and Evelyn Whitehead, and so forth, as well as could be practiced in the way of the hermeneutical cycle.

Chapter 1 has served as an introductory chapter for the rest of the study. It includes the background and motivation for the study, problem statement, research question, as well as the aims of the study and the methodology that was employed.

Chapter 2 discusses the reality of ecological suffering by focusing on the destructive interrelationship between human beings and nature. In addition, it also reflects on the Korean Presbyterian Church, particularly the Hapdong denomination's inadequate response to environmental issues.

For **Chapter 3**, a multi-disciplinary approach is employed to identify and analyze the disconnection between God, humans and nature in the South Korean context. In other words, the researcher tries to explore the reasons of the apathy of the conservative Korean Presbyterian Church from ideological, socio-economic and theological views and reveals the lack of ecological consciousness of the Hapdong denomination.

In seeking to build ecological pastoral care nurturing ecological responsibility, **Chapter 4** deals with the practical/pastoral theological understanding of the praxis of God, the identity of human beings as souls, and spirituality which could be understood ecologically and challenge the existing ecologically alienated paradigm of the Korean Church. Ecological metaphors that are helpful to nurture ecological responsibility are also suggested.

Chapter 5 suggests several methods for the Korean church to emulate in the face of the current ecological crisis. In particular, the researcher proposes ecological pastoral care through worship, which is the center of the work of the community of faith, and small-group ministry, which is a popular pastoral caregiving method in the Korean churches, in order to change the churches in the Hapdong denomination into a hospitable space welcoming all of creation.

Chapter 6 concludes this study with an evaluation, recommendations, and general conclusion.

1.7 Key Concepts

1.7.1 The Korean Presbyterian Church

The Korean Presbyterian Church is the largest protestant domination in South Korea.⁸ The defining feature of the early Korean Presbyterian Church was its conservatism, owing to the influence of the conservative Presbyterian missionaries who preached the gospel and established the first Presbyterian theological seminary in the late 19th and early 20th century (Song, 1999:24), as well as pioneering theologians such as Hyung-Ryong Park (1897-1978) and Yun-Sun Park (1905-1988) who were Reformists and Calvinists (Oh, 2007:26). The most representative denominations of the Presbyterian Church in Korea are Hapdong, Tonghap, Koshin and Hapshin. These conservative churches have adopted the Westminster Confession, but Kijang, which was divided in 1953 over conflict with liberal theology, is classified as progressive (Oh, 2007:160-161; Song, 1999:25).⁹ In this study, the researcher mainly focused on the conservative Presbyterian church, the Hapdong denomination.

1.7.2 Suffering

Pamela Cooper-White (2012:23) indicates that “Suffering is the starting point for all pastoral and practical theology”. The Oxford Dictionary (2018) defines ‘suffering’ as ‘the state of undergoing pain, distress or hardship’. However, Louw (2000:9) says “it is difficult to summarize the essence of suffering in a single sentence”. He therefore identifies five universal dimensions of suffering, namely the: 1) cosmic, 2) cultural and structural, 3) physiological/biological, 4) psychological, and 5) existential and religious dimensions (Louw, 2000:9-10). In particular, this research study deals with all the dimensions of suffering caused by the destructive interaction between human beings and nature in terms of environmental degradation. However, the researcher also recognizes that suffering is not only a crisis, but also “an opportunity for spiritual growth and for finding new meaning”, especially within the South Korean context.

1.7.3 Ecological responsibility

⁸ See footnote 3

⁹ The Tonghap denomination of the Presbyterian Church in Korea could be classified as a moderate group because of their broad theological characteristics (Y.-H. Lee, 2009:60).

The understanding of human responsibility is based on the identity of human beings. Michael S. Hogue (2010:142-43) argues that “the phenomenon of moral responsibility” germinates in “the uniquely open field of freedom” that constitutes the character of human life. For Louw (1999:208), the quality of human responsibility displayed in the way of love is related to the identity of human beings who are accepted by God’s grace and unconditional love. Moreover, David J. Bryant (2000:36) explores ecological responsibility with the understanding of the *imago Dei*, which means “humans have a representative function *vis-à-vis* the rest of creation” and humans are called to respond to the demand of God’s creative love revealed in the life of Jesus, “the ultimate realization of the image of God”. Overall, ecological responsibility is not only a duty for protecting the ecological environment, but also a responsible choice and action in order to care for creation, considering the identity and destiny of humans in the relationship with God and nature.

1.7.4 Ecological apathy

“Apathy”, Philip J. Cafaro (2005:151) says, “is the key environment vice”. From a psychological perspective, apathy is “a primary emotional response that prevents individuals from learning about the threat and forming a more informed reaction” (Swim et al., 2009:45). At the social level, Renee Lertzman (2015:125) mentions that “the concept of public apathy is often invoked in response to a perceived absence of care towards environmental quality and protection”. Theologically speaking, ecological apathy, however, could be understood as sin. John F. Haught (2000:138) explains sin as “an indifference to God’s creative cosmic aim of maximizing beauty”. In the sense, this research study will deal with the ecological apathy of South Korean churches in the various dimensions mentioned above.

1.7.5 Nurturing

According to Lartey (2003:62), Howard Clinebell added ‘nurturing’ as an additional function to the classic functions of pastoral care.¹⁰ Clinebell (cited in Lartey, 2003:66) argues that growth will be nurtured with caring plus confrontation. In the same view, Louw (2015:376) says that “nurturing is about encounter and embracement” and “its intention is to foster spiritual growth and to edify in order to grow into maturity”. Louw

¹⁰ The four classic functions of pastoral care, as described by William A. Clebsch and Charles R. Jaekle (1994:33-66), are: healing, sustaining, guiding, and reconciling.

(2015:376) additionally argues that “[i]n nurturing, caregiving is expanded to the whole of the cosmos and to the preservation of nature (ecological care and preservation)”. In this view, nurturing is a key function of ecological pastoral care for growth and the flourishing of both humans and nature.

1.7.6 Praxis

Aristotle classified human activities into three types: *theoria* (thinking), *praxis* (doing), and *poiesis* (making) (Wells & Quash, 2010:148–149). Of particular interest in this study is ‘praxis’, which is action “based on reflection, reason and wisdom” and is “related to meaning and destiny” (Louw, 2015:93). In particular, the praxis of God is the object of pastoral theology. Louw (2015:107) explains pastoral theology as “the science of the theological, critical and hermeneutical reflection on the passionate praxis of God regarding the intention and meaning of human action (*habitus*), the life skill of compassion and the art of faithful daily living”. In the sense, pastoral care, as pastoral praxis, is a “specific embodiment and enactment of the compassionate praxis of God’s presence and intervention in the suffering of humankind” in order to give meaning to life and change people’s attitude (Louw, 2015:61, 128, 374). This study argues that the range of God’s intervention—the praxis of God—includes the ecological environment.

1.7.7 Hospitality

According to Robert Vosloo (2004:71; cited in Louw, 2015:286), ‘hospitality’ is “the welcoming of the other in his or her otherness” and is based on “the conviction in Israel that the encounter between God and his people is based on the principle of God’s hospitality”. Regarding hospitality, Louw (2015:152-153; 435-436) argues that pastoral caregiving creates a “space of hospitality” that represents God’s unconditional love and affirmation, and fosters a sense of human dignity. Moreover, due to the fact that God’s praxis of hospitality could be related to ecological issues (Vosloo, 2004:87–89; Louw, 2015:261–263), the researcher investigated the potential of the church as the space of hospitality embracing all beings in creation.

1.7.8 Pastoral caregiving

With regard to the concept ‘pastoral caregiving’, Clinebell (2011:8) explains that it is “an overall term” including the care methods such as pastoral care, counseling and

psychotherapy which help people who are experiencing various crises. Louw (2015:29), however, uses 'pastoral caregiving' with pastoral care interchangeably and also prefers to use 'pastoral caregiving' in order to clarify "the unique contribution of pastoral caregiving" which is in the Christian tradition in the context of the modern tendency for 'pastoral care' to be replaced with 'spiritual care' which is more increasingly dealt with in a secular society. According to him (2015:29), the caregiving is an inclusive concept embracing "religious content, actions of communication and verbalizing, events of human encounter, conversational interaction (talk-therapy), structured procedures of intervention and professional help (counselling), the fostering of possible change and healing (therapy), and actions of service/outreach in communities irrespective of belief systems (*diakonia*)." The researcher, in following Louw, used 'pastoral care' and 'pastoral caregiving' interchangeably in the study but used 'caregiving' when emphasizing the inclusive dimension of pastoral care.

1.8 Conclusion

This study attempts to design pastoral strategies that reform the apathy of the conservative Korean Presbyterian church, in particularly, the Hapdong denomination to the ecological crisis from the view of pastoral care. The researcher would not only want to reveal the seriousness of the environmental pollution that humanity faces, but also seeks to explore the possible methods of pastoral care for the Hapdong churches, and also for believers to respond responsibly to the global problem. To the aims, the researcher would attempt to apply Louw's practical and pastoral theology to the Korean context and, on the basis of this, contends that specific caring and nurturing strategies could be proposed to the Hapdong churches.

In order to achieve the above-mentioned goals of this research, it is necessary to first understand the reality and severity of the natural environmental problems facing Korean society and the churches. Thus, in Chapter 2, the researcher explores ecological suffering that human beings and other natural beings experience in the environmental crisis, based on the fact of interrelationship between the human and earth systems. In addition, it focuses on describing the problematic phenomena that the Hapdong churches have a passive attitude toward environmental issues even

though they are in the center of an ecological crisis. The description of the problematic phenomena is a basic task for establishing ecological pastoral care that would change the indifferent attitude of the churches.

CHAPTER 2: Ecological Suffering and the Korean Church

2.1 Introduction

In chapter one, the researcher briefly indicated the problems about ecological degradation and the passive response of a conservative Presbyterian denomination in South Korea. This chapter describes the problematic phenomena of environmental destruction that has permeated the whole world including South Korea, and of the ecological apathy of the Presbyterian Church in detail, according to phenomenology and Miller-McLemore's practical theological approach. Miller-McLemore (2012:146) suggests 'descriptive understanding' as the first process of practical theology in comprehending the problematic phenomena, namely current experiences, considering the interrelationships between individuals, groups, societies and their environment from a systemic point of view. Therefore, this chapter is organized as follows: The first part presents a discussion of the ecological crisis and suffering briefly mentioned in Chapter 1 in greater detail in order to understand the destructive consequences arising from the reciprocal events between human beings and nature. The focus then shifts to the structure of the ecological crisis and suffering resulting from the interaction between the human and natural systems. Finally, the response to environmental degradation, particularly by the conservative Korean Presbyterian Church, Hapdong denomination, is discussed further.

2.2 The Appearance of Unprecedented Suffering in the Earth

Since the beginning of human history, human beings have been greatly influenced by changes that have taken place in the natural environment. They have often had to endure or bear the brunt of natural disasters and tragedies, such as droughts, floods, tsunamis, earthquakes, volcanoes, landslides, storms, and diseases (Kozák & Čermák, 2010; Reilly, 2009:2). However, the cause of the existing global ecological crisis differs from those mentioned above in that it is not accidental, but rather the product of human activity.

In this regard, Paul J. Crutzen, a professor at the University of Stockholm in Sweden, and Eugene F. Stoermer, a professor at the University of Michigan in the USA (2000:17) refer to the current geologic age as the 'Anthropocene'. According to these scholars, 'Anthropocene' infers an age in which humans have an immense effect on the global ecosystem in contrast to the former era. Historically, humans have consistently endeavored to make their living place habitable and productive. From the late 18th century, following the Industrial Revolution, humans have made great strides in agriculture, manufacturing, mining and transportation. What is also clear is 'the great acceleration' of rapid global economic and population growth since World War II (Chandrappa & Kulshresta, 2011:27; Steffen, Crutzen & McNeill, 2007:617-618).

However, human activities that overuse the natural resources and emit pollutants have destructive effects on the ecological balance of the global ecosystem and threaten the annihilation of its members. In her book *The Sixth Extinction: An Unnatural History*, Elizabeth Kohlberg (2014) tracks and describes an increase in extinction in the Anthropocene age as has never been seen before in any other age, and warns that humans will be solely responsible for the mass extinction that is currently taking place. Understandably, humans are not exempt from the negative effects of a degraded environment. In actual fact, they are placed in a life-threatening situation because they are members of the ecosystem, and rely on water, soil and air for their on-going survival (Maguire, 2000:404-405). In other words, the ecological crisis that has occurred between humans and nature during the development of human culture and industry has created a new kind of suffering that humanity has to cope with. This being the case, what specific human activities are disturbing and destroying the global ecosystem? What kind of concrete suffering does environmental destruction cause in South Korean society? In addition, what are the structural characteristics of the ecological crisis and suffering that are occurring in the relationship between humans and nature?

2.2.1 Human-Inflicted Suffering

Gaia Vince (2014:4), in her book *Adventures in the Anthropocene: A Journey to the Heart of the Planet We Made*, describes the negative effects of human actions on

the natural environment as ‘the earthshattering asteroids and planet-cloaking volcanoes’ that may cause the end of terrestrial life. She explains that human activities, such as mass production, the revolutionary development of technology and communication, the development of agriculture, advances in medical science, and the astronomical population explosion after World War II are destroying the ecosystem and causing a new extermination. From a humanistic perspective, socio-economic development has been an important achievement in promoting quality of life, but from an ecosystemic point of view, it is a key factor in causing serious injury and imbalance.

When it comes to the destructive anthropogenic impact, climate change and biosphere integrity are more serious issues than others. Professor Will Steffen and his colleagues (2015) from the Australian National University and the Stockholm Resilience Center examined the effects of human activities on the Earth system using the planetary boundary (PB) framework.¹¹ Their study demonstrates that human perturbation destabilizes ecosystems and threatens resilience in regard to climate change, biosphere integrity, biogeochemical flows, and land-system change. Especially, their study confirms that “climate change and biosphere integrity” are key factors causing rapid change in the ecosystem due to the fact that they are deeply integrated and related phenomena to each other as well as to all other boundaries (Steffen et al., 2015:736).

In terms of climate change, one of the core planetary boundaries, the earth community and its members are suffering from a variety of natural disasters caused by above-average temperatures. The IPCC (2014:44-47) has reported that the main cause of drastic climate change is the occurrence of anthropogenic greenhouse gases (GHGs) resulting from economic and population growth, and point out that the concentration thereof is the highest in the last 800,000 years. The GHGs, such as carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), chlorofluorocarbons (CFCs), to name a few, are produced by the burning of fossil fuels, deforestation,

¹¹ The planetary boundary (PB) is a criterion that allows humans to develop and thrive continuously. Steffen and his colleagues (2015:736, 744) identified nine processes or planetary boundaries, namely: climate change, stratospheric ozone depletion, ocean acidification, biosphere integrity, biogeochemical flows, land-system change, atmospheric aerosol loading, freshwater use and novel entities.

agriculture, intensive industry, and refuse disposal rampant in the industrialization era (Wuebbles & Jain, 2001:103). The increasing average temperature caused by the GHGs affects ecosystems in various ways. The warming of the atmosphere and oceans reduces the size of glaciers in Greenland and Antarctica, which in turn causes a rise in normal sea levels. Climate change has a further destructive impact on both human and natural systems through changing precipitation in a number of areas and by creating extreme events such as floods, storms, drought, heatwave, and wildfires (IPCC, 2014:40-54). Recognizing the severity of climate change, countries around the world adopted The Paris Agreement at the United Nations Climate Change Conference (UNFCCC) in 2015 to keep “the global average temperature to well below 2°C above preindustrial levels” (UNFCCC, 2015:3). Furthermore, at the IPCC General Assembly held in Incheon, South Korea, in 2018, it was reported that the goal of 2°C is exceedingly dangerous to the ecosystem, and was therefore changed to 1.5°C (IPCC, 2018).

Moreover, with regard to biosphere integrity, human activities also threaten the diversity of ecosystems. Extreme ecological stressors such as an immoderate increase in population, land reclamation, deforestation, overexploitation, overfishing, dispersal of alien invasive species, infrastructure construction, pollution, and climate change move and destroy habitats of various land and marine species, and could exterminate them (United Nations Environment Programme (UNEP), 2012:139-144; Rands et al., 2005:1299; Barnosky et al., 2011:56). These changes can result in reduced plant production and elevated ozone and CO₂ concentrations, as well as acidification and nutrient pollution, which have a negative effect on the sustainability and productivity of the earth (Hooper et al., 2012; Cardinale, 2012). Unfortunately, recovering from most of these changes are difficult or impossible (Hooper et al., 2005:5).

The Korean context is not free from the activities that exacerbate the state of the ecosystem. To the contrary, Korea is one of the main countries contributing to the acceleration of climate change. According to the report of the IEA (2018:20), South Korea as of 2016 ranks 7th among the highest parties that produce CO₂, which causes global warming. In addition, according to the *Climate Change Performance Index (CCPI) Results 2019* published by Germanwatch, the NewClimate Institute

and the Climate Action Network, South Korea is ranked 57th, one of the worst countries among the 56 countries and the EU that are responsible for more than 90% of the GHG emission (Burck, Hagen, Marten, Höhne & Bals, 2018).¹² The report states that South Korea is one of the countries with the highest levels of per capita greenhouse gas emissions and energy use, with a consistent increase in levels. To overcome this challenge, the government of South Korea has continuously announced policies to improve the environment, such as the National Roadmap for the Reduction Target of Greenhouse Gas, the 8th Basic Plan for Electricity Supply and Demand, and the Allocation Plan for Emissions Trading Scheme,¹³ and so forth (Ministry of Office for Government Coordination, 2018; Ministry of Trade, Industry and Energy, 2017; Ministry of Environment, 2018). Despite their attempts to reduce the use of fossil fuels, which are still the main source of energy in South Korea, their alternative efforts have been described as being insufficient (Park, 2018; Inter-religious Climate Change and Ecology Network et al., 2018).

In same vein, South Korea has been criticized for extensively destroying the integrity of the biosphere in the name of environmental development. From 2009 to 2012, the South Korean government carried out the Four Major Rivers Restoration Project, spending 23 trillion won to develop the watersheds of the four main rivers in order to prevent drought and floods and the deterioration of the water quality, and to create jobs and regional economy activation as well as to invigorate the tourism industry (Ministry of Land, Infrastructure and Transport & Four Major Rivers Restoration Headquarters, 2009). Through this project, sixteen medium-sized dams were built on the Han River, the Geum River, the Nakdong River, and the Youngsan River but dredging the riverbed to increase the depth of the water destroyed the wetland. According to *The Statement of Audit: Inspection and Result Analysis of the Implementation of Four Major Rivers Restoration Project* reported by the Board of Audit and Inspection (2018:29-30, 70-107, 356-361), the government shortened the schedule of environmental impact evaluation and omitted the survey of water quality deterioration and algae concentration for the rapid progress of development.

¹² In the CCPI report, there are no top-ranked countries from 1st to 3rd because no country is sufficiently preventing climate change. This being the case, there are only three countries behind South Korea ranked 57th (Burck et al., 2018:7).

¹³ These are translations of the original Korean titles of the policies that read respectively: “국가 온실가스 감축목표 로드맵”, “8 차 전력수급 기본계획”, and “국가 배출권 거래제 할당계획”.

However, since its construction, the ecosystem of the rivers has changed. In particular, the quality of the water of the six dams built on the Nakdong River have deteriorated dramatically and the health of the river's ecosystem has declined significantly, reducing the number of plankton, attached algae, zoobenthos, fish, and the habitat and waterside environment. Based on the above findings, in 2012 the World Wetland Network (2012) declared the Four Major River Restoration Project to be the worst case of environmental destruction in Asia. In their attempt to rectify the situation, the South Korean President Jae-In Moon and his government have decided to gradually demolish the dams and restore the environment (Ministry of Environment, 2019). However, their decision has been met with opposition by local government as well as a number of politicians and citizens, such as resident farmers who are using the stored water and the dams as bridges (Shin & Kim, 2019). As indicated above, the South Korean society is deeply involved in climate change and disturbing the integrity of the biosphere, and thereby significantly contributes to the current ecological crisis. In terms of the above, how and in what way does the destruction of ecosystems affect individuals and societies?

2.2.2 Nature-Inflicted Suffering

Human beings are both the perpetrators and victims of ecological destruction. This is because the ecological pollution and global climate change create significant suffering in life. According to the 2015 Lancet Commission on Health and Climate Change (Watts et al., 2015), climate change directly or indirectly results in storms, floods, draught, heat waves, air pollution, the deterioration of water quality, land use and ecological change, as well as causing undernutrition, cardiovascular diseases, allergies, infectious diseases, injuries, respiratory diseases, poisoning, mental illness, and so forth. These negative effects of climate change on health lead to increased mortality (World Health Organization (WHO), 2014; Altizer, Ostfeld, Johnson, Kutz & Harvell, 2013). Additionally, UNEP (2016:6) indicates that more than seven million people per year die due to air pollution, and the number of deaths is expected to rise worldwide (Organization for Economic Co-operation and Development (OECD), 2016:6-7).

Additionally, there is growing interest in the effect of climate change on mental health, as people begin to feel more anxious about environmental degradation (Berry, Waite, Dear, Capon & Murray, 2018:282). Natural disasters resulting from climate change cause loss, disruption, and displacement of people and organizations. These stressors lead to mental disorders such as anxiety, depression, drug abuse, more frequent suicide attempts, as well as increased child abuse (Swim et al., 2011:43; Majeed & Lee, 2017). Additionally, if the images of ecological collapse and human suffering indirectly come through media or social narratives, then negative emotional reactions such as anxiety, worry, guilt, despair and sadness about climate change are likely to occur (Doherty & Clayton, 2011:268-269).

Obviously, we cannot ignore the socioeconomic impact of a changing environment. The report, *The Economic Consequences of Climate Change* (OECD, 2015) highlights the socioeconomic impact of climate change on the supply and demand of goods and services in all economic sectors and the ecosystem, such as agriculture, health, energy, travel, water, and security. Millions of people worldwide have become environmental refugees as a result of the impact of ecological degradation causing significant regional instability and a crisis of politics and security (Internal Displacement Monitoring Centre, 2018:63; Tower, 2017). In particular, the prejudicial effects of environmental pollution have greater impacts on socioeconomically vulnerable populations who lack the capacity to deal with these rapid and on-going changes. For Conradie (2006:22-23), the marginalized, who are commonly the victims of environmental destruction, are more than likely the victims of socio-economic injustice. Ecological injustice is exacerbated by exploitative businesses and policies as well as social polarization, discrimination, and inequality. Therefore, more attention and urgent action are needed for vulnerable populations at the margin at local and global levels (IPCC, 2015:64; OECD 2015:14, 53; Lvovsky, 2001).

South Korea is charged with significantly contributing to the earth's polluted state, and is in turn suffering from the changing ecological environment. More specifically, the most serious environmental problem in South Korea is particulate matter. According to the Korea Institute for Health and Social Affairs (H. Jung et al., 2017), South Koreans are incredibly anxious about environmental issues, especially air pollution such as from particulate matter. Particulate matter (i.e. fine dust) in South

Korea is mostly generated by vehicle exhaust emissions, factory chimneys, power plants, construction machines, and so on.¹⁴ However, the high concentration of ultrafine particulate material composed mostly of secondary aerosol¹⁵ is rapidly increasing (The Korean Academy of Science and Technology (KAST), 2016:43-48). Particulate matter affects the psychological (i.e. causing anxiety) as well as physical health of individuals, i.e. causing cancer, lung disease, and cardiovascular disorders (WHO, 2018; International Agency for Research on Cancer (IARC), 2013). A group of researchers at Sungkyunkwan University in Seoul found that physical diseases, such as chronic obstructive pulmonary disease, ischemic heart disease, cardiac insufficiency, pneumonia, and abnormal symptoms of blood pressure and sugar, increase during periods of high concentration of particulate matter in Seoul (Korea Centers for Disease Control & Prevention, 2018).

In the *2018 Abnormal Climate Report* (OPC & KMA, 2019) published by the South Korean government it was indicated that there were a number of problems such as crop damage, farmed fish deaths, forest product damages, air and water quality degradation, ecosystem disturbance, increased energy consumption, and so on in 2018 in South Korea. In the summer of 2018 in particular, heatwaves were recorded for 31.5 days (average 10.1 days) and there were 17.7 tropical nights (average 5.3 nights)—the highest since 1973 (KMA, 2019).¹⁶ In the same period, 4,526 patients experienced heat-related problems, a third more than the previous year (OPC & KMA, 2019). If these abnormal climate phenomena continue to occur or increase, as indicated by the IPCC, then the damage to society's welfare in South Korea is expected to escalate (IPCC, 2018; Shin, Olson & An, 2018).

¹⁴ There is a close relationship between fine dust and global warming. The black carbon constituting the fine particles is reported to have a high radiative force as the third (+0.64 w/m²) most problematic, followed by CO₂ (+1.68 w/m²) and CH₄ (+0.97 w/ m²) (The Korean Academy of Science and Technology (KAST), 2016:83-87; IPCC, 2014:57). Also, the global warming changes atmospheric flow so that it cannot be ventilated in a certain area, causing fine dust to stagnate (Chen & Wang, 2015).

¹⁵ Secondary aerosol is generated by a combination of atmospheric steam ammonia and ozone with sulfur oxide from combustion of fossil fuels and nitrogen oxides from vehicle exhaust emissions, which is relatively smaller than other fine dust (KAST, 2016:45).

¹⁶ The KMA measured the weather of the whole country after extending the network of meteorological observation across South Korea in 1973 (OPC & KMA, 2019).

