

**CHRISTIAN DISCIPLESHIP AS POWER ENCOUNTER
WITH SOUTH KOREAN INDIGENOUS LEADERS:
AN INTERCULTURAL THEOLOGICAL STUDY**

by
PIL-KYUN KIM

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The crest of the University of Stellenbosch is centered behind the text. It features a shield with various symbols, topped with a crown and a banner. The shield is divided into four quadrants with different colors and patterns. The banner at the top contains the motto 'PROFESORUM LIBERTAS ALMA MATER'.

PROMOTER: PROF. DAVID XOLILE SIMON

DECEMBER 2017

DECLARATION

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

PIL-KYUN KIM

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ABSTRACT

This study explores how appropriate Christian discipleship can be carried out in the Korean indigenous religious context, which encompasses belief systems such as shamanism, Buddhism, and Neo-Confucianism, etc. Christian discipleship brings about transformative encounters between Christianity and other religions, but it is impossible without human self-emptying / kenosis. An important concept in this study was therefore kenosis, and it was argued that it is related to both Christian and indigenous leadership. Kenosis can be applied to various realms, but the focus of this study was limited to Korean indigenous leadership based on *sangsaeng*, *jeong* and *han*, Korean Christian discipleship in relation to reconciliation, and mission including translation, healing and ritual. Essentially, kenosis is clarified in the relational dimension, and this research links kenosis to relationality based on the trinitarian foundation, as this notion is thoroughly relational. Of significance, it was found that these two concepts, kenosis and the trinitarian idea, are interlinked with the values of other religions.

In addition, this study looks at the influence that the core values of Korean indigenous religions had on the Korean people to accept a new religion, and the impact of this on Christianity and its spread during the era of the early Korean Protestant church. For instance, Koreans emphasized the core values of Neo-Confucianism rather than that of Buddhism during the era of the Chosŏn Dynasty. In Korea, the early Neo-Confucian scholars highlighted the significance of Neo-Confucian core values, and accepted this belief system as their national religion. Neo-Confucianism was therefore the dominant religion during the Chosŏn Dynasty, particularly for the political elite, which was then passed down to their descendants. In my view, the different core values between Buddhism and Neo-Confucianism created much tension. Just as a receiving group adopts a new religion to enhance his or her social identity, Koreans accepted Christianity to increase their social identity during the era of the early Korean Protestant church. Consequently, Christianity has rapidly grown in the Korean indigenous context. However, despite much conflict over the issue of Confucian ancestral rituals, the early Korean Protestant church finally allowed filial piety as the core value of Neo-Confucianism, and replaced the Confucian ancestral ritual with a Christian ancestral ritual called *chudo yebae*. This is significant because *chudo yebae*, as the

Christian ancestral (or memorial) ritual, applies filial piety, which is the core value of Neo-Confucianism, to the Christian ancestral ritual.

Furthermore, it was found that the Korean name of God *Hana-nim* was used for the Christian God, indicating that indigenous religions are familiar with the Korean name of God. In Korea, the vernacular translation of the Christian God into the Korean term *Hana-nim* was important because the term was familiar with the populace at that time. The unity of the term *Hana-nim* in Korean indigenous religions and Christianity facilitated the growth of the Korean Protestant church and its congregations. It also clarified the triune God who is a Being and simultaneously has three Persons. In other words, the term *Hana-nim* supports the notion that God is fully monotheistic, and at the same time, triune.

This study concludes that kenotic mission motivates Christian discipleship to engage in acts of humility. In short, kenosis reveals Jesus' servant leadership, evident in his prayers, compassionate love, and self-emptying humility. However, there still appears to be much confusion, as a number of missionary leaders and their followers continue to compare shamanistic elements with Christian elements, even though Jesus carried out healing and spiritual deliverance through prayer and exorcism. In the early Korean Protestant church, there was also a group of women who were converted from shamanism, and served as female itinerant distributors called 'Bible women'. It is challenging to clearly explain how the core values of Christianity are compared and linked to the core values of other indigenous religions such as Neo-Confucian love called *yen* and Buddhist self-emptying call *gong*. Nevertheless, I assert that intercultural studies on how Christianity can be related to the core values of other religions should be an on-going process for God's kenotic mission and dialogue, although much controversy surrounds this methodology.