2.2.3 The Systemic Structure of the Ecological Crisis and Suffering

The fatal impact of human-induced environmental changes affects natural ecosystems and human societies in various ways. It is no longer possible to discuss human beings and the natural environment separately. With respect to the relationship between the human and earth systems, the IPCC has illustrated the reciprocal and cyclical framework in the context of climate change in Figure 2.1 below, as follows:

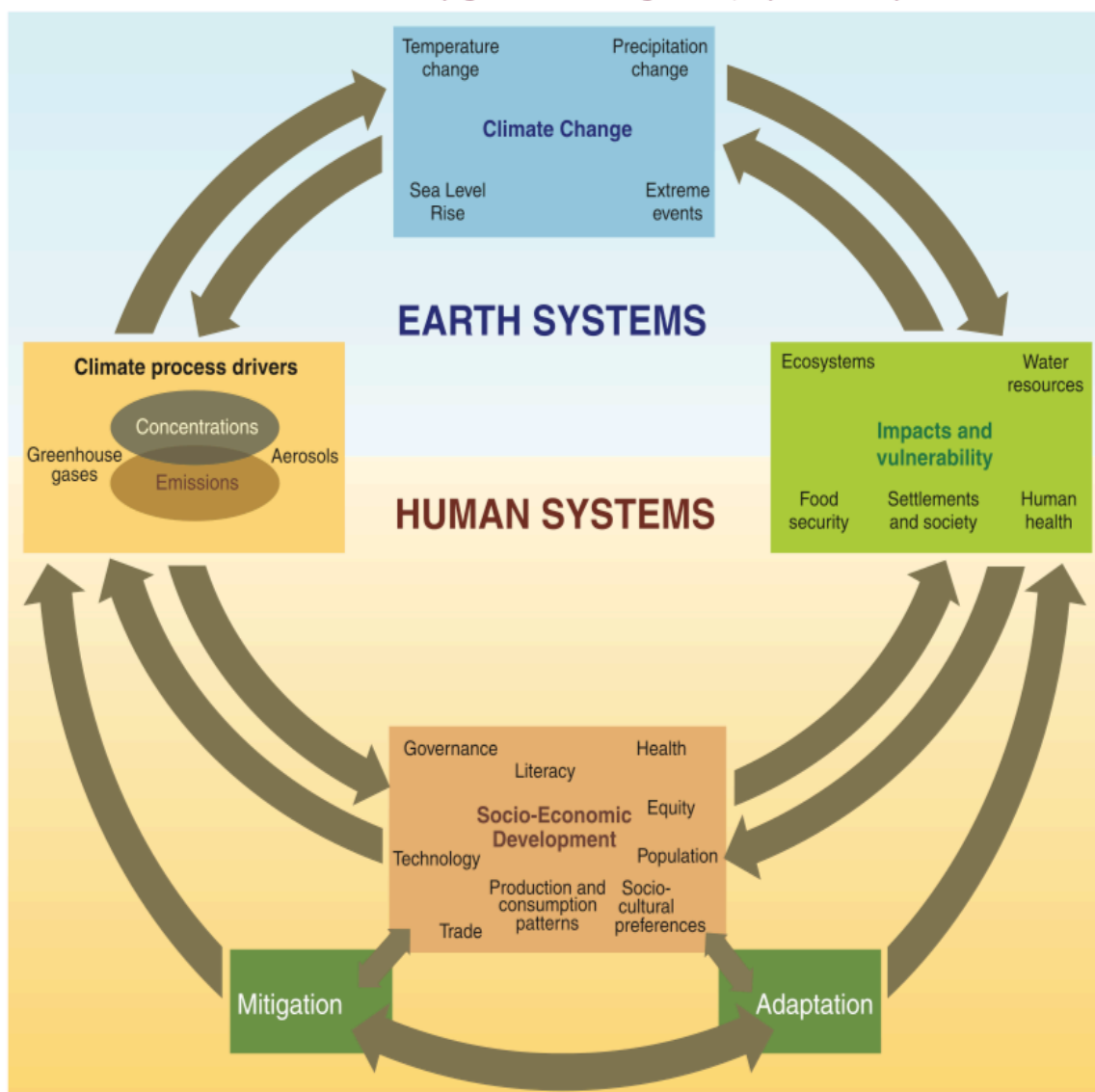


Figure 2.1: Schematic framework representing anthropogenic drives, impacts and responses to climate change and their linkages (Source: IPCC, 2007:6).

As Figure 2.1 illustrates, there is a feedback loop between earth systems and human systems. Human socioeconomic development causes climate change, which negatively affects both earth and human systems (clockwise). Also, humans are assessing their harmful activities and the impact of environmental pollution (anticlockwise) and coping with climate change through mitigation and adaptation.

In other words, the occurrence and impact of ecological degradation is not a linear process but has a more complex systemic pattern. Along similar lines, Professor Jianquo Liu and his colleagues (2007a) at the University of Michigan argue that, in order to deal with the destructive changes and effects occurring in the relationship between humans and the earth, ‘the complexity of human and natural systems (CHANS)’ should be investigated, and various elements considered, such as the ecological, political, demographical, and cultural dimensions that encompass ecological degradation. According to Liu et al., (2007b:639), the various components in the human and natural systems are intertwined at various levels and make ‘complex webs of interaction’. Therefore, the current environmental crisis should take cognizance of the interaction between all the systems and encompass all these various entities.

According to the World Economic Forum (WEF) Global Risks Perception Survey (2019), the most dangerous risks have been reported as “extreme weather events” and “failure of climate-change mitigation and adaptation”. However, the ecological crisis and suffering does not take place in isolation. Figure 2.2 illustrates the interconnections and diverse risks, including the ecological crisis.

As indicated in Figure 2.2, the phenomena of various crises are linked together and form a web. Climate change and loss of biodiversity are not a single ecological problem but are structurally intertwined with socio-economic and political problems such as the food crisis, involuntary migration, failure of governance, and so forth. It means that one crisis is directly or indirectly connected to or entwined with another, as well as with the human and natural systems. It is therefore not necessary to identify the various causes of ecological problems only, but also to cooperate with the various fields and members of society in order to deal with these.

experience for both, and both are victims of the ecological degradation. Thus, the effort to overcome the ecological crisis should be made for all on the earth.

Secondly, ecological suffering is more than just the threat of survival for human beings. Ecological suffering due to the health and social loss of human beings includes the physiological/biological, psychological, and cultural/structural dimensions comprehensively (Louw 2000:9-10).¹⁷ Moreover, the fact that human industrial activities bear significant responsibility for the ecological crisis means that ecological suffering involves the existential dimension (cf. Louw, 2015:175). This is because, according to Tim C. Myers (2014:56), humans could confront their identity infused by the ethos of industrialization and their responsibility for the suffering when they experience the ecological crisis they have caused. The experiences of ecological suffering and loss can induce doubts of individual identity and community's ethos that are isolated from nature, and it could bring about changes in their existing perspective and value system (Myers, 2014:57; Louw, 2000:10). Furthermore, dealing with ecological suffering and the social ethos causing the crisis places it in the religious area due to the fact that cosmology, in providing an individual sense of identity, attitude and value system and communal ethos, as Conradie (2006:42-43) explains, is related to 'Ultimate Reality'. Therefore, to discuss ecological suffering requires an existential and theological approach to the solidarity between human and non-human beings and human ethical behavior beyond merely a socio-scientific approach to phenomenon.

Thirdly, the fact that the ecological crisis is entwined in the complex web of various social crises implies that all members in the web should make an effort to deal with ecological suffering. From a systemic point of view, efforts to improve environmental pollution and eliminate its destructive effects will be fruitless unless all individual citizens and members of society around the world strive to preserve the earth and cooperate at all levels (IPCC, 2014:94; Department of Environmental Affairs,

¹⁷ Louw (2000:10) refers to the ecological crisis that has a negative effect on humans and other living beings as 'a cultural and structural dimension' of suffering (see 1.9.2). However, ecological suffering needs to be understood more broadly than just the cultural and structural aspects because it results from the overall problems of physical and psychological health, and the sense of identity and responsibility.

2012:49; cf. Berry et al., 2018). This call includes all Christians and the Christian community in every nation. It is essential for the church, as a component of the web of the ecological crisis, to participate in mitigation and adaptation to reduce the impact of the above-mentioned environmental problems (Rasmussen, 2000). From this perspective, if human action or inaction in the reciprocal relationship between humans and nature can have a positive or negative effect on the ecosystem, what role can the Korean church, as a member of ecosystem, play regarding the ecological crisis? (cf. Liu et al., 2007b:640).

2.3 The Korean Conservative Presbyterian Church in the Web of Ecological Crisis

According to the annual survey on Public Attitudes Towards the Environment by the researchers of the Korea Environment Institute (KEI), Koreans have shown an increase in environmental awareness¹⁸ between 2014 and 2017 (Lee, Lee & Kim, 2014:8; Kwak & Lee, 2015:10; Kwak, Lee & Lim, 2016:11; An et al., 2017:7). This was ascribed to active discussions on climate change and environment pollution from inside and outside of (Korean) society (Lee, 2016:248). On the other hand, many indicators reveal that Korean churches still have a long way to go in redressing the ecological crisis. Rev. Seok-Hyun Shin (2014:59), a member of the executive committee of Korea Christian Environmental Movement Solidarity (KCEMS),¹⁹ says “... [Korean] churches lag far behind the general public when it comes to environmental awareness and furthermore, they are at the level of indifference” (translation mine).²⁰ In addition, Rev. Byung-Sung Choi (2010:61-62), an environmental activist, highlights the unfairness of the Four Major Rivers Restoration

¹⁸ The percentage of respondents who indicated an interest in the environment in 2014 was 51.3%, compared to 53.6% in 2015, 53.9% in 2016, and 54.4% in 2017 (Lee, Lee & Kim, 2014:8; Kwak & Lee, 2015:10; Kwak, Lee & Lim, 2016:11; An et al., 2017:7).

¹⁹ KCEMS is an organization leading the Christian environmental movement in South Korea. This organization proposed, with both Protestant and Catholic board members, to assist those affected by environmental pollution in 1983; it was literally the first civil environmental movement organization in South Korea. Its name was originally the Institute of Korean Pollution Problems but was changed to the Institute of Korean Church Environment in 1992 and then later became the Korea Christian Environment Movement Solidarity (KCEMS) from 1997 until the present (Sung, 2008:36-53, 94).

²⁰ The original source is as follows (S. Shin, 2014:59): “...교회는 일반인들의 환경의식과 비교하여 매우 뒤떨어진 견해와 삶을 살고 있고, 더 나아가서는 무관심의 수준이라고 봅니다.”

Project, stating that the Korean church, especially the megachurches, do not take an active interest in and make little effort to preserve creation. By means of their silence, they support the status quo. To illustrate this point further, in contrast to the Catholic church of Korea and a small number of progressive Protestant groups, the Christian Council of Korea (CCK),²¹ who describe themselves as representative of conservative Protestant churches, published a statement supporting the Four Major Rivers Restoration Project as follow (Kim & Yun, 2013:178; M.-G. Lee, 2010).

[We] should make an effort to ensure that there might be no more nationwide damage or loss from floods or droughts, in wise preparation through a permanent and fundamental water management policy, 'the Four Major Rivers Restoration Project' for possible disasters that the global warming might bring about....In conclusion, the Christian Council of Korea actively supports 'the Four Major Rivers Restoration Project' expecting some contributions to resolve recurring water problems and to revitalize the local regions (my translation).²²

At that time, the conservative denominations were pro-governmental and agreed with the natural development project. In other words, the conservative church has been a perpetrator, rather than a bystander in the on-going ecological problem (Yang, 2010).

The criticism of the apathy of Korean Churches especially voices serious concern about the ecological inaction of conservative Presbyterian churches. Historically, the Presbyterian Church in Korea began as one protestant group that held a strong conservative stance. From 1884, missionaries from the Northern and Southern Presbyterian Churches in America, the Presbyterian Church of Victoria in Australia, and the Canada Presbyterian Church contributed to the Korea mission and led the Presbyterian Council in 1901 and held the General Assembly in 1912 (Ha, 2016:2).

²¹ As of March 2019, the CCK has 67 Protestant denominations and 15 Christian organizations that are predominantly conservative (CCK, 2019). Although, at the time of the approval of the Four Major Rivers Restoration Project (2008-2012), major conservative and moderate denominations, such as Hapdong, Tonghap and Kosin, united, but are now disaffiliated due to political and heretical problems (Gong, 2013).

²² The original source is as follows (Lee, 2010): "이제 '4대강 살리기 사업'이라는 항구적이고 근본적인 치수 정책을 통해 지구 온난화로 인해 발생할 수 있는 미래의 재난에 대하여 지혜롭게 대비해 나감으로써 더 이상 홍수나 가뭄으로 인한 국민적인 피해와 손실이 없도록 최선을 다해야 할 것이다...결론적으로 (사)한국기독교총연합회는 고질적인 물 문제 해결과 지역 활성화에 기여할 '4대강 살리기 사업'을 적극 지지한다."

The four Presbyterian churches also established the Pyongyang Theological Seminary to train Korean leaders in 1901, and, while the northern Presbyterian mission was leading education, the missionaries from the Old School of the American Presbyterian Church taught conservative, reformed and puritan theology that emphasized the verbal inspiration and the historical and scientific Inerrancy of the Bible (S.-G. Lee, 2012b:299; H.-M. Kim, 2012:226-227). However, after experiencing the colonial administration of imperial Japan (1910-1945) and during and after the Korean War the General Assembly divided into various denominations.²³ In the Presbyterian denomination, the General Assembly of the Presbyterian Church in Korea (GAPCK, Hapdong) which inherited the conservative theology of the early missionaries and followed Hyung-Ryong Park who was a fundamental Calvinist, grew dramatically with other conservative churches during the rapid economic development under the dictatorial government of President Chung-Hee Park in the 1960s and 1970s (Moon, 2012:121; Shin, 2009:424). At that time, the Presbyterian Church in the Republic of Korea (PROK, Kijang) which took progressive stance, took the lead in the pro-democracy and human rights movement against the dictatorship but other conservative churches continued to pursue individual salvation and church growth while not attending to social reality (S.-G. Lee, 2012a). Moreover, the apathy of the conservative church denominations did not make much difference in ecological issues.

In particular, the GAPCK, Hapdong denomination, the representative conservative group, has been apathetic about engaging in social problems including environmental degradation, despite its large scale.²⁴ In particular, the ecological

²³ In 1952, the Presbyterian Church in Korea (Kosin), the more conservative group, separated from the early General Assembly when the leaders who refused Shintoism under Japanese annexation established a new church, and in 1953, the Presbyterian Church in the Republic of Korea (Kijang), the very progressive group, split because of the conflict between the liberalists following Dr. Jae-Jun Kim and the conservative leaders of the General Assembly. Moreover, in 1959, GAPCK (Hapdong), being the anti-World Council of Churches (WCC) party, and the Presbyterian Church of Korea (Tonghap), which is the WCC party separated because of the problems of joining the WCC and the purchase of the theological seminary site (Ha, 2016:2-3).

²⁴ According to the report of the Ministry of Culture, Sport and Tourism in 2018 (Ko, Kang & Cho, 2018:108-116) the number of congregations and Christians belonging to representative Presbyterian churches in South Korea are as follows:

issue was unfamiliar to the Hapdong denomination, and there had been no activity related to environmental protection at General Assembly level before 2011, although several pastors spontaneously were concerned about environmental pollution. Rev. Han-Heum Ok, for instance, who was a co-representative of KCEMS managed the environmental protection programmes in Sarang Church and Rev. Chun-In Song, who received a doctorate from Stellenbosch University by presenting a dissertation about eco-justice, ecofriendly operates Chungryang Church (Sung, 2008:242-247; Lee, 2014). Rev. Hak-Sub Kong, who works in Sunchenman Daedae Church, has also participated in the environmental movement in the Sunchen Bay Wetland from 1990s (Choi, 2017).

However, after the Department of Environment was unprecedentedly established in the Sunchen Presbytery in 2011, there was an attempt by the Sunchen Presbytery to propose the establishment of a Ministry of Environment to the General Assembly in order to spread the environmental movement to the Hapdong denomination. Rev. Kong (2012), a member of the Sunchun Presbytery, stated about the attempt in Kidokshinmoon (Christian Newspaper) published by the Hapdong denomination, emphasizing the church's responsibility in the present environmental and ecological crisis as below.²⁵

From the beginning, the church has had a responsibility to revive the global environment. However, the church has been too indifferent about the environment. Most of all, our denomination (i.e. Hapdong) has been more and more insensitive. We cannot find any part for the environment in the Church's policy. I am also disappointed that the Church newspaper does not seem to be dealing with ecological issues in depth. At the last General Assembly, my presbytery proposed the

English Name	Korean Name	Congregations	People
The General Assembly of the Presbyterian Church in Korea	Hapdong	11,937	2,764,428
The Presbyterian Church of Korea	Tonghap	9,050	2,789,102
The Presbyterian General Assembly in Korea	Baekseokdaeshin	7,100	1,403,273
The Presbyterian Church in Korea	Kosin	2,056	473,497
The Presbyterian Church in the Republic of Korea	Kijang	1650	300,000

²⁵ According to the political constitution of the Hapdong group, the basic Presbyterian organizations such as session, presbytery, synod, and general assembly are specified in the constitution but the synod system is not operated in practice (GAPCK, n.d.c; So, 2007). Thus, the presbytery directly proposes the opinion to the General Assembly.

establishment of the Ministry of Environment to the Assembly, but I do not know why the agenda disappeared in the middle of the process. I hope it was a mistake, but I suspect it was deliberate by considering their apathy to the environmental policy that our denomination has usually shown (my translation).²⁶

After the ecological agenda was passed with silence at the 97th General Assembly, the Seoul Presbytery once again proposed the establishment of the Climate Environment Committee at the 99th General Assembly. Although the number of those who opposed the agenda initially was greater because they thought it was not necessary to make an effort to protect the environment at the level of the General Assembly, it was eventually approved by the persuasion of several of the delegates on the 25th of September in 2014 (Baek, 2014; GAPCK, 2015). This was the hope for turning point for Hapdong in their concern for social issues, and the newly formed committee made an agreement with Seoul City to pursue energy conservation. However, the Climate Environment Committee failed to respond to any pressing ecological issues due to not having set a budget for the activities of the Committee (Kim, 2015). Eventually, the 100th General Assembly held from 15th to 18th of September in 2015 transferred the Climate Environment Committee to the Department of Social Affairs (GAPCK, 2016).²⁷ Although, in 2017, the Department of Social Affairs held the Climate Change Strategy Seminars combined with Anti-homosexuality Seminars which had been held annually, there were no any other works related to environmental protection in 2018 (Jung, 2017; Song, 2018; GAPCK, 2018:522-527). At present, only a few congregations and presbyteries of the Hapdong denomination are voicing a call for the protection of the environment, but it is not enough to gain the attention of all members in the General Assembly.^{28,29}

²⁶ The original source is as follows (H. Kong, 2012): “교회는 처음부터 지구환경을 살려내야 할 책임을 지니고 있었다. 하지만 교회는 그동안 환경에 대해 너무 무관심했다. 그 중 우리 교단은 더욱 무심했다. 교단 정책 중 환경에 대한 내용은 한 토막도 찾아 볼 수 없다. 교단신문 역시 그동안 환경문제를 심도 있게 다루는 것 같지 않아 아쉬웠다. 지난 총회 때 필자의 소속 노회에서 환경부 설치를 총회에 헌의했지만 어찌된 일인지 안건은 중간 단계에서 종적을 감추고 말았다. 혹, 실수이기를 바라는 마음도 있지만 평소 교단이 지향해온 환경정책의 무관심에 비추어 보면 고의성에 심증이 더 간다.”

²⁷ However, the Department of Social Affairs also had to petition the assembly for extra finance, as they did not have sufficient finance to operate the committee (Song, 2015).

²⁸ It is not that there has never been any effort towards environmental preservation in the Hapdong. There are publicly known churches and presbyteries striving for ecological protection and awareness in Hapdong, such as Nanji Exodus Church (Rev. Chi-Yong Oh), Sanjunghyen Church (Rev. Kwan-Seon Kim), Sangam Church (Rev. Bong-Su Kim),

In contrast to the overall ecological indifference of the Hapdong denomination, the Kijang and Tonghap denominations in the Presbyterian church in Korea seem to actively participate in the environmental conservation movement. The Kijang denomination, the progressive group, has established Kijang Ecological Community Movement Headquarters³⁰ since 2008 and actively practiced ecological education by enacting Environmental Sunday and managing ecological academies, training camps, seminars and so on (PROK, 2016). Also, the Tonghap denomination which maintains an inclusive stance to theology and participates in the mission of the WCC, has had an Environmental Preservation Committee since 1992, as has the as Yejang Green Church Council since 2006. Through these organizations, Tonghap has been engaged in environmental activities such as enacting Environmental Sunday, proclaiming the Ten Commandments for Environmental Protection, managing the Saving Life Movement³¹ from 2002 to 2012, and so on (Sung, 2008:169-170; Park, 2014b). The two denominations have endeavored to raise the ecological awareness of the congregations by actively participating in the Green Church Movement that grants an award to exemplary green churches, which has been conducted by KCEMS and KNCC since 2006 (You, 2013:208-211). Moreover, the groups annually engage in a Christian Environment Conference³² that deliberates on the Korean churches' inadequate response to the ecological issues under discussion here, and exhorts them to act in union (Yang, 2018). In comparison, Hapdong itself does not participate in the green church movement and the conference nor does it have its own eco-friendly program. Overall, the Hapdong denomination is politically and practically passive in the face of the current ecological

Suncheonmandaedae Church (Rev. Hak-Sub Kong), Chungryang Church (Rev. Chun-In Song), Chungam Church (Rev. Sung-Muk Kwon), Seoul Presbytery, Sudo Presbytery, Suncheon Presbytery, to name a few, but it is insignificant when compared to the overall number of churches (11,922) and presbyteries (158) in Hapdong (Song, 2015; Y. Park 2014a; 2014b; Jung & Cho, 2014; Park & Song, 2014; GAPCK, n.d.d.).

²⁹ Most recently, in 2018, at the 103rd General Assembly, the Suncheon Presbytery campaigned for an eco-friendly assembly and urged the delegates not to use disposable products. Nonetheless, the garbage in the assembly did not decrease appreciably, and there was no indication that the delegates were using reusable cups (Kong, 2018; Kidokshinmoon, 2018).

³⁰ The original name is 기장생명공동체운동본부.

³¹ The original name is 생명살리기운동.

³² The original name is 기독교환경회의.

crisis. Their inactivity, passivity, and negative reaction are detrimental to preventing or mitigating the suffering of creation.

2.4 Conclusion

Chapter 2 presented a discussion on the ecological crisis of our time, and the devastating impact thereof on South Korean society, as well as on the inadequate response of the Korean Church to address the issue. In conclusion, in the case of the Korean Church, especially the conservative Presbyterian church named Hapdong, their overall response is alarming in that little effort is made to address ecological issues and there are few calls for self-examination. Few are aware of the interrelationship between human society and the earth system, and the destruction of the ecological environment and the suffering of the whole of creation. The church is also insensitive to the fact that South Korea is at the center of the web of the global ecological crisis and that all members of society, including governments, social agencies, individual citizens and the church, as a part of society, should work together to alleviate ecological suffering. Instead, the Korean church has been described as an accomplice in the ecological degradation which is accelerating the pollution (H.-J. Lee, 2007). Considered a matter of urgency, why is the conservative Presbyterian church in South Korea not more concerned with ecological issues? In the next chapter, the researcher will present an ideological, sociological and theological analysis conducted with the aim of identifying the cause of the problematic phenomenon, and get to the root of the apathy of the conservative Korean church.

CHAPTER 3:

The Roots of Ecological Apathy in the Korean Presbyterian Church

3.1 Introduction

Chapter 2 focused on describing the problematic phenomenon of ecological suffering that is becoming worse. The ecological suffering which all human and other beings are experiencing is an existential crisis that cannot be ignored. The researcher has investigated the reality of the ecological crisis and the interrelated structures and identified the undeniable responsibility of humans who caused the environmental pollution behind the crisis as well as the necessity of active responses to the problem from all people who inhabit the earth. The researcher has also confirmed the negative reaction of the conservative Presbyterian Church, especially the Hapdong denomination.

A multi-disciplinary analysis that has been conducted to analyze the cause of the apathy of the Hapdong denomination is presented in this chapter. In terms of a process for practical theology, Miller-McLemore (2012:146) argues for the need of inter-disciplinary and comparative analysis between secular and theological resources following the descriptive understanding of phenomena. Therefore, the researcher collected and analyzed literature resources relating the passive response of the Hapdong churches, in order to investigate the root of their ecological apathy and organizes this chapter as follows: Firstly, as an ideological analysis, it explores how the eco-friendly traditional view of nature in Korea has been influenced by the eco-alienated western view of nature. Secondly, as a socio-economic analysis, it discusses the effects of the rapid economic development of Korean society on the passive attitude of Korean Churches toward the natural environment. Thirdly, as a theological analysis, it examines the issue of separateness from social problems and the otherworldly tendencies formed in the theological development of the Hapdong denomination. Finally, by attempting to understand the above analyses comprehensively, the research would reveal the lack of awareness of the relationship between God, human beings and nature in the Hapdong churches

3.2 The Ideological Root of Ecological Apathy

Koreans traditionally pursued living with nature. Before industrialization, Koreans understood nature as a single and cyclical organism and recognized themselves as living beings following the flow of nature in interaction with nature rather than controlling nature (Lee & Son, 2014:75). This was in accordance with the natural view which has been consistently maintained in East Asia, such as organicism (yugichelon) that means all things depend on the form and structure that it is in, and holism (manmulilchelon) that means all human beings and other beings are interconnected, thus, Koreans followed the idea of regarding human beings as part of nature (Cho, 2002:96).

It seems that this kind of nature-friendly ideology was formed among Koreans because of the significant influence of Confucianism, Buddhism, and Taoism which are the dominant religions in Korea. Myun-Hee Han (2008:153-154) summarizes the natural view of the dominant ideas that have influenced Korea as follows:

In Buddhism, human beings and the natural existence are in the reincarnating connection interwound by a chain of twelve links³³... Taoism calls for human action to be done as a form that only conforms to the order of nature in the basis of Wu Wei³⁴...and Confucianism also emphasizes that, following to the Yinyang system of Yijing,³⁵ human beings should live in the view of that heaven and human are one. In a word, there is the prototype of the ecological worldview that the modern West is looking for (my translation).³⁶

³³ In Buddhism, Buddha enlightened the law of dependent origination (緣起法, Paticca-samuppada) which means that all things are in a cause-and-effect interrelationship and he describes the law with twelve links (十二支因緣) (Encyclopaedia Britannica, 2019b).

³⁴ Wu Wei (無爲自然), claimed by Laozi, means humans should live in accord with the order of universe (Stefon, 2019).

³⁵ Yijing (易經) is a scripture of Confucianism. In the scripture, the yinyang (陰陽) is a basic principle and means that all life is composed by the interplay between yin (earth, femaleness, darkness, passivity, etc.) and yang (heaven, maleness, light, activity, etc.) (Encyclopaedia Britannica 2019a)

³⁶ The original is as follows (M.-H. Han, 2008:153-154): 불교는 인간과 자연적 존재가 십이지인연으로 얽히고 설킨 윤회적 연관속에 놓여있고...노장사상은 무위자연설에 의거하여 인간의 행위가 자연의 이치에 순응하는 형태로만 이루어질 것을 요청하고... 유학도 주역의 음양론적 체계에 따라 천인합일 세계관으로 인간이 살아가야 함을 역설하고 있다. 한마디로 현대 서양이 찾고자 했던 생태적 세계관의 원형이 숨쉬고 있었다고 해야 할 것이다.

Moreover, Jung-Woo Lee (2012:357) said that while there was a period of tension between Confucianism, Buddhism, and Taoism caused by political issues in Korean history, they could coexist because all had a non-dualistic view of reality and also there is a role for shamanism in Korea. Shamanism is an indigenous faith based on the naturalistic view of animism which believes that gods can have positive and negative influences on human life (Lee, 2000:13). This shamanism has the characteristics of fusing and breaking the boundary between god and human as well as the human and nature through the mudang (shaman) and gut (ceremony), and of seeking blessing through harmony of all beings in an attitude of fearing nature (Kang, 2009:14-15). In addition, Cheundogyo and Wonbulgyo,³⁷ the indigenous religions of Korea that integrated Shamanism, Confucianism, Buddhism, and Taoism creatively, also regard the cosmos as a living organism and pursue Sangseing (life together)³⁸ between human and nature (Cho, 2002:133, 145-146, 156). In other words, the traditional Korean view of nature assumed the reciprocal and organic relationship of gods, humans and nature.

On the other hand, since modern times, the scientific view of nature of the West has emphasized the superiority of human beings with rational reason and mind, as well as understood nature as material and moving mechanically. René Descartes, who laid the foundation of continental rationalism, in particular asserted the thinking subject 'I' as the indubitable ground of all certainty about knowledge, including science and religion (Mante, 2004:52-53, Olson, 2013:18;). In this sense, Descartes thought of human beings as separate from other beings through understanding the material world outside of the human consciousness as mechanically explicable (Bristow, 2017, Ruether, 2005:92). Francis Bacon, the founder of modern scientific methodology, moreover took the perspective of dominating and controlling nature for the benefit of humans, namely for the enhancement of the quality of life, the elimination of stress, and so forth (Kureethadam, 2017:69-72). Daniel Cowdin

³⁷ Chondogyo is a national religion and established in 1905 based on the Donghak (Eastern Learning) which found in 1860 by Korean Confucian scholar Jae-Woo Choi against the Seohak (Western Learning, Western Catholics) (Cho, 2002:133; J.-W. Lee, 2012:358). Won Buddhism is a new Korean Buddhism established in 1916 by Jung-Bin Park. Both Korean religions all integrate the ideas of existing religions (Cho, 2002:129-162)

³⁸ Sangseing (相生), an East Asian concept, means literally 'life together', which refers to the fact that the all members of creation coexist (Y.-B, Kim, 2014:222).

(2000:265) identified the above thinkers' perspectives and Isaac Newton's "inert mechanistic view of the physical world" as having been combined to form a modern worldview of nature as "a valueless field to be exploited for human benefit". This mechanistic and anthropocentric worldview was based on Western science and technology, and this perspective has been brought to Korea as Western civilization began moving to East Asia.

After that, the Western scientific view of nature began to change the ecofriendly Korean view of nature. Since the 17th century, Western publications translated by Jesuit missionaries began to be introduced to Korean Confucian scholars and they paid attention to Western technology (S.-B. Kim, 2012:316). Some people among the Confucian scholars who encountered western cultures were confused by the new view of nature in modern science. This is because the mechanistic view of the world based on the emphasis on human rationality and the separation between human beings and nature broke the existing paradigm considering the solidarity between humans and nature and regarding nature as a moral standard of human life (Kim & Nam, 2017:65).³⁹

In addition, the invasion of France, America, and Japan with modern technology at the end of the 19th century accelerated opening to Western culture in Korea (Y.-H. Kim, 2016). The Government and intellectuals attempted to accept Western technology and science in order to defend Korea from the invasion of foreign powers, and Christianity, especially Protestantism, was in the center of the process (J.-W. Lee, 2012:355). Most Protestant missionaries who entered since 1884 provided medical and educational services as well as theological education and the establishment of the churches (Lee, 2010:184). Modern science was introduced to modern scholars and the public through the social activities of missionaries, and even Koreans regarded modern science and Protestantism as almost the same idea at that time (J.-G. Lee, 2005:46).⁴⁰ Through the influx of Western culture, the

³⁹ However, the traditional organistic view was not eroded easily, but still coexisted among Korean Confucian scholars who accepted the mechanistic worldview (D.-Y. Kim, 2014:10-11).

⁴⁰ Of course, not everyone equated Protestantism with science and accepted it. Some of traditional intellectuals rejected Christianity as a religion of invaders and some modern intellectuals regard it as an irrational worldview (J.-G. Lee, 2005:47).

paradigm shift regarding nature and cosmos rapidly began to disintegrate the traditional view and led to the change toward a new modern society.

In Korean society, the time of focusing on the development of science and technology and the industrial exploitation of nature in earnest was the period of social restoration after the era of Japanese Colonial Rule (1910-1945) and the Korean War (1950-1953). South Korean society was entirely impoverished through the exploitation of Japan which gained economic and military power by early adoption of Western science and technology, and the Korean War led by North Korea and armed with the support of the Soviet Union and China. In the situation, the South Korean government actively accepted Western science and industrial skills for economic growth and established the economic and territory development plans (Kim & Nam 2017:66). Since the 1960s, in particular, the government of President Chung-Hee Park has promoted the 5-year Economic Development Plans which led to the rapid economic development of the economy in South Korea until 1996 (Ji, 2011:44). The national development had focused on securing energy sources such as coal, promoting science and technology, and enhancing basic industries and exports (National Archives of Korea, 2019). The government-led developments had been realizing the explosive and compressed economic growth for a brief period. When it came to the compressed growth, Kyung-Sup Chang (1999, 2010:6) pointed out that the rapid growth of social economy and the physical changes of society accelerated the influx of western thought and Koreans experienced the compressed modernity in which Eastern traditional values and Western modern ideas coexist. Thus, at present, both the traditional ecofriendly view and Western scientific view exist together in South Korean society.

However, socio-economic development through science and technology based on the view of the essential separation of humanity and nature has inevitably caused pollution of the natural environment. Urban concentration of population due to industrial development has lowered the quality of the living environment for residents, and civil engineering works, heavy chemical industry and the construction of industrial complexes have also contributed to the ecological crisis, such as in environmental degradation and the deterioration of biological diversity in South Korea (Sung, 2008:22-26). Moreover, the industrialization of Korean society naturally

established techno centric thought viewing “earth as legitimately exploitable” and “a commodity” in Korean minds (Kim & Nam, 2017:70). Such techno centric and anthropocentric views can also be linked to capitalism, especially neoliberal economic thought, which is pointed out as the main culprit of South Korea's main social problems at present.

3.3 The Socio-economic Root of Ecological Apathy

Neoliberalism is a capitalist theoretical and political belief that has emerged since 1930 and has led the flow of world economic thought around the United States and Britain since the 1980s (Plehwe, 2009; Thorsen, 2010). This neoliberal belief has had a profound impact on the world economy, especially in East Asia, through international organizations such as the International Monetary Fund (IMF) and the World Bank (Stiglitz, 2002:13-20). David Harvey (2005:2) defines neoliberalism in his book *A Brief History of Neoliberalism* as follows:

Neoliberalism is the first instance of a theory of political economic practices that proposes human well-being to be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets, and free trade. The role of the state is to create and preserve an institutional framework appropriate to such practices.

According to this definition neoliberalism places a premium on the guarantee of the commercial freedom of individuals and corporations and, for this purpose, unregulated markets, international trade, and technical competition and development are considered essential instruments for the freedom and wellbeing of individuals, effective distribution of resources and economic growth and prosperity (Thorsen, 2010:204). In addition, neoliberalism has individualistic characteristics that emphasize individual interests, freedom, and responsibility and, in that sense, the human subject is understood as “a free, autonomous, individualized, self-regulating actor” and a human capital expected to consistently develop his/her skills and values (Türken, Nafstad, Blakar & Roen, 2015:3). Hence, neoliberal ideology and policies have replaced social solidarity ethics, such as the values of human rights, democracy, social justice and the natural and ecological environment, in the pursuit of individual-centered commercial benefits (Stiglitz, 2002:20).

Neoliberalism, in particular, has a huge negative influence on the natural environment. Harvey (2005:160-175) critically argues that the achievement of neoliberalism is not the generation of new wealth but “accumulation by dispossession” which results in economic polarization due to unequal distribution, and the commercialization of humans and the environment. In terms of the accumulation by dispossession, Luigi Pellizzoni and Marja Ylönen (2012:4-5, 12) explain that it begins with appropriation of natural resources, so it “prominently affects biophysical nature with the crucial contribution of scientific knowledge and technological means”. Also, some of the liberal economists pursuing economic growth justify the dispossession of the earth, claiming that the natural resources are actually inexhaustible, and humans can seek new alternatives if certain resources are exhausted (Nürnberg, 2011:59).

Concerning the thinking and activities of capitalism that are growth-oriented and ecologically destructive, participants in the World Alliance of Reformed Churches 24th General Council in Accra, Ghana, 2004 confessed:

5. We have heard that creation continues to groan, in bondage, waiting for its liberation (Rom 8.22). We are challenged by the cries of the people who suffer and by the woundedness of creation itself. We see a dramatic convergence between the suffering of the people and the damage done to the rest of creation.

6. The signs of the times have become more alarming and must be interpreted. The root causes of massive threats to life are above all the product of an unjust economic system defended and protected by political and military might. Economic systems are a matter of life or death. (World Alliance of Reformed Churches, 2004)

The Accra Confession (2004) refers to the ‘unjust economic system’ and neoliberal economic globalization⁴¹ as the reason for widespread suffering through ecological

⁴¹ The Accra Confession (2004) describes the characters and effects of Neoliberalism as follows:

9. This crisis is directly related to the development of neoliberal economic globalization, which is based on the following beliefs:

- * unrestrained competition, consumerism and the unlimited economic growth and accumulation of wealth are the best for the whole world;
- * the ownership of private property has no social obligation;
- * capital speculation, liberalization and deregulation of the market, privatization of public utilities and national resources, unrestricted access for foreign investments and imports, lower taxes and the unrestricted movement of capital will achieve wealth for all;

degradation and the serious polarization between the poor and the rich. This means that, in the neoliberal ideology, the values of freedom and economic growth seem to be superior to that of life.

The negative impact of neoliberalism is evident in Korean society, which has made economic growth the most important value. In the government-led developmental system, South Korea has experienced rapid economic revival since the 1960s. However, due to global stagflation in the late 1970s, the South Korean society was also in crisis and looked for a way to stimulate the economy further (Kang, 2012:13). In the situation, the government of President Doo-Hwan Jeon, in accordance with the requirements of the IMF and the International Bank for Reconstruction and Development (IBRD), tried to implement the liberalization of imports, the diversion of import tariff, the liberalization of foreign exchange control, the reduction of policy finance, and retrenchment finance which were open market policies (Ji, 2011:115-123). Since the launch of the World Trade Organization in 1995, South Korea has promoted globalization and liberalization of the financial market in earnest. However, major chaebols, the large groups of companies in South Korea, were bankrupted due to excessive investment and foreign capital inflows as well as shrunken international financial markets at the time, and it led South Korea to encounter a foreign exchange crisis in 1997 (Hundt, 2015:466). At the time, South Korea received bailout funds from the IMF and implemented neoliberal policies such as the reduction of governmental expenditure, the flexibility of the labor market, the privatization of public enterprises for the complete liberalization of the financial market required by the IMF, and then neoliberalism became more predominant in the Korean society and economy (Hundt, 2005: 245-247).

In the neoliberal system, although the Korean society has become an economically successful country which is linked to the OECD and the G20, the negative result of capitalism is clear. Joo-Hyung Ji (2011:444-465) in his book examining the origins

* social obligations, protection of the poor and the weak, trade unions, and relationships between people, are subordinate to the processes of economic growth and capital accumulation.

10. This is an ideology that claims to be without alternative, demanding an endless flow of sacrifices from the poor and creation. It makes the false promise that it can save the world through the creation of wealth and prosperity, claiming sovereignty over life and demanding total allegiance which amounts to idolatry.

and formation of neoliberalism in Korean society argues that the end of Korean neoliberalism pursuing financialization and growth led by chaebols and export is labor and income polarization. In addition, Young-Ho Cho (2016:135) has also stated that the result of neoliberalism in South Korea is socio-economic polarization, degradation of quality of life, inequality of wealth, and the heredity of vested interests and wealth. When it comes to the environment, the Korean government has been striving for Green Growth seeking ecofriendly and sustainable policies superficially, but it still does not escape the neoliberal stance that regards the natural environment as a commodity or as instruments for new and ongoing growth (Cho, 2009, Choi, 2010:32-33). The Four Major Rivers Restoration,⁴² especially, to which the conservative churches consented, was regarded as a representative example of a neoliberal project which considered the rivers as canals, tourist sites and water resources but has destroyed the ecosystem of the riversides (M.-R. Cho, 2009, Choi, 2011:470). As such, neoliberalism has had a profound impact on Korean society and nature, and South Korean churches are no exception to that impact.

According to the growth statistics of South Korean churches, the number of 3,114 churches in 1950 increased steadily to 21,243 in the 1980s and to 58,046 in 1996 (Kim, S.-T., 2012:29). In fact, the growth of the churches occurred during the process of the capitalization of Korean society (Park & Park, 2012). Since the 1960s, after the Korean War, industrial development, the construction of social infrastructure, and the large-scale urban development which were led by the government have led to the removal of the population from rural to urban areas. In this situation, the churches began to engage in active evangelism, comforting people who moved to unfamiliar cities (Y.-H. Lee, 2005:201-202). During that period, factors such as faith in order to be blessed in the desire to overcome the extreme poverty after the war, the huge migration of Christians to new towns and Gangnam in Seoul, and the introduction of American church growth theory incorporated with marketing principles and socio-psychological techniques, encouraged the establishment of megachurches in South Korea (C. Kim, 2014:134; S.-T. Kim, 2012:31-32; M.-B. Kim, 2012:53). However, since the late 1990s, the time when neoliberalism was regularized in the society, the growth of Korean churches began to stagnate, so many churches, especially large

⁴² See Chapter 2.2.1 and 2.3

churches, have begun to operate by employing corporate management strategy and consumer-centered strategy for continuous growth following the trend of infinite competition of neoliberalism (Shin, 2013:133-137; Sanders, 2016). Young-Shin Park (2012:118), an honorary professor at Yonsei University in Seoul, explains the reality of the South Korean churches that accept the economic growth logic without filtering as presented below:

... Christianity has become dissolved with the existing system ... As the system of the world teaches economic growth and development, asserts that increasing the scale of the economy year by year is reasonable and inevitable, Christianity is establishing an interpretation in accordance with and to help the system, as well as the (South Korean) churches themselves are working as organizations that realize and strengthen the logic of growth (my translation).⁴³

In this way, the South Korean churches that agreed with the growth ideology have experienced the problems of polarization and corporatization related to the harmful consequences of neoliberalism. First of all, according to the results from an investigation of the financial independence of Hapdong churches by Gyohoejalib-gaebalwon (Independent Church Support Institute) (2019), 3,559 churches, namely 42%, of the 8,637 churches responding to the survey in 11,411 Hapdong churches, need financial support from other churches. Considering that 2,939 churches did not respond to the survey, the percentage of small churches is higher than the reported result (Choi, 2018). Additionally, according to other research results, about 80% of South Korean churches are financially dependent on other and rural churches which have few members, and the polarization furthermore becomes more intensified (H.-S. Lee, 2018; J.-G. Kim, 2016:209; M.-B. Kim, 2012:55). Moreover, the hereditary succession in ministry⁴⁴ has been highlighted as a major problematic issue in large-scale South Korean churches. Succession in Korean churches began to increase

⁴³ The original source is as follows (Park, 2012:118): ...기독교가 현존 체제와 용해되어 버렸다...세상의 체제가 경제 성장과 발전을 설파하고 해마다 그 규모를 더 해가는 것이 순리이고 필연이라고 논파하게 되면서 기독교는 이 체제에 어울 리고 이 체제를 돕는 해석을 만들어 내고, 나아가 교회 자체가 그러한 성장의 논리를 구현하고 강화하는 조직체로 작동하고 있다.

⁴⁴ The hereditary succession in ministry means that a pastor of a church handed down the presidency of the church to a family member such as his son or son-in-law. This is considered to be a combination between the Confucian family culture and neoliberal business practices of Korean chaebols that inherit management rights through mutual investment among the subsidiary companies, and irregular succession (M.-B. Kim, 2012; Park, 2012:5-9).

rapidly after the early 2000s when neoliberalism was firmly established in the society (Song, 2013). In particular, there had been 36 hereditary successions in Hapdong churches up to January 2017, the largest number of successions in the Korean Presbyterian Church (Choi, 2018).⁴⁵ The phenomena of the pursuit of competitive growth showing little consideration for the weak and secularized actions to pursue vested interests are drawing criticism from both inside and outside the church (Han, Han & Kim, 2009).

In summary, neoliberalism pursuing the virtue of infinite competition and success has an immense influence on South Korean society. Moreover, in neoliberal thinking, there is no place for a natural environment not related to growth; it is seen as an obstacle, or nature is seen as a means to accumulate and conserve the wealth of individuals and corporations (Ruether, 2005:33; Castree, 2008:147). However, the conservative Korean church has been unable to reject or filter out neoliberal thinking but accepted it indiscreetly, as mentioned above. In the socio-economic context, a lot of the major conservative churches passionately pursued non-stop growth, consequently it became difficult to find space for consideration of the environment in them. The Hapdong denomination, in particular, was also involved in neoliberalism seeking wealth and achievement. With this in this view, the churches immersed in the growth and quantitative revival of the church, marginalized themselves from surrounding contexts including both Korean society and natural ecosystems (Lee & Dreyer, 2018:5; Y.-J. Kim, 2004:384-385; Lee, 2017). At this point, the influence of neoliberal thinking and the indifference of the churches to the ecological crisis are not irrelevant.

3.4 The Theological Root of Ecological Apathy

Since Lynn White Jr., who was a Presbyterian, published a classic paper named 'The Historical Roots of Our Ecological Crisis' in 1967, there has been an active debate about the responsibility of Christianity to ecological degradation (LeVasseur &

⁴⁵ The Hapdong, Tonghap and Kijang denominations in the Korean Presbyterian Church decided to ban hereditary succession at the General Assembly held in 2013 (Jung, 2013). However, the Hapdong reversed the decision at the 99th General Assembly in 2014 and they have tolerated it (Song, 2014).

Peterson, 2016). In the paper, White (1967) argued that Christianity, especially Latin Roman Catholic Christianity, which was the center of Western ideology and culture, is anthropocentric and it has led people to use nature indiscriminately by creating the sense of separation from and superiority to nature. Although some scholars favored his argument, there have been various counterarguments stating that his assertion that Christianity is the main cause of environmental pollution is oversimplified and, if the tradition including the Scripture would be interpreted appropriately in the ecological view, it would not be the cause of the crisis, but a solution for it (LeVasseur & Peterson, 2016, 8-10; Conradie, 2011b:6). However, what is the most important in his argument, Jamieson (2008:20-21) says, is that “religions and worldviews can have profound consequences for human behavior, society, and ways of life”.

From the above viewpoint, it can be argued that the confessional tradition of the Korean conservative Presbyterian denomination is the cause of the apathy to the ecological crisis. The Hapdong denomination is Korea's representative conservative group. It is based on Calvinism and Reformed theology, believing in the inspiration and inerrancy of the Bible and adopting the Twelve Confessions of Faith and the Westminster Confession of Faith as doctrinal standards (GAPCK, n.d.a, H.-J. Lee, 2010:189-191). However, Conradie (2010:358) points out that there is criticism of some confessional traditions that have long tended to understand the gospel narrowly, for instance about the salvation of human beings. In the same vein, the traditional doctrine has been criticized for being anthropocentric and upholding a hierarchical perspective focusing attention on the salvation of human souls, but rarely caring about other living beings in creation, as well as placing repeated emphasis on the fact that the present world is sinful and not divine (Grasse, 2016:2; McFegue, 2008:65).

In fact, the theological Confession of the Hapdong denomination clearly emphasizes the hierarchical relationship of God, human beings, and nature. In the 91st General Assembly in 2006, the Hapdong denomination decided to supplement the Twelve Confessions of Faith adopted in 1907 and held for 100 years to reflect the present theological stance (Park, 2008; Kidokshinmoon, 2009). After extensive study done by scholars and many churches nationwide, the special committee for the rectification

presented a revised version that covered Reformed Theology and the Westminster Confession of Faith in 2008 (Kidokshinmoon, 2008).⁴⁶ Especially, in the revised number 5 point of the Confession dealing with the status of humans reads as follows (Kidokshinmoon, 2008).

5. God created male and female humans, after His own image, in knowledge, righteousness and holiness. God made men to be in awe of God upwardly, love all people sidewardly, and dominate all things downwardly (my translation).⁴⁷

The revised 5th statement of the Confession further emphasizes the hierarchical relationship between God, human beings, and nature by subdividing the role of the human in comparison with the original Confession.⁴⁸ Furthermore, the other statements in the revised Confession only focus on salvation of human individuals, like the existing criticism, and ministry to fellow human beings only,⁴⁹ but does not mention nature, except as God's creation and governance, and human dominion over nature, which does not differ much from the previous confession. Therefore, the theological foundation of the Hapdong denomination could be seen as founded on the consciousness of separation from and superiority over nature, as White argued, and lacking consideration of the value of nature in relationship with God and human. In addition, this theological tendency is revealed in the denomination as a lack of research and practice regarding the ecological environment (Song, 2016:23).

⁴⁶ For the rectification, the General Assembly invested a lot of manpower and budget, and the special committee led the nationwide agreement of the churches and pastors over a long period of time. As a result, however, at the 94th General Assembly in 2009 the amendments were rejected by the delegates who questioned the legality of the committee, not the contents (Kidokshinmoon, 2009). Nevertheless, the revised Confession was still important due to the fact that it reflects the theological stance of Hapdong and was supplemented with the general agreement of theologians and churches (Park, 2008).

⁴⁷ The original source is that: 하나님은 자신의 형상대로 지식과 의와 거룩함으로 남녀 인간을 창조하셨다. 하나님은 인간으로 위로 하나님을 경외하고 옆으로 만민을 사랑하고 아래로 만물을 다스리도록 하셨다 (Kidokshinmoon, 2008).

⁴⁸ Number 5 of the original Twelve Confessions is as follows: God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and brethren (Y.-K. Park, 2009:98-99).

⁴⁹ Number 11 of the revised Twelve Confessions about human vocation is as follows: All believers must be Christ's disciples who believe in, learn from, and resemble Christ by being called from the world, must take the mission of life ministry that survive, nurture and heal people with the gospel of life by being sent to the world. The original text reads: 모든 신자는 세상으로부터 불러냄을 받아 그리스도를 믿고 배우고 닮는 그리스도의 제자가 되고, 세상으로 보냄을 받아 생명의 복음으로 사람을 살리고 키우고 고치는 생명사역의 사명을 감당해야 한다 (Kidokshinmoon, 2008).

Nevertheless, from the fact that the theological tendency of the Hapdong denomination is ecologically alienated cannot be concluded that the Reformed theology, the foundation of Hapdong, is merely anthropocentric, excludes the creation, or makes the faith of the Hapdong churches indifferent to creation. This is because Reformed theology has the meaningful resources to reveal the close relationship between God, human beings, and nature. John Frame (2012), a professor at the Westminster Theological Seminary, emphasizes God's covenantal lordship as a characteristic of Reformed theology and explains that God's comprehensive control encompasses not only human life, but “the whole creation bound to Him by covenant”.⁵⁰ Song (2010:24), in his book *Reformed Ecological Theology*, also says that the control of God's love and justice for the earth is the basis of the responsibility of human beings to the earth. This means that people should be responsible for nature in the covenantal relationship with God who cares for the creation.

Moreover, John Calvin's theology, being depended on by the Hapdong denomination and Scripture having absolute authority for them, also recognize the important value of the creation. Calvin, Northcott (2017:68) says, understood the Earth and act of creation as “the theater of God's glory” and “the witnesses and messengers of God's glory” even after the fall. Paul Santmire and John. B. Cobb (2006:122) also mention that Calvin revealed the relationship between God and the creation in understanding nature as “one distinct being” presenting “the beauty of God's providential works” in the theocentric view. However, they (123-124) point out that, although the Calvin's understanding of the rich qualities of nature and the apparent relationship between God and nature was clear, the scientific worldview derived from Descartes' anthropocentric and dualistic thinking which diminished the quality of nature, rendered Calvin's theology more ecologically alienated. Ronald A. Simkins (2014:399-400) in the same view argues that the problem is in Western culture that has anthropocentrically read the Scripture, but not the Scripture itself which

⁵⁰ Although the introduction of Reformed theology written by Frame cannot seem to completely describe Calvinism on which Hapdong depends, but his opinion is meaningful because the scholars of Hapdong highly appreciated the value of his account and published the translated text in the *Presbyterian Theological Quarterly*, the representative journal of Hapdong denomination (Frame, 2019).

intrinsically has the theocentric view that recognizes the values of both human beings and the natural world as a part of God's creation.

From this perspective, the reason why the theological tendency of the Korean Presbyterian Church, especially of the Hapdong denomination, is indifferent to the natural environment is not merely due to defects in Reformed theology or the Bible itself; there also are several contextual factors forming the tendency. Therefore, it is necessary to additionally identify and analyze the reasons for the theological tendency of the Hapdong denomination in claiming to stand for Reformed theology and Calvinism having been formed and strengthened as ecologically alienated.

3.4.1 The Fundamentalistic Tendency of Theology in the Hapdong Denomination

First of all, the fundamentalist tendency of the Hapdong denomination has made the participation of the Hapdong churches in ecological movement passive. Fundamentalism can be defined as a "militantly anti-modernist Protestant evangelicalism", which means that it was a movement against the pressures of critical and scientific scholars of liberal theology and modernism in the late 19th and early 20th centuries (Bendroth, 2017:5 Marsden, 2006:4). Santmire and Cobb (2006:130) explain that fundamentalism emerged as a rejection of Darwinian evolutionism in which humans could be understood as part of immoral and violent nature and the fundamentalists claim the inerrant authority of the Bible, the authority over science, and the distinction between human beings and the rest of creation. In contrast with their active attitude to preserving traditional doctrines and the value of the Bible, their attitude to social participation is passive. Because the fundamentalists criticized the secular culture at the time, they could not constructively deal with social problems and were criticized as overly other-worldly and anti-intellectual by educated people (Stott, 2006:29; McGrath, 2006:278).

The theological stance of the Hapdong denomination was established by a process similar to that of American fundamentalism. As mentioned in the previous chapter, the Korean Presbyterian Church was established and organized by missionaries who adhered to conservative and evangelical theology (H.-M. Kim, 2012). However, the

conservative view of the inerrancy of the Bible was dominant at the beginning but encountered attack from new ideologies such as communism and modern rationalism in the era of the Japanese occupation and liberal theology from North America after the 1930s (S.-G. Lee, 2012:308-309; Park, 2014:312; J.-G. Lee, 2005).