OPSOMMING

Hierdie studie ondersoek hoe toepaslike Christelike dissipelskap in die inheemse Koreaanse godsdienstige konteks uitgevoer kan word. Dit sluit in geloofstelsels soos sjamanisme, boeddhisme en neo-Konfucianisme, ens. Christelike dissipelskap bring transformatiewe ontmoetings tussen die Christendom en ander godsdienste teweeg, maar dit is onmoontlik sonder menslike selflediging / kenose. 'n Belangrike konsep in hierdie studie is dus kenose, en daar is aangevoer dat dit verband hou met beide Christelike en inheemse leierskap. Kenose kan op verskeie gebiede toegepas word, maar die fokus van hierdie studie word beperk tot inheemse Koreaanse leierskap. Dit word gegrond op *sangsaeng*, *jeong* en *han*, Koreaanse Christelike dissipelskap in verhouding tot versoening, en missie, insluitende vertaling, genesing en ritueel. In wese word kenose in die verhoudingsdimensie verduidelik, en hierdie navorsing verbind kenose na relasionaliteit, op grond van die drie-enige fondament, aangesien hierdie begrip diep gewortel is in interpersoonlike verhoudings. Dit is belangrik dat daar gevind is dat hierdie twee begrippe, kenose en die idee van die drie-enigheid met die waardes van ander godsdienste verband hou.

Daarbenewens neem hierdie studie in oënskou die invloed wat die kernwaardes van Koreaanse inheemse godsdienste op die Koreaanse volk gehad het, wat betref die aanvaarding van 'n nuwe godsdiens en die impak hiervan op die Christendom, asook die verspreiding daarvan gedurende die era van die vroeë Koreaanse Protestantse kerk. Die koreane het byvoorbeeld gedurende die era van die Chosŏn-dinastie die kernwaardes van Neo-Confucianisme eerder as dié van Boeddhisme beklemtoon. In Korea het die vroeë neo-Confuciaanse geleerdes die betekenis van neo-Confuciaanse kernwaardes beklemtoon en hierdie geloofstelsel as hul nasionale godsdiens aanvaar. Neo-Confucianisme was dus die dominante godsdiens tydens die Chosŏn-dinastie, veral vir die politieke élite, by wie dit dan aan hul nageslag oorgedra is. Na my mening het die verskillende kernwaardes tussen Boeddhisme en Neo-Confucianisme baie spanning geskep. Net soos 'n ontvangsgroep 'n nuwe godsdiens aanvaar om sy sosiale identiteit te verbeter, het die Koreane die Christendom aanvaar om hul sosiale identiteit te verhoog gedurende die era van die vroeë Koreaanse Protestantse kerk. Gevolglik het die Christendom vinnig gegroei in die Koreaanse inheemse konteks. Ten spyte van veel konflik oor die Confuciaanse voorouerrituele, het die vroeë Koreaanse Protestantse kerk uiteindelik filialiese vroomheid as kernwaarde van Neo-

Confucianisme toegelaat, en die Confuciaanse voorouerritueel vervang met 'n Christelike voorouer ritueel met die naam van *Chudo Yebae*. Dit is belangrik omdat *chudo yebae*, as die Christelike voorouderlike ritueel (of herdenking), filialiese vroomheid, wat die kernwaarde van Neo-Confucianisme is, toegepas op die Christelike voorvaderlike ritueel.

Verder is bevind dat die Koreaanse naam vir God, *Hananim*, vir die Christelike God gebruik is, wat aandui dat inheemse godsdienste bekend is met die Koreaanse naam van God. In Korea was die volkstaal-vertaling van die Christelike God in die Koreaanse term *Hananim* van besondere belang omdat die term op daardie tydstip bekend was onder die bevolking. Die eenheid van die term *Hananim* in Koreaanse inheemse godsdienste sowel as in die Christendom het die groei van die Koreaanse Protestantse kerk en sy gemeentes gefasiliteer. Dit het ook die Drie-enige God wat een Wese, maar gelyktydig drie Persone is, help verduidelik. Met ander woorde, die term *Hananim* ondersteun die gedagte dat God ten volle monoteïsties is, en terselfdertyd drie-enig.

Hierdie studie kom tot die gevolgtrekking dat kenotiese sending Christelike dissipelskap motiveer om betrokke te raak in daade van nederigheid. Kortom, openbaar kenose Jesus se knegleierskap, wat uit sy gebede, medelydende liefde en self-ledigende nederigheid blyk. Daar bly egter steeds baie verwarring, aangesien 'n aantal sendelingsleiers en hul volgelingen steeds sjamanistiese elemente met Christelike elemente vergelyk, selfs al het Jesus genesing en geestelike bevryding uitgevoer, deur gebed en die uitdryf van duiwels. In die vroeë Koreaanse Protestantse kerk was daar ook 'n groep vroue wat van sjamanisme bekeer is en as reisende vroulike verspreiders gewerk het. Hulle is “Bybelvroue” genoem. Dit is 'n uitdaging om effektief te verduidelik hoe die kernwaardes van die Christendom vergelyk word en gekoppel word aan die kernwaardes van ander inheemse godsdienste soos Neo-Confuciaanse liefde, wat *jen* genoem word en Boeddhistiese self-lediging, wat *gong* genoem word. Die skrywer voel steeds sterk daarvoor dat interkulturele studies oor hoe Christenskap in verband gebring kan word met die kernwaardes van ander godsdienste 'n deurlopende proses behoort te wees vir die Here se kenotiese missie en diskoers, hoewel hierdie metodologie met veel omstredenheid omring word.