A person who tried to protect traditional doctrine from the challenge was Hyung-Ryong Park. Park studied at Princeton Seminary when the dispute between modernism and fundamentalism started in 1920s, taught students as a professor in Pyeongyang Seminary since 1931 and made an effort to establish the reformed theology of the Korean Presbyterian Church in the conservative and dialectical stance like J. Gresham Machen, a professor of Princeton Seminary (Seo, 2011:140; S.-U. Lee, 2012). First of all, Park strongly objected to the liberal theological camp led by Jae-Jun Kim who established the Kijang denomination in 1953 (Park, 2014:338, G.-S. Kim, 2004:108). In addition, Park was firmly opposed to Marxists who asserted materialism and atheism when they criticized all religions, including Christianity in the 1920s and 1930s (J.-G. Lee, 2005:61-62). Moreover, he developed radical anti-communist ideas after experiencing the communist government occupying North Korean and the Korean War that they had started (Jang, 2012).⁵¹

Park's efforts to protect the Korean Presbyterian Church from the influence of liberalism and communism led to the rejection of social movements and the WCC, which had a significant impact on the ecumenical movement in the South Korean Church. Since the WCC was first introduced to the Korean Presbyterian Church in 1947, there had been controversy in the Church over the issue of joining the WCC (S.-G. Lee, 2010:52-57). While the progressive Kijang denomination had already joined the WCC in 1954, those centered on Kyung-Jik Han who approved of joining the WCC, condemned the group centered on Park as fundamentalists who divided

⁵¹ When the Korean War broke out in 1950s, Christians living in North Korea moved to South Korea away from persecution by the communists under the protection of the United States. After the War, the conservative, pro-American and anti-communistic Christians from North Korea constituted 50-70% of Protestant believers in South Korea and had a huge influence on the Korean Protestant Church with a strong tendency to favor the right wing (Kim, 2010:13-14; J.-H. Kim, 2014:59). Park, who was from North Korea as they were, did not participate in the political movement, but he seems to have had a similar tendency to theirs (Jang, 2012).

churches (62-63).⁵² Against that, Park and his group strongly criticized the WCC as a theologically liberal and favorable group for communists (Jang, 2002:152).⁵³ In conclusion, the General Assembly was divided into Hapdong opposing the WCC and Tonghap approving WCC (Ha, 2016:3). In addition, Park supported the dualistic view of social ethics as differentiating the conservative group and the progressive groups that participated in the WCC and social and environmental movements, which became the basis of the socially separated attitude in the Hapdong denomination (Jang, 2012). Meanwhile, the Tonghap denomination joined the WCC and has actively participated in social issues due to its theological influence. Under the influence of the WCC's Convocation on 'Justice, Peace and the Integrity of Creation' held in Seoul in 1990 especially, the Tonghap group itself started Saving Life Movement and has participated in activities for ecological protection (S.-G. Lee, 2010:81-82).

3.4.2 The Emphasis on Otherworldly Salvation in the Hapdong Denomination

The otherworld-centered view of salvation has been pointed out as a reason for the non-ecological attitude in the conservative Korean churches (J.-W. Lee, 2012:356). With this in view, the influence of premillennialism introduced by early Presbyterian missionaries and the gloomy situation under the Japanese occupation provided multiple factors to form the afterlife-centered and dualistic view of the early Korean Christians. At the end of the nineteenth century, American society began to develop a pessimistic view of society from experiencing the American Civil War and the problems occurring through the inflow of foreign immigrants. In this situation, the American public started to generally accept premillennialism, holding that, following the signs of the time such as war, famine, natural disaster and so forth, Christ would suddenly come back and God's millennial kingdom would begin, in contrast to postmillennialism arguing from the optimistic view of history, that Christ would return after the millennium led by the Church (Trollinger, 2004:345-346, Weber, 2007:367-

⁵² In fact, Park interacted with Carl C. McIntire, a fundamentalist from the International Council of Christian Churches which was established against the WCC, and received funding from him for establishing a theological seminary (Jang, 2002:153).

⁵³ Due to the ideological neutrality of WCC, many Churches in Communist countries actively participated in the WCC. The WCC was therefore regarded as a group advocating communism by Korean conservative Presbyterians who were against communism (Lee, 2010:51)

368). Moreover, focusing on the Second Advent of Christ, the premillennialists raised concerns about salvation for and mission to individuals rather than efforts for social change (Park, 2008:86). In accordance with this situation, Dispensationalism in support of the literal interpretation of the Bible, the imminent Advent of Christ, and His judgement of the world were widely preached in the American church, and because of this eschatological urgency, the revival movement and Student Volunteer Movement led by Dwight L. Moody who was a premillennialist, had widespread passion for evangelism (Marsden, 2006:33, P.-C. Lee, 2007:552). Most of the early missionaries who came to Korea were those who had devoted themselves as missionaries in the context of urging gospel dissemination and overseas missions under the influence of premillennialism. According to statistics, 31 of the 135 missionaries who arrived in Korea up to 1910 were from the Moody Bible Institute that taught dispensational premillennialism and 81 people came through the Student Volunteer Movement (Park, 2008:92; H.-W. Lee, 2007:286). James S. Gale, a Presbyterian missionary influenced by Moody, translated *Jesus is Coming* written by W. E. Blackstone, a representative of dispensational premillennialism, and the *Scofield Reference Bible*, which disseminated dispensationalism to conservative Presbyterian believers in Korea (Park, 2008:93, P.-C. Lee, 2007:553).

Premillennialism, moreover, was vigorously spread in the Korean Church in conjunction with the social and political situation under Japanese imperialism. At the time, Koreans felt helpless in the social crisis and found hope and comfort in the church, and the number of Christians gradually increased (Yang, 2007:116-118). Under these circumstance, the revival movement was initiated from 1905 by the missionaries who were directly or indirectly influenced by Moody's revival movement, and there was an eagerness for the salvation of souls nationwide starting from the Great Revival Movement in Pyeongyang, in 1907 (H.-W. Lee 2007:197-299, Seo, 2012:150). The revival movement, although it gave comfort to the Koreans in the crisis in the society, resulted in neglecting the national evil of imperialist aggression and focusing on individual repentance and salvation (Yang, 2007:150). The failure in 1919 of the independence movement resisting the occupation of Japan furthermore made Koreans more desperate, and Korean believers became more attracted to the premillennialism which focused on the Advent of Christ. In particular, Seon-Ju Kil and Ik-Doo Kim who graduated from the Pyeongyang Theological Seminary, the

honored leaders in the conservative Presbyterian church, emphasized and preached the repentance from sin, the coming of Jesus and the hope of the Millennium Kingdom to enable people to endure the social suffering (Park, 2008:102-106). The fundamental faith of the Korean church consequently became more otherworldly, and Korean believers had dualistic thoughts focusing on grace and salvation given through the individual relationship between God and human beings rather than making an effort to care for and change society. This was because the world they experienced was understood as full of suffering and contaminated by sin and would disappear when the Kingdom came.

The theology of the Hapdong denomination was formed and strengthened in accordance with this context. Hyung-Ryong Park, a founder of the theology of Hapdong, also firmly supported premillennialism. Although Park's theological system was firmly built on American Reformed theology, he insisted on premillennialism in the eschatology, rather than on a-millennialism as argued by Louis Berkhof or postmillennialism supported by Charles Hodge (Cho, 2009:303). However, he rejected the dispensational premillennialism which viewed that Jesus intended the restoration of the Jewish theocracy, but asserted historical premillennialism which acknowledged the presence of the kingdom of God in the present Church, in spite of there being no clear distinction between dispensational premillennialism and historical premillennialism in the early Korean Presbyterian Church (Kim, 2013:80-82, Park, 2014:332-333). Nevertheless, Park's theological stance still emphasizes evangelism rather than Christian social responsibility and focuses more on the events of the otherworld after Christ's Second Coming than on the significance of the Gospel at present (G.-Y. Kim, 2014:46, Park, 2006).

The theological stance of the Hapdong denomination, as discussed above, thus was formed and strengthened through the process of growth and division in the Korean Presbyterian Church in the context of the challenge of liberalism, communism and the Japanese occupation (H.-J. Lee, 2010:191). Under these circumstances Park made a strong effort to protect conservative theology in the perspective of Reformed theology and contributed hugely to the theological foundation of the Hapdong Church. However, the social attention and participation of the conservative theological group became passive as a result of the influence of the context. In fact, the Presbyterian

churches in the Hapdong denomination started to devote themselves to the proclamation of the gospel and the faith movement for personal salvation rather than social participation in the rapid developmental period of the Korean society (Yang, 2017:131-132). This is why the Hapdong Church has been criticized for maintaining distance from sociopolitical problems, being indifferent to the changed environment of the age, and failing to fulfill the social mission of the Church (Shin, 2009:429).

At this point, the ecological apathy of the Hapdong churches seems to be influenced by the context in which the theology of the denomination was formed. Although the theological view was established in the effort to protect the authority of the Scripture, it has subsequently emphasized the personal salvific relationship between God and believers and the otherworldly hope. The tendency, Mary E. Tucker and Judith A. Berling (2011:45) says, “can diminish the sense of importance of the Earth”. Moreover, the thought that social activities are what liberal theologians who place importance on the context do, also makes them reluctant to engage in ecological and social activities. Therefore, it is difficult to find a place for the value of nature in the theological tendency.

3.5 A Comprehensive Analysis of the Root of Ecological Apathy

The result of examining the formation and development process of Korean society and the Hapdong denomination revealed the various factors contributing to the ecological apathy of the Presbyterian group. First of all, the influx of Western science and technology, the view that is dualistic and materialistic, proliferated in Korean society that originally had a nature-friendly view. South Koreans internalized scientific and hierarchical thought that considers nature as a kind of consumable and not as a partner of life while experiencing their rapid social and economic development and the improved quality of life. The rapid economic growth also led to the expansion of capitalist thought that regards individualistic freedom and economic benefits as the highest priority. The conservative Presbyterian churches in South Korea have grown due to the social factors of population migration resulting from urbanization and industrialization, as well as the American church growth movement colored by marketing principles in the midst of the limitless competition of

neoliberalism. Although the Korean Presbyterian churches, which place the priority on personal salvation and church growth, achieved huge growth in the number of members, they have paid less attention to social problems, including ecological pollution, and have been criticized for secularization from both inside and outside. Lastly, the Hapdong denomination follows Reformed theology, but has become passive with regard to social problems in the process of establishing their theology. The theological tendency, firstly, had a fundamentalist stance that is closed and separated from social problems in their resistance to liberalism and communism. Secondly, the Church has an otherworldly tendency that emphasizes only the salvation of the individual's soul, fails to evaluate the disappearance of the present world, and neglects the continuity of this world and the next.

These ideological, socioeconomic and theological contexts in which the Korean Presbyterian Church is situated have shaped the separation in understanding of the relationship between God, human beings, and nature and has led to ignorance of the importance of nature in the Hapdong denomination. In Hapdong churches, the dualistic Western view of nature, the human-centered and individualistic attitude of capitalism, and the theological tendency unconcerned about God's working in the world, the responsibilities of the believers, and the qualities of nature are integrated and they form a view focusing on the relationship between God and believers only and excluding nature. Consequently, the failure of the Hapdong denomination to consider the relationship with a valuable nature can lead to ecological apathy in the Church. Bill Plotkin (2008:138) argues that eco-illiteracy, the incapacity to be aware of the relationship with nature, breeds ecological apathy. According to Capra and Luisi (3024:291), what is required of humans in the ecological crisis is eco-literacy which is "the deep ecological awareness of the fundamental interdependence of all phenomena and of the fact that, as individuals and societies, we are embedded in, and dependent upon the cyclical process of nature". Most of the Hapdong churches to the contrary have ignored the importance of the ecological environment and it leads inexorably to collective apathy (Pyle, 2002:312).

Furthermore, in the theological view, the reason why most of the Hapdong churches have not responded to the crisis can be attributed to focusing on the exclusive relationship between God and human beings and not being aware of the worth of

other beings in the whole of creation. All natural beings, Conradie (2005:120-121) insists, have dignity like that of humans on the basis of 'God's creative intent and love for the whole of the created reality'. He (2005:121-122) also argues that 'the intrinsic worth' of nature is the foundation of humans' moral duty to protect nonhuman creature. God's attention is directed not only to human beings but to the cosmos (Park, 1999:41). However, most of the Hapdong churches' attention has been directed to personal salvation and the world is understood as inferior and secondary or that which is to disappear. The churches therefore seem to fail to act responsibly to the ecological crisis and its suffering, despite the effect on human life.

What the General Assembly therefore needs is to recognize the value of nature that humans depend on and the interconnectivity with it and change the existing alienated ecological awareness. When it comes to the necessity of this, Il-Wong Jung (2017) who was a president of Chongshin University at the 54th National Prayer Service for the pastors and elders of the General Assembly in 2017 announced:

Dear leaders of our denomination, whom I respect a lot, modern theology understands Christian salvation as not only about the salvation of individuals, but the whole personal salvation of soul and body also, and the whole of life, as well as, especially, the salvation of the whole cosmos, which has a comprehensive implication of the ethical responsibility for social and nature ecology, is the essence of the Christian gospel. I think our conservative church has refused to accept the understanding of the whole salvation as a liberal theology. Of course, what we must refuse is the errancy of the Bible and the theology of universalism. Looking back, however, the conservative church focused on individual salvation and the progressive church emphasized social salvation for a long time, and they conflicted each other. Today, however, this is not an either-or problem, but we should choose the soteriology of Reformed theology that would newly understand and accept the salvation of Christ in the whole-person and whole-life view of Christian gospel (my translation).⁵⁴

⁵⁴ The original source is: 존경하는 우리 교단 지도자여러분, 현대신학은 기독교구원이 개인의 영혼구원에만 한정된 것이 아니라, 영혼과 육체의 전인격적인 구원과 삶 전체의 구원으로 이해하고, 특히 사회와 자연생태계의 윤리적인 책임까지를 포함한 우주전체구원의 총체적인 의미가 그리스도복음의 핵심적인 구원임을 밝히고 있습니다. 생각하면, 그간 이러한 총체적인 구원이해를 우리 보수적인 교회는 자유주의신학으로 단정하여 그 수용을 거부해 왔습니다. 물론 우리가 거부해야 할 것은 그들의 성경유오설주장과 만인구원론신학입니다. 그러나 되돌아보면, 오래전부터 한국교회의 보수는 개인구원을 강조하며, 진보는 사회구원을 강조하여 서로 대립했습니다. 그러나 오늘날에 이르러 이 문제는 양자택일이 아니라, 그리스도복음의 전인격적이며, 삶의 총체적인 관점에서 그리스도의 구원을 새롭게 이해하고, 수용해야 할, 개혁교회의 구원론이라고 생각합니다 (Jung, 2017).

As mentioned above, Jung argued that the Hapdong denomination needs to recover the Reformed theological perspective embracing the relationship with society and nature and let their congregations know it. In the view of this, the Hapdong denomination should demonstrate responsible action in the era of ecological crisis. Therefore, the challenge to the Hapdong denomination is to find an appropriate way to let the churches and congregations consider the indissoluble connection between God who cares for and saves His creation, humans who are responsible beings for both God and nature, and nature having intrinsic value, as well as to engage in responsible activities for the earth.

3.6 Conclusion

The General Assembly of Hapdong, as the major conservative Presbyterian Church in South Korea, has maintained a passive attitude toward ecological issues. In this chapter, the researcher discussed the cultural-ideological, economic, and theological causes that led to the lack of understanding of the value of the relationship with nature and it has been revealed as the ecological apathy of the Hapdong denomination. Hence, what is required of the Presbyterian churches in the present ecological crisis is not to maintain the ecologically alienated tendency that marginalizes nature, or to allow tacit permission for ecological destruction, but to achieve ecological reform in the Church (Conradie, 2006:65; Hessel, 2001).

However, their narrow focus does not seem simply due to theological conservatism and social exclusiveness. A focus on the traditional eco-friendly thinking, the complete dependence on the authority of the Bible (which reveals an abundance of ecological resources) and the firm conviction of Reformed theology which emphasizes God's work encompassing the whole of creation could be helpful towards ecological reformation. It is therefore necessary to find ways that are acceptable to the Hapdong denomination and can lead to practical, responsible action. From this point of view, Chapter 4 evaluates the necessity and possibility of ecological pastoral care that is aware of the interrelationship between God, humanity, and nature to encourage a sense of responsibility for the ecological crisis.

CHAPTER 4:

A Pastoral Theological Response to Nurturing Ecological Responsibility

4.1 Introduction

The researcher's analysis of the root of ecological apathy in the Hapdong Church, a conservative Presbyterian church in South Korea, is presented in the previous chapter. According to Chapter 3, the lack awareness of the value of nature and its relationship with God and humans, led to a lethargic attitude in the Hapdong denomination with regard to the current ecological crisis. On the basis of the analysis, the researcher now, in Chapter 4, discusses how the believers in the Hapdong denomination may be reminded of the interrelationship between God, human beings and nature and how their ecological responsibility may be fostered in view of pastoral theology and care. For this purpose, the researcher discusses and evaluates their inactive attitude and the necessity and applicability of ecological pastoral care for the churches of the Hapdong denomination on the basis of Louw's practical and pastoral theology, and other theologians' theologies. Specifically, this chapter first explains the need for ecological pastoral care and its concept. Also, it evaluates and challenges the existing understanding of the relationship between God, human beings and nature, in the Hapdong churches by arguing that God's praxis, as the basis of practical theology and pastoral care, relates to the entire creation and that human beings are relational beings as the image of God and souls. Finally, based on Louw's spiritual and metaphorical approach for pastoral care, the researcher introduces the metaphor of God as Host who welcomes and cares for the creation and complementary metaphors for ecological pastoral care. This process is an 'evaluation' according to the practical theological process suggested by Miller-McLemore (2012:148), thus, the researcher tries to deal with the problematic phenomenon by exploring the theological understandings and suggesting alternatives.

4.2 Establishing of Ecological Pastoral Care

In his book *In Living Color: an intercultural approach to pastoral care and counseling*, Emmanuel Lartey (2003:21-31) tries to evaluate and synthesize the existing

definitions of pastoral care, and concludes that pastoral care purposes to prevent, relieve or cope with people's suffering, such as anxieties and traumas, and furthermore to grow them as full human beings.⁵⁵ However, the fact that pastoral care deals with 'the suffering of humans cannot mean that the object of the care is limited to 'humans'. This is because all persons, as Lartey (2003:31) mentions, live in "ecologically and socio-politically holistic communities".

Human lives are not isolated, but are placed in various systems surrounding them. In the systemic view, the suffering of human beings does not exist alone but occurs and becomes worse or reduced in the interaction with humans and other beings. In particular, the fact that humans suffer because of environmental degradation in the present ecological crisis means that the attention of pastoral caregiving that deals with suffering should not only focus on the human, but also on our natural environment. In the same vein, Clinebell (2011:8) argues that, in his understanding of pastoral care, energizing people for them "to live life with the maximum possible wholeness", caregiving to and for God's wounded natural world is essential because ecological nature can have an effect on people's lives, and this is more necessary during the current period of ecological crisis. This understanding of pastoral care indicates that the care for healing persons and nurturing them as fully human beings should concern all relationships with "ourselves our society and our environment" (Lartey 2003:30; De Gruchy in Louw 2004:344)

The pastoral care concerning the ecological system further expands the pastoral care concept of the 'living human web' asserted by Miller-McLemore (2012:35, 42-43) who advanced the metaphor of a 'living human document' which represents care focused on individualistic therapy. Genny C. Rowley (2015:119) says that pastoral theologies considering the 'living human web' must additionally be accountable to various systems, including the human and ecological system. Existing pastoral theologies, as he (2015:116) argues, need to be challenged to include an expanded

⁵⁵ Lartey's (2003:30-31) definition of pastoral care is as follows: "pastoral care consists of helping activities, participated in by people who recognise a transcendent dimension to human life, which, by the use of verbal or non-verbal, direct or indirect, literal or symbolic modes of communication, aim at preventing, relieving or facilitating persons coping with anxieties. Pastoral care seeks to foster people's growth as full human beings together with the development of ecologically and socio-politically holistic communities in which all persons may live humane lives."

assumption in which “[a]ll parts of creation connect to each other, and the most humble components are vital to the flourishing of the whole”. This is because, as Capra and Luisi (2014:353) say, all beings on the earth have interrelationships with each other “in the vast and intricate network”, and that “the success of each member depends on the success of the community as a whole” and vice versa. The fact that human and ecological systems are interconnected inevitably requires the ecological expansion of pastoral care. Hence pastoral care should be able to prevent and relieve the natural world’s suffering that is interwound with human suffering, and it should foster people’s growth that they may constructively deal with suffering in the web of all life, so that they can responsibly engage in the protection of the natural environment (cf. Louw, 2015:510). This extended caregiving, considering the interrelationship between the humans and ecological systems, could be called ecological pastoral care.

From this perspective, the study tries to suggest a practical theological way to foster an ecological awareness and a sense of responsibility in the churches of the Hapdong denomination. When the cause of ecological apathy in the Hapdong denomination is considered to be the absence of awareness of God’s and human beings’ relationship with nature, there is a need for pastoral action that affirms the reciprocal solidarity with nature and promotes human responsibility for the ecosystem. As indicated in Chapter 1, this chapter therefore discusses the possibility of ecological pastoral care for the Korean churches based on Louw’s understanding of practical theology and pastoral care.

4.2.1 The Praxis of God: Relating to His Creature

Practical theology is a theological discipline dealing with human experience and life. John Swinton and Harriet Mowat (2016:7) say that practical theology is distinguished from other theological disciplines by taking the human experience as a starting point. Practical theology can therefore be called an empirical theology. However, from this point of view, there is a risk that the authority of Gospel may be diminished by merely depending on the interpretation by human beings (Louw, 1998:88). The objects of practical theology are not only the human experience of faith but the “God’s speaking

and acting” which cannot be verified completely by experience (Immink, 2005:189). Therefore, the praxis of God is essential and is the academic foundation of practical theology as a theological discipline (Louw, 2015:95).

Generally, praxis is understood as more than practicalities, but as concepts involving the intention of action (Louw, 2015:92-93).⁵⁶ Furthermore, in the theological understanding, the praxis of God⁵⁷ illustrates “the acts, mode of operation and intention of God’s involvement with human beings” (Louw, 2015:94). When it comes to the praxis of God, Immink (2005:75) defines practical theology as involving study of “the praxis of faith from the perspective of the praxis of God — from the perspective of God’s coming to people in their world”, and he argues that “[t]his movement of God toward his creation, toward humans, is essential for our understanding of the Christian praxis of faith”.

In the same view, practical theology, for Louw (1998:98; 2010:73), is “to interpret and translate the praxis of God” who engages in human life and to hermeneutically reflect the meaning of human actions expressed in daily life and the practice of ministry. Louw (2011), in particular, focuses on the praxis of God who becomes involved in human suffering, and he suggests a hermeneutical model⁵⁸ of practical theology that tries to reinterpret the suffering experience and bring new understanding of a person’s identity through communicating the compassionate praxis of God.

Regarding the understanding of the praxis of God, Louw (2010a:71) explains

⁵⁶ Additionally, Louw (2015:92) explains that, for Aristotle, praxis is an action led by “a moral disposition to act truly and rightly”, and is related to “habit, custom, conduct and disposition”. In this sense, praxis does not describe a simple action but “the qualitative dimension of being functions”, in turn, refers “*habitus*, which is attitude and aptitude as indicators of the ontological quality of our beings functions” (Louw, 2014:2).

⁵⁷ The praxis of God which is the object and focal point of practical theology, as understood by Louw (2015:105), is “*as indication of the covenantal encounter, communication and enfleshment of epangelia (promise) within the complexity of life and death, misery and healing, suffering and significance, anguish and trust, despair and hope, failure and fulfilment, anxiety and intimacy*”.

⁵⁸ Hermeneutics illuminates “the movement of understanding and communication between two entities or texts within contexts” (Louw, 2004:341). In the hermeneutical approach, the focus is on the meaning occurring in the relationship and communication between entities rather than explanatory and objectivistic claims or principles around “the essence of things” (Louw, 2010a:361). In this view, the practical theology following the hermeneutic model focuses on the praxis of God, the meaning of the human action of faith, and also the ecclesial structure of the interaction (Louw, 1998:96).

pastoral care being a ministering praxis of practical theology as follows:

Pastoral care is the expression and representation of the sensitivity and compassion of the Scripture's understanding and portrayal of God's encounter, intervention, interaction and involvement in our being human. The encounter between God and human beings takes place in the existential realm and context of everyday living.... In terms of practical theological terminology, one can translate this covenantal encounter as the "praxis of God".

According to his explanation, pastoral care is the embodiment of the caring mode,⁵⁹ *paraclesis*,⁶⁰ of God's praxis (Louw, 2015:108). In pastoral care, the communication about and mediation of the Gospel focusing on the compassion, being with in suffering, redemption and comfort of God, namely the caring praxis of God, can foster courage and hope in suffering people and help them to become spiritually mature in order to deal constructively with their problems of suffering (2015:510). In other words, from the hermeneutical view, pastoral care could be understood as the process of helping "to link the story of salvation to the story of humankind's misery in order to instill an enduring hope and a new perspective for meaning-giving" (Louw, 2015:480; 1998:98-99).

Based on the fact that pastoral care reflects and translates the salvific and compassionate praxis of God, there may be a possibility of pastoral care being ecologically extended. This is because the praxis of God is not restricted to human beings but encompasses all created beings.

First of all, in the tradition of Reformed theology, God's salvific action is understood as not toward human beings only, but also to the creation. As Dirk van Keulen (2012:118) explains, the Dutch Reformed theologian Herman Bavinck argued that "Grace does not abolish nature, but restores it" through grace that is not opposed to nature but only to sin. According to Bavinck, God will not destroy a cosmos corrupted by sin, but work to recreate it (Van Keulen, 2012:118-119). His argument illustrates the creative and salvific work of God for the creation, and it could challenge the

⁵⁹ Louw (2015:107) suggests "the basic modes" in which the praxis of God is structurally embodied in the church as *kerygma* (preaching), catechetics and *didache* (education), *paraclesis* (pastoral care), *koinonia* (fellowship of believers), *oikodomein* (church growth), *marturia* (mission) *leitourgia* (praise and worship), and *diakonia* (service and outreach). This identification is helpful to understand the sub-disciplines of practical theology.

⁶⁰ *Paraclesis* (*parakalein*, *parakaleo*, *parakletos*) is the most useful biblical word for describing the mode and content of pastoral care. It encompasses and implies comfort and admonition, as well as God's mercy, the salvific and reconciliatory work of Christ and the Holy Spirit's work (Louw, 2015:290-292).

Hapdong Church's otherworldly eschatology regarding the cosmos to disappear.⁶¹ The theological concept of the re-creation of the cosmos argued by Bavinck, had already been revealed in Calvin's ideas. Conradie (2012:207-208) analyses Calvin's theology concerning creation and salvation and mentions the eschatological view that "[t]he substance of which our bodies and the whole of creation are composed" will not be destroyed but purified and restored, and the created world is not that of humans but of God, so he emphasizes the responsibility of human beings as sentries who are called by God to live the life of heaven in the world. These also have implications for the non-ecological theological tendency and lack of responsibility to the creation in the Hapdong denomination.⁶²

When it comes to God's will and action toward His creation, Nadia Marais (2011) in trying to extend David Kelsey's theological anthropology, specifically argues that God's relationship is not only with human beings but also with all of life. Kelsey, in his book *Eccentric Existence: A Theological Anthropology* published in 2009, suggests a theocentric anthropology and argues that the value and reality of human beings are based on the Trinity's relating to them. The arguments proposed by Marais (2011:124-127, 165-168, 217-220) on the basis of Kelsey's project could be summarized as follows:

- 1) God relates to all that is not God – the earth and her ecology – creatively by the medium of address through blessing, and the created beings living on borrowed breath should respond in faith and live for the flourishing and wellbeing of all life.
- 2) God relates to draw the earth and her ecology into eschatological consummation

⁶¹ Hyung-Ryong Park, a theological founder of the Hapdong denomination, established Reformed theology on the basis of *Reformed Dogmatics* written by Bavinck and *Systemic Theology* by Berkhof who were influenced by Bavinck (G.-S. Kim, 2004:109, 113). Thus, the fact that the Bavinck's theology deals with the God's grace encompassing the whole of creation is expected to be a useful resource to remind the Hapdong churches of ecological concern.