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⁵ In your relationships with one another, have the same mindset as Christ Jesus: ⁶ who, being in very nature God, did not consider equality with God something to be used to his own advantage; ⁷ rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. ⁸ And being found in appearance as a man, he humbled himself by becoming obedient to death – even death on a cross! ⁹ Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:5-11).

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ABBREVIATIONS

BFMPCUSA	Board of the Foreign Missions of the Presbyterian Church in the USA
CS's	Cultural System(s)
HS's	Healing System(s)
HC	Health Care
HCS's	Health Care System(s)
HIV/AIDS	Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome
NM	Nevius Method
NOTE	(The) Network of Theological Enquiry
NRUM	Nevius-Ross-Underwood Method
RS's	Ritual System(s)
SCS's	Socio-cultural System(s)

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CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 BACKGROUND AND MOTIVATION

Korea has a long literary history of being a religiously and culturally pluralistic society. This is due to the influence of indigenous religions such as shamanism and Buddhism¹ (Montgomery 1991:47). In order to understand Korean Christian mission, it is necessary to analyse these religions in more detail and have a better understanding of Korean identity. The history of Christianity in Korea is relatively short compared to that of its indigenous religions, spanning approximately one hundred and thirty years. Furthermore, these indigenous religions have had a greater influence on Korean identity, than Christianity. It is also widely agreed upon that these indigenous religions, particularly shamanism,² have influenced the Korean mentality up to the present day, even though it has politically and systematically declined and become somewhat less popular in recent times (Hwang 2009:1-24).

Notably, Korea is the only Asian country that became a colony of a non-Western country. Since the Western missionaries did not exercise their colonial power, they had quite a significant influence on Koreans. Additionally, in this “Asian pattern” of receptivity, Christianity remained relatively unaffected by indigenous cultural forms (Montgomery 1991:47-50). Christianity was not a means of resistance but a religion of high receptivity; it thus enhanced their social identity because it was not a threat to the Korean people (Montgomery 1986; 2002; 2012:281-292). In my view, the Korean people received the new religion because it enhanced aspects of their identity

¹ Buddhism influenced the marginalised class, while Confucianism was a religion of the ruling class during Chosŏn era (A.D. 1392-1897) (Kim 2008:27). In Korea, Buddhism was combined with shamanism; thus, it holds many shamanistic elements.

² Kim (2008:19) sees Korean shamanism as a primitive religion of polytheism or “polydemonism” with strong roots, and generally with ‘a supreme god’ over all.

that they valued. However, if this were not the case, the new religion would have been rejected (Montgomery 2002:12).

Above all, the Western missionaries responded to the different Korean religions in various ways, thus giving rise to the question of whether the Korean indigenous concept of *Hana-nim*³ prepared Koreans to receive the Christian God (Hong 2008:10). For instance, in the Korean context, the traditional religions such as shamanism, Buddhism and Confucianism have either been powerful or powerless over time (Grayson 2002).⁴ In actual fact, in the Korean context, certain religions have at times either been embraced or excluded throughout their history. Moreover, in Korean mission, Christian discipleship fits into the category of ‘*sangsaeng* as mutuality,’⁵ given that an attitude of *resistance* or *acceptance* towards new social or religious changes has influenced Korean people to form an appropriate social identity. Historically, the indigenous religions have either been accepted or rejected in the Korean society.

Throughout Korean history, shamanism has been an integral part of the lives of Korean people, but in recent times, its popularity has waned. Nevertheless, it has played a significant role in shaping the identity and mentality of Koreans in the contemporary context. Buddhism was imported at the beginning of the Three Kingdoms period, namely Koguryō, Baekje and Silla, and significantly influenced the Dynasty Koryō from the fourth to the fourteenth century (Montgomery 1991:41-42). Buddhism influenced approximately a fifth of the Korean people during the Koryō era. Confucianism was popular and prevailed during the Dynasty Chosōn (1392 – 1910); thus most Korean ethics has been chiefly based on Confucian rule from the past up until the present. In short,

³ In the Korean context, the word *Hana-nim* as ‘the High God’ is the Korean indigenous concept of God, and has particularly been used in shamanism and Buddhism. Linguistically, *Hana-nim* is a complex word of adding *Nim* (a honourific suffix) to *Hana* (one) or *Han* (great).