⁶² However, Conradie (2012:207) says that Calvin's view of creation and salvation is certainly helpful but not ecological overall. He (2012:207, 223) points out that Calvin's view was based on the anthropocentric cosmology of his time, thus, he had a theological tendency to focus on the relationship between God and humans, the doctrine of creation in the view of God's providence, salvation and Christian piety and capitalism rising in his time. Nevertheless, it cannot be denied that Calvin's theology clearly has ecological resources that are able to imply the ecological responsibility of believers in the ecological crisis (Northcott, 2016:68, Santmire & Cobb 2006:120-123).

by the medium of promise, and the created being living on the borrowed time should response with hope and live in dependence upon God and each other.

- 3) God relates to reconcile the earth and her ecology by the medium of exchange – the incarnation and sacrifice of Jesus who gives life to all beings by himself accepting death, and the created beings living by the life and death of Jesus, should live in love with God and fellow beings.

Marais (2011:71, 232-233) believes that Kelsey’s anthropology can be used as a basis for ecological theology by asserting that God’s relating encompasses the earth, and especially that Christology regarded by Kelsey as the key of God’s activity can be understood cosmologically. If understanding her study in praxis thinking, the creating, drawing into consummation and reconciling of God, which can be called the praxis of God, serves as the normative standard that reveals the values of and guides the way of life of human and all created beings.⁶³

In accordance with this view, Louw also argues that the praxis of God is closely related to the creation and it forms the attitude and mode of being human. First of all, regarding the issue of land in the Old Testament, Louw (2015:261) discusses the praxis of God who promises and grants land to the Israelites. Land, he (2015:260) says, is related to “the preservation of life and the notion of shalom”. The fact that “land was a divine gift” implies that God was understood as the real owner of land and humans are sojourners who possess and care for the land by the owner’s will (Louw, 2015:261). Thus, Louw (2015:261) argues that the fact that humanity receives land through God’s hospitality and grace indicates that human beings should have “an attitude of hospitality and humility”. Also, from a pneumatological view, Louw (2015:264-266) suggests that God’s immanence and involvement in creation provide a basis on which human beings should care for creation. In introducing Moltmann’s doctrine of creation, Louw (2015:265), in particular, says “[i]f the Creator is present in his creation by virtue of the Spirit, then his relationship to creation should be viewed rather as a web of unilateral, reciprocal and multilateral

⁶³ Marais (2011:77), following Kelsey’s project, reveals that her study has an ecclesial and public nature, which considers “both Christian believers and those interested in Christian beliefs” as subjects. Thus, God’s relating could not be understood as an abstract theory but a kind of norm that guides the mode of life of Christian believers and ecclesial communities.

relationships". This understanding of the close interrelationship between God and nature is "an important point of departure, in order to combat the prevailing crisis of domination" (Louw 2015:130). Moreover, Louw (2015:267) mentions the close connection between Christ and the cosmos. He (2015:267) asserts that Christ's salvific work cannot be reduced to human beings and Christology should not be separated from cosmology. Louw's ecological understanding of the praxis of God provides appropriateness to the tasks of practical theology and pastoral caregiving to include the care for creation.

The ecological understanding of God's praxis mentioned by the above theologians implies that theology and the church's activity cannot be reduced to the relationship between God and human beings only. God's concern for and relationship with His creation could provide the theological basis for criticizing the anthropocentric view of salvation and apathy with regard to the world and fostering ecological responsibility in the Hapdong churches. At this point, the question that arises concerns how the church can embody the ecological praxis of God and foster the ecological responsibility of believers. The answer could be found in the fact that human beings has a responsible 'soul' as a mode of being human in the relationship with God.

4.2.2 Human: Responsible Being in the Relationship with God and Nature.

Practical theology and pastoral care not only deal with the praxis of God but also with human response to Him. The view of what a human being is, determines the way of the pastoral work (Louw, 1998:123). When it comes to the understanding of human beings, Francis Bridger and David Atkinson (1998:112) argue that 'the concept of personhood' is the starting point of the theological approach to Christian counseling. They (1998:119) especially point out that a human being as "a person-in-relations" can find his/her identity and true personality in the social community. The perspective of viewing humans as not totally independent individuals but as beings who are in interrelationship with others is in accordance with the concept of the "living human web" suggested by Miller-McLemore (2012:46-69). With the use of the metaphor, she (2012:26; 32-33) asserts that pastoral care goes beyond focusing on the individual and needs an expanded pastoral ministry that takes into account social and contextual relationships. The basis of such arguments is that human beings live

in interaction with others as relational beings, not as independent beings.

Furthermore, from the theological point of view, the fact that humans are relational beings means that humans also have a deep relationship with a transcendent reality, God. De Gruchy (2013:151) has said that, in Christian biblical tradition, a person is understood as the image of God as well as a soul. In the relational view, these two concepts are regarded as key entities that determine the human identity and the way of life for pastoral care.

With regard to the image of God, there are three perspectives: the substantialist, functionalist and relational views (Conradie, 2005:82-93). First of all, in the substantialist view the image of God is understood as some unchangeable quality and aptitude that makes humans special beings (2005:84). Secondly, in the functionalist view the focus is on the human being's role in and responsibility for the earth (2005:88). However, lastly, in the relational view the relationship between God and human beings is the key factor to understanding the meaning of the image of God.

From the relational view, Conradie (2005:89-90) argues that the meaning of the human being as the image of God is that human beings can reflect God's nature and character such as "the glory, love, kindness, goodness of God" and "the life in community of the triune God". This understanding, moreover, implies that human beings as "God's covenant partners" can respond accountably to the Word of God (2005:90). In the same view, Louw (2014:4; 1998:147) also argues that humans as the image of God are spiritual and moral beings who respond to God's care and grace and being truly human means to "live in the presence of God" and "to present the character and identity emanating from the covenantal encounter with God."⁶⁴

Moreover, the biblical fact that a human being is a soul reveals that humans have a deep relationship with God. According to Hellenistic, especially Platonic and Stoic

⁶⁴ Louw (2014:7) explains that responsibility is related to a person's identity determined in the relationship with and calling by God. That humans are beings who must respond to a vocation designed by God and who are created in God's image reflecting His nature means that they are ethical and moral beings with the basic principle: "*Respondeo ergo sum* (I am responsible and responsible therefore I am)" (Louw, 1998:155; 2015:112)

ideas regarding the human soul, the human body and soul are separated, and soul is understood as the part responsible for mental or psychological function but not for all life (Lorenz, 2009; Nauer, 2007:178). Contrary to this view, however, the holistic view of the Bible does not regard soul as the immortal inner essence or ghost-like things (De Gruchy, 2013:152). In Genesis 2:7, it is clearly stated that “The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath (*nephesh*) of life, and the man became a living being (*nephesh*)”. According to this text, a human being is a living *nephesh* depending on God’s *nephesh*, which is translated as “breath, exhalation, the principle of life”, and soul (Louw, 2008:78). This passage means that humans do not have a soul but are soul, “holistic beings full of life” (Nauer, 2007:180).⁶⁵ When it comes to the concept of soul, Doris Nauer (2007:180-181) mentions that the fact that human beings are “holistic living souls” means that human beings and their lives depend on the active and creative praxis of God who has called all human beings to full life and “has made a covenant of love with every ‘soul’” by “the death and resurrection of Christ”. Hence, a human being, as a soul, totally depends on God and His work.

Therefore, one can argue that the principles, conduct and attitudes of human life are also determined in the relationship with God (Louw, 2015:199). Especially in the New Testament, the biblical view of spirit (*pneuma*) used in connection with soul indicates a new state of being bestowed through the salvation of Christ (Louw 2008:79). As a result, humans, the new created beings in Christ, are not morally neutral, but as ethical beings require the especial disposition and virtue (a continuous pattern of action)⁶⁶ revealed in and determined by the encounter with God in real life (Louw, 2015:203; 2008:79).

This new mode of life emanating from Christ’s praxis is not located in isolated

⁶⁵ De Gruchy (2013:153) points out that the word, *nephesh*, as read and interpreted in a Platonic way, soul has been understood as an immortal and isolated region that humans have.

⁶⁶ On the basis of Philippians 2:5, in particular, the Christian attitude should reflect the attitude (*phronésis*) of Christ’s incarnation and descension, Louw (2008:81; 2015:203) explains *phronésis* (related to wisdom in the Old Testament) as “the quality of being functions” plays an important role in Christian identity. According to his argument (2015:60, 94, 202) soul can be understood as *habitus* that is “the exemplification of the intentionality of Christ”, “a qualitative, systemic relational concept”, and “the essence of human existence” embodying God’s wisdom and attitude.

individuals, but in the network of social community, *Koinonia*, in which the Holy Spirit is dwelling (Louw, 2010b:362-363; 2012:42). Additionally, it is also placed in a broader and collective structure inclusive of social and ecological systems. Regarding with the social dimension of soul, Nauer (2007:182-183) says:

As social beings living in complex social networks, human 'souls' are not only dependent on mutual solidarity and assistance, but also on cultural, ecological, social, and political structures that guarantee or block their survival, as the social and political sciences explain to us.

This systemic understanding of human souls does not ignore or undervalue the relationship between human and socio-ecological structures, but at this point, it is in contradiction to the tendency of the conservative Korean church that mainly focuses on the relationship between God and humans. From the systemic point of view, the way of life and the ethical attitude of a human being as soul depending on God should be understood within the context of all structures, including the ecological environment, and this also provides a theoretical foundation for pastoral care to change the ecologically alienated attitude of the Hapdong churches.

In summary, such an understanding of the human being, based on a deep relationship with God can be a foundation to foster ecological responsibility for the earth in the view of caregiving. First of all, in the relational view, the belief that humans, as created in the image of God, can reflect God's action and character and should appropriately respond to God's will, means that human beings should also react responsibly with regard to God's praxis toward His creation. Bryant (2000:36) in fact, contends from the ecological view that the attitude towards nature of the human, as the image of God, is defined in the relationship with God who loves and cares for all created beings. Human beings as the created image of God, thus should recognize that they are God's creatures who have limited power and should treat the ecological environment in the way of caring in accordance with God's calling (Bryant, 2000:36-37). The relational understanding of the image of God therefore is useful in dealing with the human ecological responsibility to take care of the natural environment.

Secondly, the understanding that the quality of the human soul depends on God and

being placed in the network of a social and ecological community leads to the expectation that Christian pastoral care as spiritual care can be extended to ecological care which promotes appropriate ethical behavior and responsibility for the earth. Louw (2015:183, 248), indeed, extends *cura animarum* (the care of soul) as traditional pastoral caregiving to *cura vitae* (the care of life) as spiritual care dealing with existential issues in daily life and fostering constructive hope and human dignity on the basis of understanding the human as a spiritual and systemic being, soul. Louw (2015:220-259) also makes an effort to supplement spiritual care with *cura terrae* (the care of land) taking into account the creation within which God's praxis and 'souls' are. The holistic and spiritual understanding of the human therefore becomes the basis of ecological pastoral caregiving, together with the praxis of God relating to nature.

4.2.3 Spirituality: Connection between the Praxis of God and Human Experience

Designing ecological pastoral care to promote responsibility for nature in the Korean conservative churches requires an approach that considers both the ecological praxis of God and the reality of the life of humans. Herbert Anderson (2001:33) explains that pastoral care, traditionally understood as the care or cure of souls, is to respond to human suffering and guilt while pursuing the dependence of the human being as soul in transcendence, God, and the ultimate meaning of life, which distinguishes the identity of Christian pastoral care from other modes of helping. However, in recent decades, pastoral care has tended to be reduced to the field of psychology or human experience (Anderson, 2001:33-34; Louw, 2015:62-63). In this situation, Louw suggests a pastoral care which encompasses both the transcendental realm of God and the empirical realms of human daily life by focusing on the spiritual dimension of caregiving.

The concept of modern spirituality is used in diverse ways in different social contexts and fields (Louw 2015:220-221; Lartey, 2004:140; Tacey, 2012:473-474). Traditionally, spirituality has been the area of human inner life related to transcendence in the realm of religion, but modern spirituality is increasingly non-religionized and emphasized in the realm of the human sciences, interpreted

psychologically, and gradually understood as the art of exploring the internal aspect of humanity and human experience. David Tacey (2012:474) states that the existence of various perceptions of and perspectives on spirituality means that there are active discussions on spirituality and that modern society needs spirituality.

In particular, spirituality is becoming essential in the field of care and healing. Christina Puchalski and Betty Ferrell (2010:3-4) argue for the importance of a spiritual approach that addresses deep questions around meaning, purpose and hope in palliative care for those who have experienced serious illness and are at life's end. In 2013, participants at the International Consensus Conference on Improving the Spiritual Dimension of Whole Person Care: The Transformational Role of Compassion in Geneva agreed on the definition of spirituality as follows:

'Spirituality is a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices (Puchalski, Vitillo, Hull & Reller, 2014:646).

The above definition explains that spirituality can help individuals to cope with the problem of acute suffering through caring and supporting them to discover the ultimate meaning and purpose within God, transcendent beings, or in various other relationships. Religious and spiritual beliefs, especially, impact "on people's moral decision making, way of life, interactions with others, life choice, and ability to transcend suffering and to deal with life's challenges" (Puchalski & Ferrell, 2010:4). In this caring situation, spirituality is not just an abstract or irrational factor, but an essential factor that directly affects the life and attitude of individuals in the reality of suffering issues. Thus, for the suffering, caregiving should be accompanied by a spiritual approach, not just psychological or biological treatment.

Louw (2015:220-222), before proposing pastoral care based on Christian spirituality, explains spirituality from various contexts and perspectives in the *Wholeness in hope care: On nurturing the beauty of the human soul in spiritual healing*. In spite of the different perspectives on spirituality, Louw (2015:236-237) seeks to identify Christian spirituality by explaining *eusebeia*, which refers to devotion, piety and godliness in

the New Testament. He (2015:236) refers to *eusebeia* as a word signifying “the believer’s total attitude towards life as based upon faith in Christ”. He (2015:236) also says that “[t]his new life-style is exercised in a living awareness of God’s presence. It also has ethical implications. Piety desires not only to nurture faith, but also to care for God’s entire creation”. According to his understanding, biblical spirituality is a concept that deals with the knowledge of God, the human being’s faith and the new way of life resulting from the awareness of God’s salvific action, and it is related to the ethical dimension and maturity of faith in eschatological tension “between salvific truth and daily life” (Louw, 2015:237). In other words, from the spiritual point of view, the experience and understanding of God who is a transcendental being determines human identity, destiny, the meaning of the function and human stance, which is expressed in attitudes and concrete actions in daily life (Louw, 2008:57). Spirituality, therefore, is a key factor in pastoral care that considers the connection of the transcendental realm of God with the realm of human existential life.

In this sense, the vivid embodiment of the presence of God is the main task of pastoral care as spiritual healing.⁶⁷ Also, pastoral care should deal with the human being’s existential issues in diverse relationships and systems in the unique Christian understanding of God. Pastoral care as spiritual care, indeed, tries to give comfort and security by communicating the compassion and mercy revealed on the cross of Christ as well as to give courage to be, by presenting the triumph and faithfulness of God revealed through the resurrection (Louw, 2015:313-317, 338-358). Also, the Christological praxis that makes a person a new being affirmed by God, and the work of the Holy Spirit who confers a new disposition by inhabitation and endows the fruit of the Spirit (*charisma*) are essential to help people to discover the meaning and destiny of life, to beautify and mature faith and personality⁶⁸, and to live constructive

⁶⁷ Louw (2015:72-74) emphasizes the importance of “the art of iconic seeing” for practical theology, especially spiritual care. In his explanation (2015:74), the iconic seeing is a spiritual art of imaging the unseen, which is about seeing and speaking of God through a faithful gaze. Thus, practical theology and pastoral care are “faith seeking beauty, aesthetic and creative expression of the content of faith by means of symbol, metaphor and liturgical rituals” and “faith seeking visual presentation and symbolic portrayal that nurture spiritual maturity” (Louw, 2015:109-110).

⁶⁸ Spiritual and faith maturity, as the aim of pastoral care, are more than emotional and personal maturity. It relates to the grace of salvation in Christ, internalization of virtues by the

and hopeful life before God despite the existential suffering (Louw, 2015:239-240, 248-253; 1998:90-91).⁶⁹ Hence, Louw's pastoral caregiving is not limited to the care of souls (*cura animarum*) which concentrates on the inner salvation. Pastoral care should be understood as the care of life (*cura vitae*) which cares for the daily existential realities of humanity based on the cosmological implications of Christ's work and death (Col 2: 13-14) (Louw, 2015:248).

Based on the above understanding, the pastoral caregiving that reflects the cosmological praxis of God and regards the human being as soul is not only to promote internal maturity and a loving attitude towards fellow human beings but also to be inevitably directed toward ecological pastoral care in helping people to have a caring attitude with regard to the natural environment. Louw (2015:272) in conclusion says that "'soul' as core text does not exclude other texts. In this regard, land is also an ingredient of spiritual care. Spiritual care includes stewardship for the land and the eco-system". Therefore, pastoral care should deal with ecological issues such as the greed and desire of humans which threaten a sustainable livelihood, as well as foster the sense of solidarity with nature and the virtues of stewardship and humility by spiritual and wisdom thinking in considering the presence of God in His creation at all moments of responsible decision-making in ecological crises (Clinebell, 2011:38-39, 58-59; Louw, 2015:252, 268).

work of Holy Spirit, 'the ethos of sacrificial love', 'a process of sanctification', 'orientation towards the future and meaningful action', 'love in action' and the dynamic functioning of the body of Christ (Louw, 2008:90-91). In other words, pastoral care pursues the promotion of spiritual and faith maturity with regard to a responsible and constructive attitude to life as a new being accepted by God, through embodying the covenantal encounter between God and human beings through communicating the Gospel (Louw, 1998:70; 2015:480).

⁶⁹ In this view of Christian spirituality, Louw (2015:237-240), in pointing out the limitations of two theological perspectives – the kerygma-paradigm emphasizing sin and proclamation and the incarnation-paradigm focusing on acceptance and empathy –, suggests the eschatological paradigm which integrates and complements the previous ones. Firstly, he (2015:237-238) criticizes the kerygmatic paradigm for reducing pastoral care to the realm of sin and conversion, and the incarnation-paradigm for reducing the care to psychotherapy. In order to propose a holistic and integral approach, therefore, he (2015:239-240) focuses on eschatological Christian spirituality which takes account of both Christology regarding affirmation as a new being by the re-creating work of Christ and Pneumatology regarding the changed disposition and conduct resulting from the indwelling and fruit of the Spirit (spiritual virtues and *habitus*).

4.3 Ecological Metaphors Enhancing Ecological Responsibility

As discussed above, in spiritual pastoral care reflecting God's praxis, the knowledge and awareness of God is directly linked to the questions of who human beings are and how one is to live (cf. Calvin Inst, 1.1). This is because understanding of God determines the quality and nature of the maturity in faith of a person who is created in the image of God and is a soul depending on God (Louw, 2008:92). In this sense, metaphorically speaking of God is essential to Louw's pastoral care in attempting to communicate and embody the presence of God.

L. David Ritchie (2013:8) defines metaphor "as seeing, experiencing, or talking about something in terms of something else". In other words, metaphorical speaking is to describe and understand the character or nature of something indirectly by comparing it with other things. The implication is that metaphors attempt to achieve understanding by comparison with other concepts depending on the contexts in which meaning occurs. "The production and comprehension of utterances, that is, the construction of meaning, is always influenced by and emerges in a larger context" including the circumstances, the intentions and mental states, and the background knowledge about the metaphorical expressions (Kövecses, 2015:x). Metaphor, therefore, is a linguistic expression that is more than just a transfer of information but reflects the specific intentions and contexts of those who communicate.

For his hermeneutic approach to pastoral care, Louw (2015:274) chooses the metaphorical speaking of God in order to probe into "the ideamatic realm, meaning-structure and philosophical framework of belief systems that determine conceptualization of life issues on an existential level".⁷⁰ Contrary to metaphysical or doctrinal speaking, the metaphorical method, deeply related to the context of human life, uses dynamic and vivid images affecting the belief and conduct of individuals;

⁷⁰ In metaphor theology, the proposition is that the God cannot be described directly, but indirectly because of God's transcendence (Louw, 2015:276). However, the assumption that we can only speak indirectly of God should not mean that we cannot know and be aware of the reality of God. Immink (2005:263) disagrees with the argument that human beings cannot know the reality of God and emphasizes the God's revelation by which "we can refer to God, we can know God, and our concepts are applicable to God". Louw (2015:276) also states clearly that metaphorical theology for a pastoral assessment does not mean that God is not "real".

opens a new possibility for understanding God; and has the heuristic character of reflecting life experience (Freeman, 2011:3-7; McFague, 2008:107). For this reason, the metaphorical image of God has a significant role in pastoral assessment because it is formed and expressed in the interaction between the contents of faith, the experience of individuals and collective and social contexts, and it reveals a belief system which has an impact on the attitude to life (Louw, 2015:278, 423-424).

In this sense, Louw (2015:414-415) applies a philosophical counseling approach to his practice of spiritual care, which changes one's perception and attitude by reframing the perspective and paradigm of the life. Philosophical counseling deals with thinking paradigms and conceptual frameworks that "function as driving forces (motivational impulses) in human decision-making" (Louw, 2015:381, 425). In this approach, pastoral healing has to do with the helping process to change one's existing attitude and conduct through the diagnosis of the appropriateness and inappropriateness of God's images, as revealed in one's belief system, on their life issues, as well as the communication with God's image fostering hope and consolation (Louw, 2015:431-432). Hence Louw (2015:292), for pastoral care, proposes the metaphor of "God as Friend", 'God as our Soul Companion or Host', 'God as our Partner for Life',⁷¹ which reveal "God's friendship in terms of his covenantal and compassionate faithfulness" for the pastoral caring communication to evoke hope and meaning in human existential suffering. For pastoral caregiving, the caregiver constructively transforms the client's belief and belief system by embodying God's compassionate being-with through these caring metaphors (Louw, 2015:293).

Among the metaphors suggested by Louw, the host metaphor expressing the hospitable praxis of God, which is embodied in the outreach to all people, in particular, could be used ecologically (Louw, 2015:89, 286-290). In explaining the metaphor of God as Host, Louw (2015:289), following Bretherton's arguments,

⁷¹ These metaphors for pastoral care are derived from biblical metaphors with regard to the involvement of God in human suffering (Louw, 2015:292-293). The biblical metaphors present sensitive and compassionate caring (the shepherd metaphor), God's pathos and compassion (the servant metaphor), discernment and insight (the wise fool metaphor), charity and unconditional love (the hospice metaphor) and consolation, admonition and empowerment (the *paracletic* metaphor) (Louw, 2015:279-292).

indeed insists that the reconciling work of hospitable God does not focus on his people only but also on creation. When it comes to the ecological crisis and the response to it, McFague (2008:61-63, 161-173) argues that an appropriate conviction and paradigm with regard to the nature of the relationship between God and nature and the identity of human beings could evoke human responsibility for the world, and that alternative ecological metaphors therefore are needed. In the same vein, the researcher focuses on the metaphor of God as Host because it has potential to be understood in extension as an ecological metaphor that provides a nature-friendly paradigm and promotes ecological responsibility.⁷² Hence, it is necessary to discuss whether Louw's hospice metaphor could be communicated through pastoral care to nurture ecological consciousness and responsibility among believers in the Hapdong churches. In the following sections, the researcher thus explores the metaphor of God as Host and associated ecological metaphors and their appropriateness and applicability in the context of the Hapdong denomination.

4.3.1 Criteria to Suggest Appropriate Metaphors for the Hapdong Churches

Many scholars have introduced and proposed various ecological concepts and metaphors to emphasize the deep relationships between God and nature as well as human beings and nature, and the justification of environmental protection. There, for instance, are metaphors for the earth as 'the book of God' (Shannon, 2006:334, DeWitt, 2006), the body of God (McFague, 1993), 'Gaia' (Lovelock, 2015; Ruether, 2005:291; 1994), 'the womb of all the life' (Rasmussen, 2013:4), 'our home' (Bouma-Prediger, 2010; Boff, 2008; Moltmann, 1993), and 'the household of God' (Conradie, 2005), and for humans as 'created co-creator' (Hefner, 1998), 'planetary physicians' (Lovelock, 2006), 'stewards' (Conradie, 2005; DeWitt, 2006; Hall, 2006), and 'homemakers' (Bouma-Prediger, 2010), as well as for God as 'the author' of the book of nature (DeWitt, 2006:153), 'the owner' of the His household (Conradie, 2005) and so forth.

Regarding the ecological apathy of the conservative Korean Presbyterian Church in particular, it is necessary to choose metaphors that can be used appropriately for

⁷² The researcher deals with this in detail in section 4.3.2.

pastoral care and can foster responsible attitudes and actions against ecological suffering. Also, due to the context-dependence of metaphors (Stern, 2000:15), the context of Korean culture and the tendency of the Hapdong denomination need to be considered in selecting metaphors for the ecological accountability of the Korean churches.⁷³ Criteria for suggesting metaphors applied for the ecological pastoral care for the Korean church are as follows:

Firstly, the metaphor should reveal God's will and caring action for the earth. Louw's pastoral care (2015:373) aims to embody the covenantal encounter of God who compassionately loves his people in order to give comfort and hope. In following his pastoral theology for ecological caring, caregivers should be able to reveal that God's compassionate concern is not only toward the well-being of humankind, but also toward every kind by expressing and embodying God's caring for and relating to nature (Hessel & Ruether, 2000:xxxv). The metaphor for ecological pastoral care should therefore reflect the praxis of God for all creatures.

Secondly, the metaphor should be able to portrait the solidarity between humans and nature. Nature should not merely be considered as consumer goods or as beings inferior to human beings. Nature is an essential neighbor on which humans depend for survival (Gregersen, 2014:46-47). However, Korean society and the conservative Presbyterian Church have neglected nature by considering it as resources for growth or as beings polluted by sin and have lost their solidarity with the natural environment. Hence, the metaphor for ecological care should be able to correct the

⁷³ For example, McFague (2008:66-79, 1993, 1987:61-62) diagnoses the segregating (deistic), human-centered (dialogic), hierarchical (monarchical) and ecologically alienated (agential) paradigms of understanding the relationship between God and nature as having resulted in the present ecological crisis, and she, in order to promote ecological sensitivity, suggests several new models such as the world as God's body and God as mother, lover and friend as alternatives to the existing traditional metaphors of king, father, ruler. In view of care, her metaphorical approach provides useful insight regarding the appropriate response of humans to ecological degradation. However, it is difficult to directly apply her models to the contexts of the Korean conservative Presbyterian Church due to the fact that her approach is based on a view of the Bible which diminishes its normativity and authority, and tries to radically and defiantly modify the traditional understanding of God (McFague, 1987:40-45; cf. Louw, 2008:52). Hence, it is necessary to explore appropriate and acceptable metaphors fostering ecological responsibility in accordance with the context of the Hapdong churches.

Hapdong Church's understanding of the place of nature in the relationship with God and human beings.