⁴ In his *Korea: A Religious History*, James Huntley Grayson (2002:216-229) argues for Korean shamanism implying Korean folk religion as Musok-kyo.

⁵ ‘*Sangsaeng*’ is the Asian concept of ‘*life together*,’ and has also pervaded the Korean context.

religious changes in Korean history can be categorized into the following five eras (Oak 2002:38-39): 1) Shamanistic era (pre-fourth century), 2) Shamanistic-Buddhist era (372-1392), 3) Shamanistic-(Neo-) Confucian era (1392-1784), 4) Shamanistic-Buddhist-(Neo-) Confucian-Roman Catholic era (1784-1884) and 5) Shamanistic-Buddhist-(Neo-) Confucian-Roman Catholic-Protestant era (1884-present).

In an ethnographical sense, it is important to note that Korean people have a strong sense of identity as a unique people (Montgomery 1986:295). Korean people began to receive Christianity soon after the era of a firm isolationist foreign policy⁶ that expelled Christianity and Western culture, especially in the nineteenth century and earlier (Hong 2008:76). Koreans subsequently accepted Christianity because in Korea, the receptivity of Christianity meant the enhancement of social identity (Montgomery 1986:294-295).

Enhanced social identity is intimately associated with the spread of religions. A religion is substituted for another religion so that it can increase the social identity in the receiving context (Montgomery 1999:83). During his mission in Taiwan, Montgomery (2002:x) observed that people sought alternative ways to bring about change, rather than following the religion of those who ruled over them.⁷ During the modern era, for most Asian countries, the spread of Christianity meant the expansion of European power. But in Korea, receiving Christianity as a new religion implied the growth of social identity, accompanied by a high receptivity of Western mission and modernization (Cho 1999:51). In this respect, socio-cultural identity, social change and popular religiosity are considered essential aspects to appropriately contextualise the gospel in the receiving society (Bevans 1992:21). In a much broader sense, the relevance of mission in sociology contributes to the contextualisation of the gospel in terms of social or religious change

⁶ The isolationist policy was initiated by Heungsŏn Daewongun, father of Gojong the last king of the Dynasty Chosŏn, who acted as a regent from the year 1863 to 1873 (Grayson 1985:77-83; Park 2003:125-129).

⁷ Having served as a missionary in Taiwan from 1956 to 1972, Montgomery (2002:ix) observed “great variations” in responses to Christianity. In particular, he saw different responses between the majority of the population and the aboriginal, indigenous population. The former resisted Christianity, whereas the latter was highly receptive to it.

(Montgomery 1999:15-16).

For instance, when under the rule of Japanese colonialism, Koreans were forced to adhere to Japanese culture, including their language and even Japanese shamanism called *shintoisim*.⁸ However, having accepted Christianity from the Western missionaries, the Korean people resisted *shintoisim* during the era of Japanese colonial power (1910-1945). Rather, they committed themselves to become faithful Christian disciples for their political liberation to overcome difficulties from social and religious coercion and persecution. Consequently, the Korean church experienced an oppressive era of Japanese colonialism, but they kept resisting Japanese colonial power and made an effort to preserve their own national identity through their faith. Likewise, many Korean Christians resisted the dominant force of the Japanese government and its political, economic and cultural exploitation; most of the missionaries also opposed Japanese colonial power (Montgomery 1986:294-295).⁹

To increase their social identity, Koreans had a high receptivity of the new religion. As a Western missionary, Montgomery (2002:x) recognised the connection between the receptivity of Christianity, the domination of Christian societies (Western countries), and the surrounding non-Christian societies (e.g. Chinese, Russia and Japan) in most Asian countries. In his article ‘Receptivity to an Outside Religion,’ Montgomery (1986:292) classified receptivity by the following two characteristics: 1) the perception of whether a foreign religion improves some valued part of social identity, and 2) the feature of intergroup relations in which the receiving group is involved. According to him, intergroup relations or group processes are explained by

⁸ The era of Japanese colonial rule started from 3 May in 1911 and closed on 15 August in 1945 (Grayson 2002:172-173). Japan coercibly annexed Korea in 1910, after which she initiated “a program” to *Japanise* Korea, eventually coerced Korean people to accept Japanese names and Japanese shintoism (Kane & Park 2009:393).