Thirdly, the metaphor has to emphasize human responsibility towards God and nature. Following to this aim of fostering responsibility for ecological degradation, the implication for human responsibility is indispensable for the metaphor. The awareness that humanity depends on God and is placed in an interrelationship with nature is a starting point towards the attitude and conduct "of gratitude and responsibility, of delight and duty" for God and the well-being of all creation (McFague, 2008:166). In the sense, it is necessary to have a metaphor dealing with human identity in the relationship with God and nature.

Fourthly, for the ecological metaphor of God to be accepted in the Hapdong churches, it should not be opposed to the theological tendency and their confession of faith. The Hapdong denomination follows Reformed theology emphasizing the authority of the Bible and God-centeredness (Dyrness & Kärkkäinen, 2008:737). For this reason, if the ecological metaphors are not based on the Bible, the "only infallible rule of faith and duty" for the Hapdong churches, persuasion is inevitably weakened (Y.-K. Park, 2009:97; Ruether, 2001:233). For the same reason, a theocentric approach focusing on God's sovereignty and ethical legitimacy based on it is expected to be more consistent with the reformed theological foundation than two extremes such as an anthropocentric approach with a hierarchical view of nature and an ecocentric approach with risks obscuring the foundation of ethical judgement and the purpose and meaning of human life (Song, 1999:179; Northcott in Conradie, 2005:97-98).

Fifthly, the metaphor should be accepted appropriately in the cultural context of the Korean church. In the study of God's images among Korean believers, Sung-Hwan Kim (2005:261), for instance, argues that the metaphor of God as partner in life is more acceptable than God as friend because of the patriarchal and hierarchical tendency of Korean society. In other words, context and acceptability should be considered for the proper transfer and acceptance of the meaning of a metaphor.

Considering these criteria, the metaphor of God as Host, human beings as stewards and the earth as the household of God could be suggested for the Hapdong denomination to promote ecological responsibility.

4.3.2 God as Host who Welcomes the Entire Creation

In the Old Testament, God is described as a host who invites humans to come before God and provides foods and water in the wilderness (Ex 9:29; 16-17; 24:11; Martin, 2014:8). God who is the owner of the earth bestows land as a gift to humans in the covenant relationship and people are considered as strangers and sojourners who temporary live in the land (Lev 25:23; Louw, 2015:261). Furthermore, not all human beings only, but also all beings on the earth are declared to be God's possession, and God “welcomes into his care all of humanity, the animals and even the plants” (Ps 23; 61:3-5; 104:10-21; Job 38:39-41; Martin, 2014:8). In an eschatological image, in Isaiah 25:2-6, God is also depicted as the Lord of hosts, who invites all to the lavish banquet which will be held on the mountain, to God's house in which He dwells, and the welcoming is fully described in the New Testament through Christ's redemptive work that encompasses the whole cosmos (Martin, 2010:8, Conradie, 2005:233). Jesus Christ, in the New Testament, revealed himself as “a bountiful provider” feeding his followers and multitudes and the host of the Great Banquet which is “an eschatological community-concept expressing Jesus' mission of restoring” (Matt 14:15-21; 15:32-38; 22; 26; Mark 6; 8; 14; Luke 5:1-11; 9; 14:16-24; 22:30; 24:30; 26; John 2:1-11; 6:30-51; 21:5-14; Rev 19:7-9; 22:17; Conradie, 2005: 228; Hartman, 2010:47-51; Navone, 2004:331-336).

As a biblical metaphor of God, the host is the basis for the mode of hospitality in Christian care. In the Christian biblical and historical tradition, hospitality is understood as accepting strangers and responding to their physical, social, and spiritual needs (Oden, 2001:14). The hospitality of God who bestows the land, cares for the lives of all members of creation and invites them to the eschatological redemptive feast is manifested in the self-denying unconditional love revealed in the salvific ministry of Christ (Louw, 2015:300-301, 347, 567). On the basis of the hospitality of God, Christians who have already received abundant and valuable treatment through the death and resurrection of Jesus Christ are required to live a

hospitable life for others (Bretheton, 2006:138). Il-sub Ahn (2010:247) says that when it comes to it, “Christian hospitality is nothing other than the imitation and reflection of God’s hospitality to all humanity—which is revealed through God’s divine acts and presence”. Moreover, Christian hospitality should involve caring for creation. From the fact that the hospitable praxis of God is not only directed to all human beings but to all nature, and that the redemption of Christ encompasses the whole of creation means that we should respond and participate in the works of God in the earth which God accepts and restores (Artinian-Kaiser, 2018:173-4).

Pastoral care which reflects the caring praxis of God as Host who welcomes the entire creation should therefore include caring for vulnerable people and exploited nature in the context of the ecological crisis. Louw (2015:435) explains that the metaphor of God as Host is related to unconditional acceptance and acknowledgement as the praxis of pastoral care.⁷⁴ He (2015:76-77, 153, 436, 510) insists that “the *ekklesia*, the fellowship of believers” can be a hospitable space, *Koinonia*, to embody the agape love of God. This space could serve as a sacred place to support and help people discover the meaning of life and their dignity (Louw, 2015:153). In this sense, a space of hospitality encompassing all creation is required. If it is possible to create a space embodying the hospitality of God who cares for all things, it is expected that human beings in the space could acknowledge their identity as beings in solidarity with nature environment and discover the dignity of all creation in the relationship with the hospitable God.

In Korean, a word, ‘*ju-in*’ (주인, 主人) translated as ‘a host’ means a person who welcomes and deals with guests as well as one who owns something, leads a community with responsibility and so forth (National Institute of Korean Language, n.d.) In this sense, Korean Christians commonly understand and call to God as *Ju-nim* (an honorific form of *ju-in*) who owns, leads and rules his people – as the Lord

⁷⁴ In the view of spiritual care, in following Ernst Bloch, Louw (2015:403-406, 435) accepts the concept of *anagnorisis*, which is about “the mutuality of a we-encounter and the communality of belongingness” related to the forgiveness and acceptance of unconditional love described in the story of Joseph and his brothers (Gen 45). The embracement of *anagnorisis*, for Louw (2015:436), well describes the pastoral praxis of caring that realizes comfort in the act of an intimate encounter and creates “a space for human dignity” by unconditional love and forgiveness.

having the covenantal relationship with humans. In the Korean context, the imaginative speaking of God as Host with the metaphor of Lord could therefore deal without hindrance with both the unconditional acceptance of God who welcomes all beings and the authority of God who is the owner of all creation. Thus, the metaphor of Host as a familiar expression for Korean Christians is likely to be accepted by the conservative churches that follow reformed theology confessing God as the '*Eonyagui-ju*' (the Lord of the Covenant). There is, of course, a risk that the use of God's image as '*ju-in*' in the hierarchical thinking about nature in Korean society can lead to a monarchical understanding of God as Ruler (cf. Conradie, 2005:9; McFague, 2008:69). However, if the metaphor of Host can reveal not only the caring praxis of God who is faithful, unconditionally accepts and is together in the covenantal relationship, but also the authority of God who gives 'safety, security, steadfastness and reliability', it is expected that the metaphor of Host can be used as an contributive metaphor for providing both the sense of belongingness and of trust (Louw, 2015:432-433, 437).

4.3.3 Human Beings as Stewards who Care for the Creation

With the understanding that the land belongs to God, a merciful Host who takes care of all the members in it, determines human identity and limits the free activity of humanity with regard to ecological issues. Louw (2015:261-262) explains that the fact that the earth is God's and a divine gift implies that humans are not beings who can claim ownership of the land, but are strangers, sojourners and tenants who live temporarily. In the biblical view, human beings do not have unlimited autonomy in using the land. Conradie (2005:198), referring to Reinhold Niebuhr's writing, sees sin as "the refusal to accept human limits". The unrestricted consumption of nature is a sin that does not recognize the finiteness of human beings as creatures of God, the Creator. Therefore, in the face of environmental destruction, acknowledging the identity as spiritual beings in the relationship with God and their inherent limitation could be the basis for addressing destructive human behavior with regard to nature and demanding a responsible attitude.

The Bible demonstrates the place and vocation of human beings in the created world in relationship with God. Human beings are commanded to subdue and govern the

earth as temporary inhabitants of God's earth (Gen 1:27-28). This Scripture is criticized for being used as justification for human domination over nature (Conradie, 2005:205). For this command, however, other interpretations have been proposed, such as that human domination over nature does not mean hierarchical rule, but responsible care. Willis J. Jenkins (2008:80) interprets that the pair of words in Genesis 2:15 of guarding (*abad*) and tending (*samar*) explain the responsibility of humans to the creation and regulate the meaning of the pair of words in Genesis 1:27-28 of exploiting (*radhah*) and subduing (*habhah*). When it comes to the words in Genesis 2, Theodore Hiebert (2000:140) argues that the words emphasize the human being as a servant, not an owner, and dependence of humans on the earth rather than domination. Moreover, Sara Koetje (2005:59) asserts the necessity for a shift in the concept of domination over nature in traditional Christianity by arguing that the manner of human ruling over the earth should follow the ruling way of Jesus serving as a suffering servant. In other words, the role of human beings should be understood in the way of God's care for the creation, so that human actions have to show responsibly for the earth within the ethical framework determined by God (Shannon, 2006:332; Jenkins, 2008:81).

This responsibility of human caring for the earth which is God's can be described by the metaphor of steward. The word steward is a translation of the Greek *oikonomos* which is a concept that requires *oikonomia*, "responsibility and accountability for planning and administrating the affairs of the household (*oikos*)" (Conradie, 2005:203). Anna Peterson (2000:252, 258) has explained that the stewardship model places a "limit on human freedom and dominion over the nature" and also especially emphasizes relationships with God, which determines the guidelines of human attitudes toward nature. This is because stewardship is about responsibility for others, in other words, a concept that presupposes a trustful relationship with the owner (Hall in Conradie, 2005:208). In the same view, Ken Gnanakan (2014:104-105) argues that the stewardship concerned with caring for the household requires that people respect the rights of the creation, calls for responsible lifestyles and for conserving resources and endangered species, and helps to accept a responsibility toward God and for all of creation. The steward therefore serves as a metaphor that

emphasizes the responsibility of humans who care for nature according to the intention of God.⁷⁵

Moreover, when it comes to the image of God as Host, the stewardship metaphor can demonstrate human beings' responsible participation in God's hospitable work. Conradie (2005:224-230) proposes human ethical responsibility related to preparing a way for the coming of God's glory in the eschatological tension between already and not yet. He (2005:229-230) explains the responsible participation of humans as stewards to take care of the earth as invited guests and a venue for 'the wedding banquet of the Lamb that was slain' as presented below:

We have to prepare for the time when the whole household will gather to celebrate God's presence in joyful anticipation, with much laughter, singing and dancing - precisely in the face of scarcity, poverty, suffering, and degradation, 'in the presence of our enemies' (Psalm 23:5). Jesus Christ will be the host for this gathering and the invitation is open to all. This calls for several immediate responsibilities which we have to attend to in the power of God's Spirit: planting and harvesting sufficient food, using the available resources frugally, helping the needy, ensuring everyone's good health, fixing the roof, adding more 'houses (rooms) to the father's home (*ikhaya*), cleaning the house, doing the dirty laundry, sending out invitations, setting the table, cooking and sampling the food, and enjoying all the aromas which are beginning to fill the house. The guests, including humankind and otherkind, are coming!

With the fact that God's eschatological salvation encompasses both humans and nature is meant that human beings' responsible acts toward God cannot be separated from responsible acts toward nature. According to this metaphorical

⁷⁵ However, there is a variety of criticism about the limitations of the steward metaphor. For example, some scholars point out that the metaphor of steward presupposes human superiority; passively considers humans' dependence on nature and their participation in pollution; has a tendency to financially evaluate nature; weakly deals with the presence of God in the earth; is not directly mentioned in the Bible; and does not concern the organic characteristic of the ecosystem and so forth (Warners, Ryskamp & Dragt, 2014:226-227; Lovelock, 2006:108-109; Conradie, 2005:211-214). Nevertheless, the importance of the stewardship concept to current ecological issues cannot be reduced. Calvin B. DeWitt (2006:147, 151) argues that, although the concept of stewardship has become obsolete in modern times when humans have been regarded as kinds of resources, consumers, producers, and taxpayers, it can still dynamically shape and reshape "human behaviour in the direction of maintaining individual, community, and biospheric sustainability in accord with the way the biosphere works". This means that stewardship is essential in modern society as a responsible act to respect and sustain the services of the biosphere in the relationship between God, human beings and nature.

understanding, human beings as stewards should participate in God's welcoming praxis by inviting all the members of ecosystem.⁷⁶

The use of the steward metaphor emphasizing human responsibility to God and for nature could be acceptable to helpful for Korean Christians to become aware of their identity and an appropriate response to ecological degradation. In Korean traditional culture, caring for a household is called '*salim-sal*' (살림살이). '*Salim*' is a noun expressing the verb '*salida*', which means 'vitalize' or 'revive'. This means that caring for the household has been considered as to vitalize the lives of the all members including humans and livestock (Ryu, 2015). The steward metaphor which portrays an image of caring for the household could therefore be effectively suggested for the Korean church in order to foster ecological responsibility that vitalizes the life of the ecosystem. Therefore, for the Korean church, if the caring ministry that embodies the image of God as Host is complemented by the steward metaphor describing service to God and the creation, it is anticipated that it could engender the Christians' responsible attitude and action in an ecological crisis.

4.3.4 The Earth as God's Household

Lastly, it is necessary to suggest a supplementary image that promotes an understanding of the interrelationship between God, human beings and other beings. In particular, among the various ecological metaphors of the earth, the metaphor of 'the whole household of God' is expected to be useful as a root metaphor for the integrated understanding of the ecological metaphors mentioned above of God and human beings. According to his book, *An Ecological Christian Anthropology: at Home on Earth?*, Conradie (2005) explains the implications of the metaphor of the earth as the whole household of God that is suggested as the root metaphor for Christian ecology. First of all, the metaphor expresses the divine praxis of the Trinity

⁷⁶ David Field (2002) proposes the biblical metaphor "stewards of shalom" in order to overcome and complement the limitations of the existing steward metaphor. For him (2002:393), the responsible action of the steward is broadly understood not only as for the earth, but also about "participating in what God is doing by the Spirit to bring shalom" in particular contexts. In his understanding, the relationship with nature is considered one of the various relationships for Shalom, and thus it requires responsible human activity across political, economic and ecological contexts.

who relates the creation and invites people to find their home on the earth: the Creator who makes a house for all creation; Jesus who came and will come to make the house of God hospitable; and the Holy Spirit who dwells in the household, and for us (2005:51-78). Also, the metaphor of the earth as the household of God can raise awareness of the relationship between God as the owner and the world as all the members of the household; the solidarity of human beings and other beings; and the value of nature loved by God (2005:26-27, 64). Moreover, in the metaphorical understanding, human beings are portrayed as stewards of the household of God, members of the household of God and this means that human beings are responsible for the prosperity of the whole household (2005:127-129, 217). Conradie (2005:44, 77), in particular, attempts to eschatologically suggest the metaphor of the household of God considering “natural suffering”, “human finitude”, and “the pervasive reality of sin”, as well as God's presence in and restoration of creation. According to his metaphorical thinking, God has invited us to his house, but the earth is not our home yet. Nevertheless, on the coming day of God's glory “we will be at home in God's house for evermore” (2005:64, 225, 228).

The root metaphor of the earth as the whole household of God could be also helpfully used to challenge the ecological apathy and the ecologically alienated view of nature in the conservative Presbyterian Church in Korea. This is because this metaphor provides vivid images of the ecological praxis of God who relates the earth, human responsibility and solidarity to nature, and the intrinsic value of nature. At the same time, it is consistent with the reformed theological position which recognizes the sin and humanity's finitude and deals with renewal, the re-creation of the world. Furthermore, Kyun-Jin Kim (2006:190-191) notes that Koreans traditionally tended to understand the natural environment as their homeland.⁷⁷ Hence, the understanding of nature as God's household, along with the metaphor of a welcoming and caring God as Host and humans as responsible stewards caring for God's house, will help restore traditional Korean ecological wisdom and recognize ecological solidarity.

⁷⁷ Kim (2006:190-191) mentioned that Koreans thought that they lived on the land and, when they die, returned to the land again, as well as, for instance, that Korean traditional buildings pursue harmony rather than overwhelming the surrounding natural environment. However, he says that in the process of industrialization, nature came to be regarded as the dominant object, not the home, which led to ecological destruction.

4.4 Conclusion

In Chapter 4, the researcher has proposed and discussed basic theories for ecological pastoral care that could transform the ecological alienation of Christians in Korean Presbyterian churches and encompass caregiving for ecological suffering. The researcher first argued that the fact that God's praxis as the basis of practical theology is not only toward human beings, but also toward the world, means that pastoral care should include care for the earth. In addition, the spiritual approach of pastoral care was explained on the anthropological basis that a human being as the image of God and a soul is dependent on God and is also placed in an ecological context. Pastoral care as spiritual care which seeks the maturity of the faith and a paradigm shift by reflecting God's praxis for, and embodying His presence in, the whole of creation, requires imaginative seeing, especially for the metaphorical speaking of God. Therefore, the researcher introduces the metaphor of God as Host, human beings as stewards, and the world as the whole household of God, which could transform the lack of awareness of the interrelationship of God, human beings and nature and promote the human responsibility of Christians for ecological problems in the Korean conservative Presbyterian churches. Based on these theological discussions, the researcher attempts, in Chapter 5, to suggest practices of pastoral caregiving that reflect God's hospitable praxis of welcoming all things. The purpose is to increase the solidarity of humanity and nature and the ecological responsibility of believers by creating a space of hospitality encompassing all beings in the Hapdong churches.

CHAPTER 5:

Alternative Pastoral Caregiving Methods: Eliciting a Positive Response to the Ecological Crisis

5.1 Introduction

In Chapter 4, the researcher dealt with the practical and pastoral theological foundations for designing ecological pastoral care. The praxis of God who welcomes, cares for and restores the whole of creation is the basis of pastoral caregiving practice that enhances ecological consciousness and responsibility of Christians. Also, the researcher understands a human being as a relational being created in the image of God and a soul depending on God in the socio-ecological context, and on the basis of this belief, recommends a pastoral care that leads to a constructive life through spiritual maturity, which entails a new understanding of identity and responsible action through embodying the pastoral encounter between God and a human being. Moreover, the researcher suggests alternative metaphors that reflect the biblical understanding of the interrelationship between God, humanity and nature, and thereby has the potential to change the ecologically alienated perceptions of the believers.

In this chapter, based on the multi-disciplinary analysis and theological discussion in previous chapters, the researcher proposes practical caregiving ways to overcome ecological apathy, and to nurture the ecological responsibility of the congregation of the Hapdong denomination. In a systemic view, this chapter begins by insisting on the need for pastoral care which creates a hospitable space embodying the care of God as Host welcoming the entire creation in the Hapdong churches in order to nurture ecological consciousness. Also, the pastoral care method through worship that is an essential ministering practice in the Christian church, which could help believers to become aware of the relationships with both God and nature, based on the fact that worship can help change the participants' paradigm, are suggested. Moreover, this chapter proposes a strategy of utilizing the small-group ministry that is a general nurturing environment for believers in the Korean church, which has the potential to effectively enhance ecological consciousness and responsibility through the advantages of Bible study, the intimate atmosphere of mutual care, and the

encouragement of participation in the community service, to achieve an awareness of Christian responsibility towards the environment. These concrete methods of pastoral care are intended to render for the congregation a hospitable space in which people are deeply aware of an interrelationship with nature and therefore care for it responsibly. Such decision-making and implementation of pastoral care methods comprise the 'decision', the final step in the practical theological method proposed by Miller McLemore (2012:148).

5.2 Creating a Space of Hospitality for the Entire Creation in the Community of Faith

First of all, the researcher argues that pastoral care should create a space of hospitality where the entire creation is welcomed and the interrelationship between God, human beings and nature is embodied in the community of believers, which would lead to a change in the attitude of the believers towards nature. In pastoral care, creating a space of hospitality is an important practice. The 'space' is more than "the unchanging field of objective realization and purposeful behavior" (Bollnow, 2008:216). In explaining the interrelationship between human and space in his book *Human Space*, Otto Friedrich Bollnow (2008:216) said that space is "closely connected with the emotional and volitional aspect, in fact with the whole psychological condition of mankind". From a systematic point of view, the space in which a person stays in, thus can affect his/her attitude and behavior. In this sense, pastoral care seeks to change the space in which we live so that healing can occur in practice (Louw, 2019:255).

In terms of pastoral caregiving, space can be understood as "a relational and systemic setting within which one feels accepted, accommodated and embraced" (Louw, 2004:344). When it comes to the space of intimacy and safety, the psychoanalyst Donald Winnicott argues that a space which could be called a 'holding environment', 'potential space' or 'the good-enough space' is needed in the process of counseling where the client can experience creativity and growth (cited in Wolfson, 2015:4). Moreover, from the view of spiritual care, a person can discover human dignity and hope which facilitates growth into spiritual maturity, in the intimate space which occurs when people meet in "a spirit of availability, acceptance (unconditional

love) and appreciative awareness” (Louw, 2015:159). According to Louw (2004; 343-344; 2015: 155,159, 435), this space for understanding and acceptance can serve as a witness of the presence of God as Friend or Host who is with us and accepts us unconditionally. Pastoral care thus helps people to discover their dignity, hope and identity as affirmed beings by creating the intimate space that reveals the presence of God.

In that sense, the community of believers can be a practical place for realizing this intimate space. Lars-Göran Sundberg (2012:193) argues that pastoral care and counseling as congregational care in considering a church community as an object and subject, as well as place and resource for caregiving ministry, is to pursue holistic health as the shalom of God and maturity as a process of becoming like Christ, in and through the community. In other words, caring is to help the members of the faith community to find the sense of acceptance and love and to encourage them to live Christ-honoring lives so that the members are led to open their lives and serve others (Sundberg, 2012:197-198). Therefore, one can say that *koinonia* of the faith community creates a comprehensive fellowship, which also creates a valuable space in the church to generate a sense of belongingness and security and growth (Louw, 2019:233; 2015:153).

Moreover, this space is not only limited to the inside of church community. The community of believers should seek not to care for internal organization only, but also to create a space in which to welcome and connect with the vulnerable strangers in the world (Newlands & Smith, 2010:188).⁷⁸ Regarding the intimate and hospitable space, Chistine D. Pohl (1999:13-14), in her book *Making Room: Recovering Hospitality as a Christian Tradition*, explains hospitality as the building of relationships and inviting those who are disconnected from the basic relationships that give a safe space to new networking, giving and maintaining life. The constructed network is considered a space or room in which strangers and marginalized people experience a sense of security, respect, acceptance and

⁷⁸ George Newlands and Allen Smith (2010:188) understand that the practice of hospitality in the church community is consistent with God's work which identifies with all the vulnerable such as “the poor, the outcast, the marginalised, the sick, those in prison” in the incarnation of Jesus Christ. The praxis of church is more than an abstract reflection on hospitality but is to make a realistic space of hospitality in the congregation.

solidarity in the relationship with fellow human beings. Therefore, as practical caregiving, the practice of hospitality that meets the needs of people and creates the opportunity to hear their stories could be understood to create a safe space for the vulnerable and marginalized (Walton, 2012:228; Louw, 2015:76).

With regard to the ministry of hospitality to the poor, Johan Janse van Rensburg (2010:4) says that congregation members “should ensure that the poor are made to feel welcome”. Jeanne M. Hoeft (2017:3) also insists that pastoral care should be directed to caring for “the whole of life—both individual healing and social-justice making” through active participation of people facing struggles while considering a deep interconnected web of relationships. In dealing with pastoral caregiving for displaced people, Louw (2019:226) also argues that the task of pastoral care is “to provide “hospitals” (*xenodochia*), safe havens (monasteries of hope, places of refuge) where threatened people can become whole again”. Hence, from a systematic and holistic point of view, pastoral care should go beyond a practice in one-to-one personal relationships and be a ministry for all people in and out of community by using the various caring resources of the community and its mutual networking – a space of hospitality – so as to achieve acceptance and support, healing and growth, and recovery and shalom for all people.

Furthermore, the fact that we experience an ecological crisis such as climate change and environmental degradation at present, means that pastoral caregiving taking into account the deep interrelationship between the human and the ecosystems must be practiced in the Christian church. The current ecological crisis patently causes suffering for both human beings and nature and this being so, pastoral responses to the problematic situation is increasingly required (Ssebunya, 2016). The Christian communities’ caregiving for the poor and marginalized in particular is called for concerning the ecological crisis. This is because those who are socially and economically vulnerable are more negatively affected by environmental degradation. Conradie (2006:24) has explained that the poor and underprivileged are seriously threatened by ecological crises and environmental degradation in the context of South Africa. In South Korea, it is also continuously pointed out that those who are vulnerable economically are more affected by environmental pollution (OECD,

2017:43-44). In other words, the hospitable caring of the faith community for all people cannot be separated from the problem of the ecological environment.

Therefore, pastoral caregiving should encompass the practice of caring for the natural environment. In other words, the object of pastoral caregiving should be the whole suffering environment. This is because the victims of ecological crisis are not only human beings but also 'all other forms of life' (Conradie, 2006:23). Environmental pollution caused by human beings hinders shalom of both the human system and the ecosystem – the whole creation of God. Thus, from a systematic and holistic point of view, the range of pastoral care includes the church community, society and suffering nature (Clinebell, 2011:9).

In this respect, it is necessary to expand the meaning of the space of hospitality for the marginalized. It means that, in the process of caring, the relational networking of believers embodying God's hospitality should be open to the wounded nature. Based on the above-mentioned scholars' understanding, it can be said that the hospitable space in an ecologically expanded sense is an eco-systemic and relational setting that reveals solidarity with not only oppressed human beings but also other natural beings. This space of hospitality exists with regard to the intimacy between God and his creation and humanity and nature. In this, human beings and other all natural beings are respected together on the basis of God's welcoming hospitality and hope to lead to whole recovery and shalom. The pastoral caregiving must thus lead the church community to be both the actual place of hospitality to nature and the caring subject to respond to the needs of the whole suffering world.

In particular, in order to create a space for welcoming nature in the conservative Hapdong denomination of the Presbyterian Church, it is necessary to change their existing paradigm with regard to the relationship between God, human beings and nature. Regarding the reason of the Hapdong churches' apathy to the ecological issue as the lack of awareness of the interrelationship between God, humanity and nature⁷⁹, methods of pastoral care should be established to lead an enhancement of believers' consciousness by communicating the caring praxis of God towards nature

⁷⁹ For more detail on the phenomenon, see Chapter 3, section 3.5.

and human identity in the ecosystem and before God who cares for the creation. As mentioned in the previous chapter, the hermeneutic of pastoral care refers to the effort to enable humans to encounter God by embodying the presence of God through metaphorical speaking and to reinterpret the story of humanity by linking it with the story of God (Morkel, 2012:48-50; Louw, 2015:480). Therefore, the study suggests concrete methods of pastoral care to reinterpret and change the existing ecologically alienated attitude of the believers in the Hapdong churches, by educating and experiencing God's care for the creation and the intimate relationship with the natural environment through worship, which is a center of Christian believers' life and through small-group ministry which is a general pastoral care method of the Korean Presbyterian Church.⁸⁰

Efforts to create a space for welcoming all creation are expected to not only change the believers' thinking, but also to promote ecological *habitus*⁸¹ as responsible attitude and conduct. From a sociological view, Haluza-DeLay (2008:206, 214), on the basis of the contextual openness of *habitus*, argues that *habitus* of people can be modified when they face a new field within which they interact. He (2008:214) also mentions that internalizing the new disposition can be achieved through the process of learning "within an alternate order in which the altered *habitus*" is present. In the same vein, Jeff Kirby (2018) studied the relationship between ecological *habitus* and environmental communities as social fields. He (2018:165-166) argues that the environmental philosophies, the immediate environment and the daily activities of environmental communities form the ecological lifestyle of members. Additionally, Louw (2015:268-270) argues that, from a practical theological perspective, a green *habitus*, a new mode of being with regard to humility and hospitality, should be promoted with regard to the land and environment issue. Therefore, one can expect

⁸⁰ The researcher deals with this in detail in section 5.3.1 and 5.4.2.

⁸¹ The sociologist Pierre Bourdieu suggested the concept of *habitus* as a subjective and open system "of internalized structure, schemes of perception, conception, and action", which is gained and structured in certain social contexts, and is "constantly affected by them in a way that either reinforces or modifies its structures" (Bourdieu in Fuchs, 2003:394; Bourdieu & Wacquant in Kasper, 2009:317). Based on this understanding, Debbie V. S. Kasper (2009:318) tries to define ecological *habitus* as "the embodiment of a durable yet changeable system of ecologically relevant dispositions, practices, perceptions, and material conditions—perceptible as a lifestyle—that is shaped by and helps shape socioecological contexts".

that, if the practices of speaking about God relating to the creation and of greening the church are implemented, the virtuous cycle that the *habitus* and disposition of human beings as souls in contexts could possibly be changed in a church as an environmental community, and the changed *habitus* would also transform the church as a community of hospitality for creation.

5.3 Creating a Space of Hospitality through Ecological Pastoral Care in the Hapdong Churches

Pastoral care of a congregation is practiced together with other modes of ministry of the church.⁸² The various practices of ministry can be specialized, but they cannot be implemented separately because of their interrelated nature (Anderson & Forey, 2019:x-xi). Nel (2009:7) argues that the modes of ministry are integrated because the ministry itself is “God’s coming to his people and his coming through them to his world”; in other words, God’s missional praxis. He (2009:8) thus argues that congregations should serve and promote “the coming of God” through integrally practicing the all modes of ministry. In this view, the congregation, the church could be understood as “God’s subject” and also the place embodying the praxis of God (Nel, 2009:8; Louw, 2015:107).

Therefore, as a part of church ministry, pastoral care which takes into account the constructive change and maturity of all the members of a congregation is not limited to personal care or counseling, but needs to be comprehensively implemented in connection with other modes of ministry (Baab, 2018:27-30). From this point of view, many scholars study interrelated and integrated pastoral care with other aspects of ministry such as preaching (*Kerygma*) (Davis, 2004; Streets, 2008), worship (*leitourgia*) (Pembroke, 2010), service (*diakonia*) (Louw, 2015:76-78,), community (*koinonia*) (Magezi, 2006), education (*didache*) (Clinebell, 2011:347-375) and so forth. Pastoral caregiving considering social issues and the collectivity of congregations and other congregational activities such as charity, evangelism and

⁸² Malan Nel (2018:232-241; 2009:7-9) categorizes the modes of ministry in the community of faith as preaching (*Kerygma*), worship (*leitourgia*), care (*paraclesis*), community (*koinonia*), teaching (*didache*) service (*diakonia*) witness (*marturia*) and leading (*kubernesis*) and introduces them as the various modes of communication of the Gospel. He also says that the aspects can be clustered into four dimensions: *kerygma*, *leitourgia*, *koininia* and *diakonia*.

empowering activities especially, should be viewed as “aspects of the same action, being, as the expression goes, two sides of the same coin” (Janse van Rensburg, 2010:4).

In the same vein, pastoral caregiving that nurtures the ecological awareness and responsibility of the believers in the Hapdong churches in the context of the ecological crisis should also be considered and practiced in connection with all ministries implemented in the churches. In the pedagogical view, Mi-Kyung Park (2010:316-324) insists that, in order to promote the environmental consciousness of the Korean believers, a comprehensive approach must be taken through various modes of ministry that reflect the praxis of God.⁸³ In particular, she (2010:320) emphasizes that an approach to foster the ecological consciousness of believers can be effective when utilizing existing structures and existing ministering activities in their congregation. A completely new and unfamiliar approach may cause resistance, and therefore it would be difficult to result in concrete and entrenched practice. Therefore, in order to increase the practical possibility of pastoral care that promotes ecological awareness and responsibility of Korean believers, it is necessary to propose a concrete method based on the ministries that the Hapdong churches have generally practiced. From this position, the researcher proposes the ecological pastoral care methods of worship and small-group ministry that are common pastoral practices of the Korean Presbyterian Church. The reasons for choosing these methods are as follows.

First of all, when it comes to worship, it is a core practice of integrating a community of believers and a center of Christian life (Satterlee, 2005:x). Craig A. Satterlee defines worship as follows:

Worship is the locus of what the several Christian traditions identify as the nourishing center of congregation life: preaching, common prayer, and the celebration of ordinances or sacraments...Worship is central, most significantly, for theological reasons. Worship both

⁸³ Following Maria Harris, a pedagogue, Park (2010) tries to suggest a curriculum of ecological education for Korean churches in the era of climate change, based on each activity of ministry in church: *kerygma* (expanding the hermeneutical horizon by preaching), *leitourgia* (fostering sensitivity to God’s presence and activities), *diakonia* (making the places for serving and interpreting the meaning of activities), *koinonia* (encouraging ecological vocation through sharing each other’s lives) and *paideia* (teaching the ecofriendly way of life through environmental education).

reflects and shapes a community's faith. It expresses a congregation's view of God and enacts a congregation's relationship with God and each other... It can serve as the source and summit from which all the practices of the Christian life flow. Worship both reflects and shapes the life of the church in education, pastoral care, community service, fellowship, justice, hospitality, and every other aspect of church life. (Satterlee, 2005:x)

According to Satterlee's understanding, the congregation has a relationship with God through worship, which establishes the members' faith and life, and also is associated with all other ministering practices of the church. In this sense, pastoral care is not separated from the worship service of the community. Therefore, worship can be understood as a practice that, together with pastoral care, leads to spiritual maturity and constructive change in the lives of the all members of the faith community.

Also worship creates "a unique space" where believers may recognize their identity in the experience of encountering God and which could cause spiritual healing and maturity (Pembroke, 2010:3). Neil Pembroke (2010), studying pastoral care factors in worship that enrich the role of the church community, argues that a unique space for the operation of God's grace is created when people come together to worship God, and in this space the believers can become aware of themselves through the Gospel, be healed of their shame and inner wounds through the acceptance of God, the confession of Sin and lamentation, and have hope through participating in the rituals of the community and find their identity as Christians through becoming unified in the community. Although pastoral care and worship are not completely identified, it is clear that worship could be a place of healing and maturity for the members of the faith community and for becoming involved in "the narratives that celebrate God's unsurpassed loving kindness and mercy" (Pembroke, 2010:1-2). Therefore, the researcher suggests pastoral care as a method that promotes ecological consciousness in connection with worship that is a common and essential ministry which could lead to a change in the belief and attitude of the believers by communicating the Gospel.

Furthermore, when it comes to small-group ministry, it is a general way to nurture the members of a congregation in the Korean church. While the Korean churches achieved rapid quantitative growth in the 70s and 80s, they began to worry about the qualitative growth in the believers' lives. The expansion of the church made

fellowship difficult for the congregation and raised the need for deeper and more holistic nurturing of, and caring for, the members (Chong, 2002:48-49). Also, the influence of the industrial society and the change of residential environment have led to the tendency to avoid the home visitation which is an important ministry whereby caregivers visit the homes of believers and comfort and nurture them through worship and conversation (Park, 2011:4). In this context, some major churches such as the Yoido Full Gospel Church and the Sarang Church present a small-group ministry system for the spiritual revival and care for the congregations, and it has spread throughout most Korean churches (Yang, 2008:120-121; Chong, 2008:170-172).

Additionally, the small-group systems could provide a useful environment for promoting ecological consciousness and responsibility among the faith community in the Hapdong denomination. In their article regarding the ecological crisis and consciousness, Mark Hathaway, Donald Cole, and Blake Poland (2019:8) argue that, in order to nurture ecological consciousness, one needs to create “learning environments and processes that may facilitate transformation by providing opportunities to develop new perceptual skills, engage in novel practices, listen to and share stories, or experiment [with] different perspectives via the imagination or critical reflection”. For pastoral care to nurture ecological consciousness and responsibility, the Korean church already has a care resource, the small-group ministry system that can be used as a learning environment and offers a nurturing process. This is because most of the small-group methods of the Korean churches have characteristics such as learning through Bible study, sharing life stories in intimate fellowship, and encouraging participation in activities of faith.⁸⁴

For these reasons, worship and small-group ministry could be considered as pastoral care methods that are used in achieving the goals of promoting the awareness of the relationship with nature and fostering the ecological responsibility of the Hapdong churches.

⁸⁴ The researcher deals with this in detail in section 5.4.

5.3.1 Ecological Pastoral Care through Worship

The ecological pastoral care through worship focuses on the narrative approach to worship that communicates God's story through the liturgy. The researcher argues that worship should be anticipated to encompass the natural environment and it could help reflect and reinterpret the story of humans who cause the ecological crisis through the story of God's work on the entire creation, and thus may enhance the ecological consciousness of participants. Therefore, the researcher deals with worship, as ecological pastoral care, which communicates God's hospitable praxis towards nature. Also it recommends that Hapdong churches participate in the Environmental Sunday Movement in order to practice worship.

5.3.1.1 Worship as Ecological Pastoral Care

From a hermeneutic view, Herbert Anderson and Edward Foley (2019) try to integrally understand worship and pastoral care on the basis of the fact that stories and rituals as embodied expression of the stories shape and change the meaning of life. They (2019:18) argue that the pastoral caring ministry of the faith community has an aim to constructively reframe people's lives by weaving the story of God into the story of human life. With regard to the meaning of weaving narratives, they say:

Weaving together human and divine narratives has, as its ultimate goal, the transformation of individual and communal life...[T]his focus on transformation also eventuates in greater openness and response to the ongoing activity of God in human life. The question, What must I do? is, therefore, paralleled by the question, What is God doing? In order to maintain an openness to God's activity, we need regularly to interpret the human story in light of the divine narrative. (Anderson & Foley, 2019:42)

The stories of believers can be re-interpreted by God's story as communicated in worship rituals (Davis, 2004:4). This process "can contribute to well-being through education, participation in community, and providing an interpretive framework for a life of hope" (Hoeft, 2017:7). Therefore, when considering pastoral care as a praxis leading to the change of paradigm and the maturity of faith and life by reconstructing the story of life in the light of the story of God, worship in which the community of faith participated in God's story, the Gospel, is understood as a complementary ministry with pastoral caring (Louw, 1998:98-99; Anderson & Foley, 2019:18-19).

With this integrated understanding of pastoral care and worship, one can believe that worship communicating God's work for the creation is expected to be helpful in changing the apathetic attitude of the Korean Christians with regard to the ecological crisis. Conradie and Field (2016:22, 129-130) argue that the ecological environment should be a part of the church service to encourage an environmental consciousness for congregations. They point out that:

The worship service is at the heart of congregational life... The service should therefore help us to see the world as God sees the world and in it we should experience something of God's healed and whole universe... The service should prepare and motivate church members to be living examples and agents of God in this world and this should be part of every element of the liturgical church service. (Conradie & Field, 2016:131)

The fact that the worship should reflect God relating to the whole creation corresponds with the argument by Barend J. de Klerk (2014). Based on the argument by Bosman and Müller (2009) that liturgy brings new understanding through re-telling well-known stories, De Klerk (2014) argues that the ecological consciousness of the congregation could be enhanced through liturgical acts telling “a story of God’s creative, protective, nurturing and nourishing, hurt, enduring, corrective, salvific, innovative, vindictive and transformative love for creation” (Conradie in De Klerk, 2014:1). He (2014:8) also insists that expressing a story of God relating to the creation in worship is crucial to restore “the historical imbalance that has focused worship primarily on redemption with little emphasis on creation” and communion with all created beings in God’s presence.

In summary, worship should be reconstructed to communicate the Gospel of God redeeming and welcoming the whole of creation with love and reflect on human life and responsibility in the reality of ecological suffering with the caring praxis of God. This effort could edify the believers to maturity in their spiritual life before God and in relation to nature.

5.3.1.2 Suggesting Worship as Ecological Pastoral Care for the Hapdong Denomination

For the Korean Presbyterian Church which emphasizes the authority of the Bible, preaching is the most dominant part of the worship (Lee, 2013:15-16). Thus, it is crucial that preaching as the center of the Presbyterian worship should deal with God's hospitable activity to the whole of creation, with human responsibility to care for the creation, and with the value of the ecological environment in order to nurture the environmental consciousness of believers. In an integrated understanding of pastoral care and preaching, Frederick J. Streets (2008:845-846) understands preaching as a practice that cannot change the reality of suffering, but inspires people to cope with it and to live as responsible beings in God's world. Moreover, preaching, as Newlands and Smith (2010:171) insist, can create a hospitable space in a Christian community by proclaiming a hospitable God. According to this understanding, preaching on environmental themes, especially about God as Host who welcomes the entire creation, has a possibility of transferring the mode of Christians' lives into hospitable and friendly lives, with regard to the ecological environment. Preaching based on the Bible portraying abundant ecological wisdom, could therefore be a strong pastoral practice proposing an alternative paradigm for nurturing the ecological awareness of congregations of the Hapdong churches (cf. Conradie & Field, 2016:109, 141).

In addition, the Eucharist, the Lord's Supper that is increasingly emphasized and more often held in the Korean Presbyterian Church can also serve as a place of pastoral encounter in which ecological consciousness could be promoted.⁸⁵ In his

⁸⁵ In fact, the Korean Presbyterian Church which emphasizes the Word and preaching in worship had not shown enough interest in the practice of the Lord's Supper despite its clear importance and benefits as a means of grace. Prof. Sung-Won Jung (2012:225-229) of the Hapdong denomination points out the Hapdong churches' tendency of neglecting the Lord's Supper although they follow Calvin who emphasized this service in worship. Prof. Jung (2012:218-227) proposes that one of the reasons for this is the influence of the Puritan tradition that pursued preaching-centered worship, focusing on the Word as well as strict set standards of participation in the ceremony, thereby overemphasizing the importance of these aspects. At present, however, there is growing awareness of the importance of the service of the Lord's Supper with arguments that the service should be held more frequently (Jung, 2012:237; Lee, 2013). According to a survey on the number of services that include the Lord's Supper in the Conservative Presbyterian churches, 53 percent of the churches observed it twice a year, 36 percent included it more than three times a year, 10 percent do have it once a month and 1 percent every week (Jung, 2014). Prof. Hwan-Bong Lee, the presenter of the survey, said that this seems to show a continual increase in the number of observances of the Lord's Supper in the conservative Presbyterian church in Korea, which seems encouraging (Jung, 2014)

writing on the implication of the Eucharist for pastoral care, Edward P. Wimberly (2016:125) depicts the Eucharist as an action by which we accept the presence of God in our lives that fosters our relationship with God and the faith community and thereby giving us hope. Hans Boersma (2006:216) also, referring to Monica Helwick, explains that the Lord's Supper is the celebration of God's hospitality revealed through Christ, which is the basis of the hospitality practice of Christians making real "God's gracious invitation" to others. Thus, if the Eucharist embodying the story of God's salvation and hospitality includes the meaning of God's hospitality to nature, it could be practiced as a caring activity to promote the ecological consciousness of a congregation in preaching. Indeed, Conradie and Field (2016:148) also introduce the ecological significance of the Eucharist regarding to hospitality, which was proposed by K. M. George, as follows:

Christ is the guest and the host in the Eucharist calls for a hospitality with cosmic dimensions, which extends toward the community of saints, strangers, but also to beasts and birds ("the true saint receives the whole creation as one's household; nothing is really alien or hostile in God's creation") (Conradie & Field, 2016:148).

For these reasons, the practice of the Lord's Supper in worship can be offered as a caring ministry nurturing sensitivity about the relationship between God, humanity and nature.

Furthermore, prayer as part of worship is helpful to form a believer's identity as part of the whole of creation. When it comes to the character and function of prayer in pastoral care, Louw (2015:560-563) explains that prayer inevitably affects the supplicants because *communio* (spiritual communication with God) as prayer indicates their commitment and devotion to God and prayer also involves pondering and reflecting on God and one's life. Moreover, regarding public prayer, Ronald O. Bearden and Richard K. Olsen Jr. (2005) argue that prayer in the worship service and for the faith community can be a powerful means of building and enriching the identity of individuals and the community of faith by telling narratives about God's actions and the human responses. Prayer, therefore, can be considered as a part of worship that enables an encounter with God and as an important aspect of caring practice for the maturity of faith. When assuming the functions and nature of prayer,

it is expected that prayer regarding God's care for the creation, human beings' vocation in the world and the suffering of the ecological crisis could enhance ecological consciousness and the sense of responsibility to care for the creation.

In order to have worship communicating God's care for the entire creation as part of caregiving for fostering environmental consciousness and responsibility in the Hapdong churches, it is necessary to extend the 'Environmental Sunday Movement (환경주일운동)' that is widely acknowledged in the other denominations. The Korea Pollution Research Institute, the forerunner of KCEMS, proposed to institute the Environmental Sunday for the first Sunday of June⁸⁶ for all Korean Churches on the 25th of May in 1984 (Sung, 2008:97). Celebration of Environmental Sunday is mainly centered on NCK members such as the other Presbyterian churches (Tonghap and Kijang), the Korean Methodist Church, the Anglican Church of Korea, the Lutheran Church in Korea and so forth. However, several churches of the Hapdong denomination have also already celebrated the Environmental Sunday in order to arouse the congregations to the ecological suffering and foster their responsibility to care for creation (M.-Y. Lee, 2014). Encouragingly, the Suncheon Presbytery, which actively participates in environmental protection, enacts its own environmental week and the churches in the Presbytery engage in ecological worship together, calling for participation in the Environmental Sunday at the General Assembly level (Jung, 2019). If the Hapdong churches, in following their encouragement, take part in the Environmental Sunday Movement and practice the ecological worship that addresses environmental suffering and the praxis of God who cares and welcomes the whole creation, it is expected that it will be a great help to promote ecological consciousness among the members of the Hapdong church.

5.3.2 Ecological Pastoral Care through Small-Group Ministry

⁸⁶ The reason why the institute chose the Environmental Sunday for the first week of June is that World Environment Day is celebrated on the 5th of June (Sung, 2008:97). However, Environmental Sunday could differ in churches and denominations; the Korean Methodist Church, for instance, has decided on the second week of June as 'Environmental Mission Week' (H.-E. Kim, 2019).

Ecological pastoral care through small-group systems concentrates on the advantages of the methods with relation to fostering ecological consciousness and responsibility. In particular, the researcher deals with Bible study from the view point of ecological design, enhancing the sense of solidarity with nature based on the mutual relationship and care, and providing an environment that promotes a responsible attitude and behavior toward nature. These factors of small-group care methods are expected to help the churches and believers in the Hapdong denomination to responsibly respond to the ecological crisis that they face. Therefore, as strategies for applying ecological care through small groups in the context of the Hapdong churches, this section deals with the development of Bible study materials for small-group nurturing, communal sharing of environmental issues that the Korean society experiences and an alternative life-style, the participation in community service for environmental protection activities and so forth.

5.3.2.1 Small-Group Ministry for Ecological Pastoral Care

As a common caring method for the Korean churches, the small group provides a very useful caring space for nurturing and supporting believers and guiding them to mature life in faith. When it comes to communal caregiving, Clinebell mentioned that, while a whole congregation as a large group plays an important role in achieving “the instructional and inspirational objectives of a church”, small groups can provide a place for the members to experience “creative relationships—with self, others, God, and creation” (Clinebell, 2011:378; cf. Latini, 2011:75). Clinebell moreover explained the nurturing function of group caring and counseling as follows:

Group caring and counseling methods constitute the single most useful resource for broadening and deepening a church’s ministry of healing and growth. Group approaches applied to a wide spectrum of crises and issues in living can allow a church to become an increasing force for preventing personality problems by stimulating growth toward wholeness. (Clinebell, 2011:377)

In fact, the various activities that can be implemented in small groups effectively meet the needs of members and provide space for care and nurturing. Small groups, for example, serve as a place of intimate fellowship between God and among people through Bible study, the prayer meeting, sharing their lives, and service to the

Church and the local community, as a safe space for mutual communication and confession of the members, and as a network providing primary care for the believers' physical and emotional needs that are difficult for the pastor to grasp immediately (Mead, 2017).

The objective of pastoral care in small-group ministry, however, is not simply to create a safe environment through mutual intimacy or to solve and prevent members' personal problems. Bill Donahue and his colleagues (2009:25) state that a successful small group pursues "a lifelong process of spiritual growth in Christ" and seeks "to become conformed to His image". Following Donahue's argument, Joshua Rose (2017:364) also says that "[s]mall groups are committed to developing group members by seeking to engage the entire person (cognitive, affective, psychomotor) in the truth of Scripture, which encourages group members to grow up in Christ". Moreover, Clinebell (2011:386) said that "[c]oncerns for spiritual growth, understood as the heart of all human growth, should be a central thrust in all church-related groups". Indeed, nurturing of the members as mature Christians in faith is the key goal of caring through small groups.

The use of the Bible; the establishment of authentic and lasting mutual relationships; and responsible engagement in the activity of faith therefore are essential for nurturing caregiving through small groups (Donahue, 2009:49-53, 147). Pastors and group leaders communicate the Gospel through Bible study and create a safe environment through an attitude of acceptance and encouragement to nurture the members as mature Christians. This process could lead the members to "have their schema about love challenged" (Rose, 2017:365). Pastoral care through small-group ministry could also have a positive impact on faith maturity by being a place and catalyst for the members to practice in faith toward fellow members, church and society. Indeed, caring through the small group strengthens and promotes spiritual maturity by allowing the members not only to be both caregiver and cared for, based on intimacy and mutuality, but also to actively engage in community service (Hugen,

Wolfer & Renkema 2006; Sider, Olson & Unruh, 2002:171-176; Swanson & Rusaw, 2010:114; Petty, 2007:9).⁸⁷

As mentioned above, the fact that the ministry through small groups is a caring method that can nurture the mature life of Christians through education in faith with the message of the Bible and the intimate relationships of members, and can induce practical caregiving action, means that caregiving through small groups makes it possible to nurture ecological consciousness and responsibility among the members.

First of all, Bible study, as a key process towards spiritual growth in small groups, can provide a good opportunity to teach God's praxis and human responsibility for the creation. In the process of pastoral caregiving, Louw (1998:290-291; 2015:463-465) emphasizes the organic use of the Bible to edify, indeed, to enrich and empower the life of people in faith so that they can constructively respond to existential problems. The organic approach focuses on a hermeneutic process including considering problematic situations, studying the Scriptures to interpret God's promises for a situation (based on an understanding of the faithfulness of God), and then reinterpreting the existential situation (Louw, 2015:463). Edification through such organic use of the Bible leads the believers to discover new horizons of understanding in the interaction between the Scripture and the context, which could comfort them, challenge them to take responsible action, and change their rigid conviction (Louw, 1998:291-297). In reference to the principle, it is anticipated that ecological awareness of the interrelationship between God, humanity and nature can be fostered by ecologically designed Bible studies in small groups. In other words, the ecological and organic use of the Bible, which is to listen to the environmental crisis caused by humanity, to study the Scriptures about hospitable God who welcomes, cares for, and restores the entire creation and the human vocation to care

⁸⁷ However, although small-group ministry aims to nurture a mature Christian life, there is criticism that it has had a tendency to neglect social participation and service (Donahue & Gowler, 2014 126-127). Nevertheless, there are also many exemplary churches that actively practice social service through small groups (Petty, 2007). In South Korea, for example, the Jiguchon church actively encourages each small group to participate directly in community service (<https://www.jiguchon.or.kr>).

for it, and to think and reflect again on the ecological crisis and human responsibility, could be helpful to nurture the ecological consciousness of believers.⁸⁸

The communality and mutual relationships in small groups can also be the basis for the members to more easily recognize their solidarity with the nature. A small group in which spiritual discipline and communal sharing are practiced is a place where people can actually experience, not only the relationship between God and human beings, but also among fellow human beings. Moreover, the experienced mutual relationships have the potential to be extended to society and the ecological environment. In his sociological study of the small-group ministry in the Korean Church, Chae-Yong Chong (2002:147-148) argues that the members' collective identity and consciousness, a sense of solidarity, and altruistic norms formed in the small group can lead to an interest in and service for neighbors and the local community outside the group.⁸⁹ In similar vein, Cecile Andrews mentions that interaction and solidarity experienced in small groups can be extended to caregiving for nature, as below:

Involvement in a small group encourages people to connect with one another. When you get to know people face to face, you almost always feel more affection and respect for those others. Learning to care for someone beyond your intimate circle of family and friends leads to caring for the common good. And as people learn to care for each other, they can learn to care for the earth... [T]he small group can help us learn to cooperate rather than compete. Caring begins with ourselves and other people, but it enlarges us in a way that leads us to care for the rest of nature as well. (Andrews, 2010:193)

Therefore, assuming the fact that ecological responsibility is based on the awareness of the interrelationship between God, humanity and nature, small groups

⁸⁸ In addition, Clinebell (2011:380) noted that this educative caregiving can be more effective when conducted through groups than through personal counseling because "the participants learn from one another and are nourished by the group's esprit de corps". Therefore, organic Bible study regarding the ecological environment in small groups is expected to enhance the ecological consciousness of the believers more effectively than individual nurturing.

⁸⁹ However, Chung (2008:180) also points out that there are many cases that emphasize individual spirituality and godliness but neglects Christian responsibility for society despite practicing pastoral small-group ministry in the Korean churches. Thus, he (2008:172-176) argues that the church needs to actively guide small groups to have "outer" communal characteristics.

can be helpful as an environment in which individuals are understood as spiritual and systematic beings, to nurture responsibility.

Furthermore, the small group does not only provide a place to enhance ecological consciousness, but also can be an effective system for changing the attitude of members and guiding their actions for the care of nature. Louw (2015:76-78) states that pastoral caregiving instilling hope is combined with *diakonia*, the service of the church. It means that pastoral caregiving should not be reduced to individual care but be accompanied by welcoming of and service for those in need. In this respect, ecological pastoral care to nurture people's ecological consciousness and responsibility should be accompanied by practical and responsible caregiving action including changing basic lifestyles and practicing service for marginalized people and destroyed nature suffering from environmental degradation. Such practical change and action can be promoted in the small-group system. In studying the way to promote change in personal psychology and behavior, Aleksandra J. Borek and Charles Abraham (2018:47) argue that encouraging self-exposure and challenging feedback for self-reflection and self-awareness in a supportive small group may optimize personal change. Moreover, in her article dealing with social participation of the church through a small group, Petty (2007:10) explains that the small group provides a helpful means to actively support people in need and to engage in the local community's challenging, even dangerous issues that are difficult for individuals to participate in. Hence, small groups are "a key asset" of the church that can facilitate change in believers' attitudes and actions and lead them to become involved in social service (Sider et al., 2002:175), and it could be also applied to ecological pastoral care.

In summary, the small-group ministry can serve as a useful care system for nurturing the ecological responsibility of communities of faith. Ecological pastoral care through small groups pursues ecological and spiritual maturity through organic use of the Bible; expands the thinking of members in being ecologically based on the mutual relationships in the group; changes the members' attitudes to being eco-friendly through the dynamics and support of small groups; and leads to participation in social and environmental service. The ecologically nurturing caregiving of the small group invites creation into the existing confined relationships between God and

human beings and among fellow human beings which dominated the faith community and believers' lives. Furthermore, ecological caregiving is expected to be helpful in nurturing ecological responsibility in the Hapdong churches. This is because most Korean churches operate small groups.⁹⁰

5.3.2.2 Suggesting Ecological Pastoral Care for the Hapdong Denomination through Small-Group Ministry

Yohan Ka (2014) a Korean pastoral counselor and professor, emphasizes the need to establish a model of pastoral care and counseling through small groups that have been active in the Korean church for the last several decades. He (2014:9-10) argues that psychological therapy and spiritual discipline based on small-group models can be effectively implemented due to the fact that Korean Christians are accustomed to sharing their life and faith-training through collective dynamics in small groups. Indeed, there are various small-group models for the ministry of congregations and the Korean Church has adopted and actively implemented the small-group approaches for the maturity of the believers, the vitalization of the church ministry, and the achievement of missional vocation. In this trend, the Korean Presbyterian churches, including the churches in the Hapdong denomination, have also adopted various small-group models in order to care for and nurture the believers in intimate interrelationships that are difficult to provide in a large group. The representative small-group models popular in the Korean Presbyterian church are Gu-yeok (district),⁹¹ Darakbang (Upper room),⁹² Cell,⁹³ and Mokjang

⁹⁰ Eun-Sil Baek, the global representative of 'Coffee Break', the small group for Bible study in the Christian Reformed Church, claims that 95% of Korean churches have small groups and that the task of the church is to vitalize small-group ministry (Lee, 2015).

⁹¹ For the Korean Presbyterian church, the Gu-yeok (district) is a traditional small-group model derived from the class meeting in the Methodist Church, which mainly organizes groups according to the area of residence of the members (G.-S. Lee, 2009:63-65). The Gu-yeok model originally developed in traditional agricultural societies, but it has tended to decline in industrial societies (Jei, 2008:2). However, the Yeouido Full Gospel Church, a representative megachurch in South Korea, has achieved rapid growth through the Gu-yeok ministry and the model received attention as an integrated and systematic pastoral model for church growth (Yang, 2008:120; G.-S. Lee, 2009:63; Donahue & Gowler, 2014:119-120). The main purpose of small groups in the Gu-yeok model is to connect the pastor's teachings with the lives of the believers through trained lay leaders in the pastor's direction, and the activities in the small group are worship, prayer, nurturing and training, fellowship, evangelism, and service (Jei, 2008:2; Yang, 2008:108; Im, 2015).

(Pasture).⁹⁴ In order to nurture and train the members of the faith community and for the growth of individuals and the church, Korean churches use these ministering models by modifying and adapting them according to their situation, the philosophy of ministry, the size of the congregation and so on.⁹⁵

Chung (2002) categorizes common activities that are practiced in various small-group models by: Bible study, prayer and praise (worship), fellowship, and mission (evangelism and service). First of all, most of the small groups practice Bible study in order to grow members to maturity in faith. This communal activity in a small group connects the Gospel with the life of believers and gives 'opportunities for learning and Christian growth' by discerning 'the deep meaning of the text and its implications

⁹² Darakbang (Upper room) is a small-group model that combines Jejahunleon (the disciple training program) for laity and that pursues the maturity of faith and life of the members (Disciple-Making Ministries International (DMI), n.d.; Yoon, 2014:53-54) In order to overcome the limitations of the existing Gu-yeok model in not having deep fellowship among the believers in modern society, the Sarang Church, a member of the Hapdong denomination, proposed the small-group ministry centered on the training of faith and it spread through many churches that implement the disciple training program (DMI, n.d.; Chong, 2008:170-172). The main activities in Darakbang are worship, Bible study, life sharing, evangelism and mission (DMI, n.d.). The representative churches adopting the ministry are the Sarang church (www.sarang.org), the Woori church (www.woorichurch.org), the Saronam Church (www.saeronam.or.kr) and so forth.

⁹³ The Cell model is a pastoral ministry system organized by Ralph Neighbor as an alternative to traditional church growth theory centered on buildings and programs (Park, 2003). The Cell system adopted by many Korean churches mainly organizes groups by the homogeneity of members (such as gender, age, occupation, hobbies, residence region, etc.), which become the basic units of a large group as a whole congregation (Kim, 2008:10, Han, 2008:29). In addition, the Cell ministry of the Korean church emphasizes reproduction through evangelism (evangelism); support through interdependence; and the presence and healing of the Holy Spirit (G.-S. Lee, 2009:72-79). The main activities in the Cell groups are worship, evangelism, nurturing, and sharing of life (G.-S. Lee, 2009:78). The representative churches are the Dongsan Church (<http://www.d21.org/>), Pungseonghan Church (new.psh.or.kr) and so forth.

⁹⁴ Mokjang (pasture) is the name of small groups following the ministering method of 'House church' introduced to the Korean church from the Seoul Baptist Church of Houston. The members of a mokjang are organized by the families of believers and caregiving is carried out by a trained lay leader named Mokja (shepherd) (Kim, 2008:11-12). In the house church system, each mokjang is regarded as a small church in which all the ministries of church are implemented (such as worship service, evangelistic service, etc.) (Kim, 2007). The Mokjang model is similar to the Cell model emphasizing the efficiency of organization but focuses more on the autonomy and stability of the small community (G.-S. Lee, 2009:84). The main activities of a mokjang are life sharing through the Bible study and prayer, evangelism, and service (G.-S. Lee, 2009:88). The representative church in the Hapdong denomination is the Hwapyung Church (<http://www.hwapyung21.org>).

⁹⁵ The Busan Sooyoungro Church belonging to the Hapdong denomination creates and implements the Sarangbang (Guest room) model that combines the Gu-yeok and the Cell model (www.sooyoungro.org).

for daily life' (Maddix, 2018:38-39, Chong, 2002:87-91).⁹⁶ Secondly, members in small groups have a time of worship or prayer and praise during which they can confess; share their personal needs and express communal memory and hope. This process strengthens their sense of solidarity with God and fellow members (Chong, 2002:92-94). Thirdly, in small groups, it is essential to have fellowship activities that establish the identities of members as interrelated and accepted beings by sharing personal experiences and embracing one another. The personal interaction facilitates the inner change and treatment of individuals and affects their attitudes and behaviors positively (Chong, 2002:95-96). Fourthly, small groups pursue missional activities as external practices based on their maturity in faith. In other words, the small-group ministry encourages believers to practice their faith in action and could lead them to engage in evangelism and social service activities (Chong, 2002:96-98).⁹⁷

Considering these common characteristics, it is expected that the small groups could be a setting for ecological pastoral caregiving that nurtures the ecological consciousness and responsibility of the Hapdong believers. In order to make the Hapdong denomination and its community of faith a hospitable space intimate with all creation, the following applications are suggested.

- The combination of Bible study and environmental education: Knowing God who welcomes the all creation

In order to promote ecological consciousness and nurture the ecological spirituality of believers, environmental education needs to be practiced in small groups. Although Bible study is essential for almost all small-group activities in Korean churches, the existing education has a tendency to be limited to the salvific work of

⁹⁶ Through interview survey, Chung (2002:89-90) reveals that small groups mainly implement inductive Bible studies which focus on a process of observation, interpretation, and application; he argues that they can be complemented by a narrative Bible study method (cf. Maddix, 2018:39).

⁹⁷ Criticism focuses on the fact that most of the Korean churches have been neglecting individual missions in everyday life and society and only tend to focus on organizational missions (Choi, 2014). However, spiritual training and practical activities through small groups could lead congregations to directly engage in service for local communities and it could transform passive faith into faith in action (Im, 2003).

God for humanity only and the mission of evangelism, and the issues of environment are considered too difficult a topic to address in the group Bible study (Kim & Cho, 2019:1-2). In this context, it is necessary for the Korean church to develop ecological environmental educational methods and materials that change the perspective and paradigm of Korean Christians (J.-A. Kim, 2019:3-5).⁹⁸ In general, the faith disciplines in small groups (including adult groups and Sunday schools) in the Hapdong churches are usually guided by pastors or trained lay leaders through Bible study materials produced by the denomination, churches or institutions for small-group ministry (GAPCK, n.d.d; Disciple-making Ministries International (DMI), n.d.; House Church Ministries, 2007; Two-Wings Offering, n.d.). Therefore, it is necessary to develop textbooks and programs for reading and studying the Bible about the God who welcomes, cares for and restores His creation, and to use them in small groups. When the Bible study deals with the plentiful ecological resources in the Scriptures, the educative caregiving in small groups is expected to raise ecological spirituality that recognizes the hospitable praxis of God with regard to the creation and the responsibility of human beings before the Creator.

- Expansion of mutual fellowship: Being a member of the household of God

The mutual solidarity of and caring for the members in small groups should be extended to solidarity with and care for, all creation. To this end, group members need to share lives deeply interrelated to the ecological environment and to express their sense of solidarity with nature together. In small groups with a supportive atmosphere, group members together can share their feelings and opinions regarding issues of environmental pollution, such as the increase of fine and ultrafine dust, which is considered the most urgent environmental problem in Korean society; reflect on the way of life that causes the ecological crisis; and consider alternative behavior. Having a time of prayer for suffering creation and praising God who blesses nature could also help to raise ecological consciousness (cf. De Klerk, 2014). The mutual sharing and intimate interaction of small groups in which believers can talk about human beings and nature suffering from environmental pollution and find

⁹⁸ According to the survey analyzed by Kim and Cho (2019:12), the main difficulty in church environmental education is the lack of materials and programs for it.

alternative ways of living, is a basic setting for all members to become aware of the solidarity between humans and nature and to make a decision in favor of responsible behavior (cf. Hathaway, 2017:302-304).⁹⁹ In addition, having fellowship in a nearby natural environment can enhance a sense of mutual relationship with nature (Park, 2010:324).¹⁰⁰ Educative group counseling on environmental protection and a sustainable lifestyle by environment experts from both inside and outside the church also would be a good way to enhance ecological consciousness (Clinebell, 2011:370).

- Participation in practical caregiving activities: Serving as stewards for all creation

Fostered ecological awareness of the relationship between God, humanity and nature through Bible study and mutual sharing in small groups should be embodied as responsible activities for the earth. For example, members in small groups can discuss ecofriendly lifestyles and be encouraged to practice caring activities for nature, such as consuming sustainably and reasonably, saving energy, using ecofriendly transportation when coming to church, eating organic or ecofriendly food, recycling, re-using and sharing goods in the group and so forth (Song, 2010:202-204). Members could also help to restore the actual areas of damage caused by typhoons or heavy rain during the summer as well as visit and care for those vulnerable to extreme temperature (Park, 2010:322). Moreover, small groups can participate in the environmental movement for ecological justice in connection with

⁹⁹ From the view of neuroscience, ecopsychology, and transformative learning, Mark D. Hathaway (2017) introduces 'the Work That Reconnects' suggested by Joanna Macy as a program to promote ecological consciousness. The group program aims to guide participants to transform their perspectives, attitudes and behaviors by sharing their emotions and opinions in solidarity with nature. The program introduces the following process: 'Coming From Gratitude' (gratitude for the relationship with others and the world); 'Honoring Our Pain for the World' (reflecting and sharing the pain of the world in small groups); 'Seeing With New Eyes' (transforming the perspective towards an interrelational worldview); and 'Going Forth' (being encouraged to take action embodying the transformed perception) (Hathaway, 2017:302-309). The program is expected to be useful for nurturing ecological consciousness of believers in small groups if properly modified and complemented from a theological perspective.

¹⁰⁰ In Seoul city, which has the largest concentration of churches in South Korea (B.-W. Lee, 2014), the green coverage area is 34.9% of the total, comprising 424 natural urban parks and landscaped neighboring parks (Song & Yun, 2019:6). It is therefore necessary to guide the church and small groups to make good use of the nearby natural environment.

local environmental civic groups (Ahn, 2013:30-32). Finally, small groups can also take care of a certain church space, an area in the local community, a garden or a plant pot (Bang, 2013:37-41; Han, 2013:116-118). These activities are exemplary practices already implemented by the Korean churches, and thus can be successfully practiced by the churches and small groups in the Hapdong denominations. Furthermore, these physical practices for environmental protection will activate the process of changing awareness of the environment and strengthening the ecological consciousness of the believers (cf. Hathaway, Cole & Poland, 2019:8).

5.5 Conclusion

This chapter has proposed practical care methods to nurture the ecological consciousness and sense of responsibility in congregations that are apathetic towards the ecological crisis. First of all, the researcher argued that the mutual fellowship and networks of the community of faith, as a site of pastoral care, should be open to nature and become a hospitable space that welcomes all creation. In addition, the researcher suggested ecological pastoral caregiving through worship, which is central to the activities of the Presbyterian Church in South Korea, and through the small-group ministry, which is a general caring method to nurture mature life in faith in Korean churches, so that the members of the Hapdong churches may come to recognize their identity and vocation in the relationship with God and nature.

Firstly, from a hermeneutical point of view, worship can be understood as a caring process of reinterpreting and changing the story of a person through examining the story of God. The researcher thus argued that worship can nurture the ecological consciousness of believers through preaching the story of God who welcomes, cares for and restores all of His creation; celebrating a hospitable Lord's Supper which has ecological implications; and communal prayer affecting the identities of individuals and the community. The researcher then suggested that the Hapdong churches practice ecological worship on Environmental Sunday.

Secondly, the researcher also proposed ecological pastoral caregiving through small-group ministry. In being a popular nurturing method for the Korean church, small-group ministry is characterized by spiritual training through Bible study, mutual care based on fellowship, and the pursuit of life-changing faith in action. Therefore, the researcher argued that caregiving towards nurturing ecological consciousness and responsibility in small groups would be possible through the organic use of the Bible which presents plentiful ecological resources; collective reflection sharing a sense of environmental problems and finding alternative ways of life; and practical activities of caring for creation. In the next chapter, the researcher provides an evaluation, recommendations, limitations and a general conclusion of the study.

CHAPTER 6: Conclusion

6.1 Introduction

In Chapter 5, the researcher proposed concrete pastoral caregiving methods that may foster the ecological responsibility of Hapdong churches. The researcher, based on the theoretical study in the previous chapters, argues that the practicing of pastoral care, that creates a hospitable place welcoming the entire creation in the Hapdong churches, could enhance ecological consciousness and thereby lead believers to respond to ecological issues appropriately.

This chapter begins by revisiting and evaluating the finding of this study, and how the aims were achieved regarding to the research question. The researcher also provides recommendations that are drawn from the process of this study. Additionally, this chapter points out the limitations found in the study and on the basis of this, suggests themes for further study. Finally, the research ends with a general conclusion.

6.2 Findings and Evaluation

In this study the researcher focused on the apathetic attitude of the Korean Presbyterian church, especially churches in the Hapdong denomination, to the ecological crisis that is intensifying. The researcher thus raised a question as to what pastoral care approach is suitable, to correct this indifferent attitude on ecological issues, and to promote ecological responsibility from a practical theological perspective. In response to the research question, the researcher sets out two aims as follows.

The first aim is to extend existing pastoral care to address ecological issues in the face of the global environmental crisis.

The second aim is to suggest pastoral care methods which are suitable for Korean churches and Christians who are indifferent towards environmental issues, in order to nurture them to become more responsible and mature Christians.

To achieve the above aims, the researcher collected literature on the ecological crisis that humans are experiencing, the interrelationship between the human and ecological systems, and the ecological apathy of the Hapdong churches, and provides a detailed descriptive understanding of the problematic phenomena that are the subject of this research. In addition, this study conducted a comprehensive analysis from the ideological, socio-economic, and theological perspectives by examining related literature in order to investigate the causes of ecological apathy of the Hapdong churches. Furthermore, the researcher, mainly based on Louw's practical and pastoral theology, attempted to evaluate the ecologically alienated tendencies of the churches, and to theoretically understand pastoral care as well as to propose an extended pastoral care method designed to foster ecological responsibility of the Hapdong believers.

When it comes to the first aim, the researcher proposes that pastoral care should be expanded ecologically. As an object of pastoral care, human beings and their suffering cannot be free from their interrelations with nature. Human-inflicted environmental pollution rapidly reduces the number of living beings in ecosystems, causing radical climate change, and threatening the diversity of the ecosystem (section 2.2.1). In addition, the imbalance of this compromised ecosystem negatively affects human physical and mental health, as well as social and economic stability (section 2.2.2). This fact that there is an interrelationship between human beings and all beings in nature, all existing as part of the earth, raises the need for pastoral care that considers the relationship between human beings and nature.

In addition, Louw's practical theology, premised by the researcher, proves that pastoral care, as a sub-discipline of practical theology, could be expanded ecologically. First, for Louw, pastoral care is a ministering practice communicating the Gospel of salvation to create a pastoral encounter between God and human beings, and to help them live constructive lives by changing their understanding and perspective regarding God and human life (section 4.2.1). From a spiritual view, also

the understanding and experience of God, a transcendent being, impacts on the disposition and attitude of human beings as spiritual beings. At this point, the researcher focused on the fact that God's praxis, as a basis of practical theology and pastoral care, is not toward human suffering only. This is because, based on the claims of Bavinck, Calvin, Marais, and Louw, the Triune God's works, such as creation, redemption, and restoration, encompass all creation. Moreover, Louw's understanding of human beings as a relational being created in the image of God and a soul depending on God, does not exclude that human beings are in communal structures such as the faith community, human society and the natural environment (section 4.2.2). The researcher thus concluded that, based on Louw's theological understanding, pastoral care could change human consciousness as well as attitudes toward ecological issues, when communicating about and embodying God's caring praxis towards the creation.

Additionally, on the basis of the pastoral theology discussed above, the researcher introduced the metaphorical approach as a way to speak about God in relation to the entire creation (section 4.3). The researcher especially focused on the metaphor of 'God as Host', suggested by Louw, due to the fact that the metaphor could reveal God's welcome and care for the entire creation (section 4.3.2). Therefore, the researcher anticipated that, if the hospice metaphor and the two complementary metaphors of human beings as responsible stewards (section 4.3.3), and of the earth as God's household which emphasizes the mutual relationship of humanity and nature (section 4.3.4), could be communicated and embodied in the process of pastoral care, ecological consciousness as an awareness of the interrelationship of God, human beings and nature, and ecological responsibility, could be enhanced.

In accordance with the second aims, the researcher suggests pastoral care methods that are expected to awaken the consciousness of the Hapdong churches and believers to embrace ecological issues as part of their Christian responsibility. The researcher attempts to analyze the ecological apathy of the Hapdong churches from ideological, socio-economic and theological views in order to determine the roots of the problematic phenomenon. According to the analysis, the Korean traditional eco-friendly view of nature became influenced by Western mechanistic and scientific views that consider human beings and nature as separate entities

(section 3.2). Moreover, the Korean church was strongly influenced by neoliberalism which is an anti-ecological ideology, that alienates the oppressed – both human beings and nature (section 3.3). There is also a theological tendency of indifference to social and worldly issues that has been established among the Hapdong churches in the process of the establishment of the Korean Presbyterian Church (section 3.4). In a comprehensive analysis of these results, the researcher determined that the ecological apathy of the Hapdong churches is due to a lack of awareness of the interrelationship of God, human beings and nature and the value of nature (section 3.5). The researcher thus concludes that ecological pastoral care, which focuses on enhancing ecological consciousness, is needed to foster the ecological responsibility of the Hapdong churches and believers.

Therefore, the researcher suggests pastoral care methods that could improve the consciousness and attitude of the Hapdong believers which could engender responsible actions to care for the environment, through creating a space in which the hospitable praxis of God as Host, who welcomes the entire creation, in which the interrelationship between God, human being and nature is experienced (section 5.2). Firstly, the researcher understands worship as a pastoral care practice, which shapes and matures the faith of the congregation and leads to constructive changes in life (section 5.3). From a hermeneutical view, God's story is communicated in worship through components such as preaching, the sacrament, prayer, and it should become the basis for reinterpreting and reconstructing the story of human life (section 5.3.1.1). Thus, it is anticipated that when worship services reveal and embody the hospitable praxis of God involving all of creation, the ecological consciousness and responsibility of participants may be enhanced (section 5.3.1.2).

Secondly, the researcher has also suggested an ecological pastoral caregiving method through small-group ministry, which is a popular ministering method in the Korean Church (section 5.3.2). The small-group ministry that pursues faith maturity and concrete action in faith of believers, contains plentiful nurturing elements that may help to promote the ecological consciousness and responsibility (section 5.3.2.1). Therefore, the research deals with nurturing strategies, such as conducting Bible study that helps to reinterpret the situation of the ecological crisis and human responsibility toward nature, based on the ecological resources of the Bible, sharing

the suffering experience resulting from environmental pollution as well as their opinions on the matter, and then considering alternatives for environmental protection in the supportive fellowship of the small group. This should be followed up with guidance about responsible participation in the environmental issues of the local community.

In conclusion, the study confirmed the possibility of ecologically extended pastoral care that considers the deep interrelationship between God, human beings and the natural environment. It achieved the aims by suggesting suitable pastoral caregiving methods for the Hapdong churches in order to effect changes in the existing ecological apathetic attitude, and to nurture ecological responsibility.

6.3 Recommendations

The following recommendations should be considered for the establishment and effective implementation of pastoral care to foster the ecological responsibility of the Hapdong churches.

- First, for the theoretical research through literature study, the more recent resources about the Korean churches and believers should be gathered, because the data would be changed by the policies of the denomination and social issues that change every year.
- Second, for the theory and practice of the ministering method developed for the Hapdong denomination to be effectively applied, its biblical foundation should be clear. A ministering method's emphasis on biblical foundation may be more persuasively accepted by the Hapdong churches because they believe the Scripture as the only infallible rule.
- Third, pastors and lay small-group leaders who are responsible for nurturing believers, need to be interested in ecological issues, as well as ecological theology that reflects the current ecological problems that believers experience directly. In order to practice pastoral care which fosters the ecological responsibility of believers, the cultivation of the leader's ecological consciousness needs to be prioritized.

- Fourth, the General Assembly (Hapdong) needs to pay attention to the eco-friendly ministering works which the affiliated churches and presbyteries are already practicing. In particular, the Environmental Sunday Movement and ecological worship conducted by the Suncheon Presbytery are good examples for the Hapdong churches.
- Fifth, the Hapdong denomination needs to include ecological issues in their textbooks for small group activities. The General Assembly of the denomination publishes textbook for small-group ministry every year. Including ecological issues in the textbooks may increase the attention of the affiliated churches using them, to environmental problems and possible action.

6.4 Limitations and Suggestions for Future Study

This research project has encountered several limitations, thus the researcher suggests the following for further study.

Firstly, this study was designed to nurture the ecological responsibility of believers and the church, but the effectiveness of ecological pastoral care has not been verified with the data of qualitative and quantitative research. Further empirical and interpretive research therefore is needed to confirm whether the pastoral caregiving methods proposed by the researcher actually foster the ecological consciousness and responsibility of the faith community. To this end, the design of environmental Sunday worship for the Hapdong denomination and the development of a small-group pastoral program incorporating ecological education should be practiced, and by gathering the resulting data, its effectiveness and validity should be analyzed.

Secondly, this study was conducted on the assumption of the general theological position and popular methods of ministry of the Hapdong denomination. However, it did not consider the particular demographic or regional characteristics of each church belonging to the denomination. For example, in order to apply the pastoral care in local churches, it is necessary to consider whether the congregation is located in an eco-alienated urban or industrial area or in an eco-friendly rural or wetland area, whether the faith community has a large number of seniors, teenagers, or children, and whether the church is a megachurch or a small planting church,

and so forth. Therefore, case studies which consider the characteristics of certain churches will be needed.

Lastly, this study considers the ecological pastoral caregiving method in the context of the ministry of the church. However, further study concerning the practice of ecological pastoral care as professional pastoral counseling and therapy, through Christian pastoral counselors inside and outside the church, is necessary. On a general level, pastoral care in the Korean churches was traditionally practiced by ordained pastors and lay leaders, but a current trend that is on the increase is that some churches employ professional counselors to operate counseling rooms for the congregation. In addition to this, pastoral counseling specialists, not belonging to a particular church are increasingly opening counseling centers to provide individual therapy and educational programs (Kwon, Son, Ahn, Lee & Chung, 2007:240-241). Therefore, the researcher expects that research on the application and utilization of ecological pastoral care through professional pastoral counseling and psychotherapy will be a great help in fostering the ecological consciousness and responsibility of Korean Christians.

6.5 General Conclusion

This research suggests ecological pastoral care that would nurture the ecological responsibility of the conservative Presbyterian Church, especially the Hapdong denomination. In conclusion, the researcher hopes that this pastoral care will afford an opportunity for change, to increase the diminished trust by society in Korean churches, including the Hapdong denomination. According to a survey about trust in the Korean Church conducted by the Christian Ethics Movement, among non-Christians, only 10.7% of the respondents said that they had trust in the Korean church and 59.9% of them responded that they did not (Cho, 2017:57). That the Korean church did not contribute to solving social problems was indicated by 70% of non-Christians who responded (Cho, 2017:75). The Korean Church had lost the trust of Korean society by neglecting their social responsibility in focusing on individual salvation and quantitative growth (S.-C. Kim, 2017:25-26).

However, emphasizing responsible acts of serving society and the environment, as

the Church's mission from God, could be a way to overcome the crisis of the Korean church (H.-H. Kim, 2017:22-23). The Cape Town Commitment of the Lausanne Congress says the following about the mission of the Church:

God commands us to reflect his own character through compassionate care for the needy, and to demonstrate the values and the power of the kingdom of God in striving for justice and peace and in caring for God's creation. (Cameron (ed.), 2011:29)

The church's mission is to "engage in the social, political and economic sphere with a clear identity to address the suffering of those who suffer" (Thesnaar, 2014:5). Also, the 'holistic mission' of the church encompasses caring for the oppressed poor as well as for the rest of the creation (Wright, 2010:112, 269). The Korean Church therefore needs to regard the current ecological crisis situation as an opportunity for reformation and renewal (Conradie, 2011c:156). The Hapdong denomination which, in particular, has been more of a bystander on social issues than other Korean churches, is required to recognize its identity in the ecological crisis and to become a responsible participant in caring for all of creation. Hence, the researcher hopes that the suggested pastoral care methods for nurturing ecological responsibility in the face of the environmental crisis will contribute to the restoration of the mission of the Hapdong churches.

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