⁹ Cho (1999:51) argues that Japan perceived Korean shamanism as the essence of Korean religions and ‘the driving force’ of Korean people, and she started to eliminate Korean shamanism. As soon as Japan failed in demolishing Korean shamanism, she started to persecute shamanism as a superstition and tried to coerce shamans. During the era of persecuting Korean shamanism, with Western modernism and the Christianity of Korea, it is significant to note the persecution of Japan against Korean shamanism.

social identity theory or social identification theory called a social psychological theory (Hogg, Terry & White 1995:255).¹⁰ In this respect, Montgomery deals with how a community receives an alien religion. In the Korean context, there would be high receptivity toward Christianity as an outside religion if Christianity strengthened a valued aspect of their social identity, including ethnic or national identity, which in this case would probably be separated from the traditional religious identity. Tajfel (1979:186) explains, intergroup relations are connected with shared interpretations of social reality, which is defined by social, economic, historical, cultural and political structures.

Korean indigenous religions have formed and revealed their religious values and identities throughout Korean history. Specifically, Ko-chosŏn, the first Korean country, was from its origin known as a shamanistic nation. The people of Ko-chosŏn seemed to receive shamanism naturally just as its founder's name Tan-gun meant 'the shaman' (Cho 1999:50; Kim 2008:17). From its origin, Korean shamanism was considered a universal, valuable, national religion and belief, which can be traced as far back as the pre-historical era. As time elapsed, particularly during the era of the Three Kingdoms, the people of Korea experienced the prosperity of Buddhism. In actual fact, Buddhism was so highly valued that all Three Kingdoms received it as their national religion.

After that period, another Dynasty Koryŏ also accepted Buddhism as her national religion, and it was in all its glory (Kim 2008:26-27). However, after the last era of Koryŏ, Buddhism increasingly faded after the emergence of Confucianism. Confucianism, as a new religious and national idea of

¹⁰ However, social cohesion theory is opposite to social identity theory, as it belongs to identity theory which is "principally a microsociological theory that sets out to explain individuals' role-related behaviours" (Hog, Terry & White 1995:255). Tajfel (1978:63) defines social identity as "that part of an individual's self-concept which derives from his/her knowledge of his/her membership of a social group together with the value and emotional significance attached to that membership." For Montgomery (1999:84), social identity is just part of self-concept, but he avoids "sterile discussions as to what is identity and to develop a concept that is useful in understanding how and why people change, emphasise various aspects of their social identities, or change their memberships from one group to another." Accordingly, it is relevant in that this study aims at changing social identity, more specifically, religious identity (Montgomery 1999:84). Tajfel's theory on social identity is clarified further by John C. Turner's theory. For Turner (1982:18), "there are many social identities in one person," and "the sum total of the social identifications used by a person to define himself/herself will be described as his/her social identity."

the Dynasty Chosŏn, continued to prevail until the last era of Chosŏn. In an ethical sense, Korean people have been significantly influenced by Confucianism, and in a spiritual sense, they have been strongly impacted by shamanism. In particular, this study confirms that indigenous religions such as shamanism, Buddhism and Confucianism were perceived as mere outside religions when introduced to Korea for the first time, just as they have contributed to their enhanced social identity in the light of high receptivity (Montgomery 1991; 1999; 2002).

From the time Korea accepted Buddhism and Confucianism as national religions, shamanism was absorbed into other Korean indigenous religions. As shamanism waned, most Korean traditional religions were combined with shamanism, or shamanism has been integrated into other Korean traditional religions. In other words, when shamanism decreased, other religions increased. Likewise, shamanism has influenced all Korean religions, although as a national or systemic religion, shamanism has disappeared today. However, during the era of the colonial rule of Japan, the Japanese government began to persecute Korean shamanism as a superstition, and instead, enshrined *shintoism* called Japanese shamanism. Western missionaries as well as Korean Christian leaders have regarded shamanism as a superstition (Cho 1999:50-51).

Early Christians in Korea rejected shamanism as superstition. Due to modernization, many of the early Korean Christian leaders and their followers received Christianity as a new religion, especially in the Protestant church. However, the indigenous name of the Korean God *Hana-nim* enabled Koreans to receive the Christian God without hesitance. Before Christianity came to Korea, the Korean name of God *Hana-nim* already existed among indigenous religions, although we do not exactly know when the term was first used. During that time, shamanism infiltrated the psyche of the common people, but it meant serving the ‘unknown God’ or gods. In short, the specific context in which a person lives largely influences their reality, as it contributes to their understanding of God and his/her faith (Sanneh 1989; 1993; Bevans 1992:2-3). In fact, the early missionaries incorporated the Korean name of God *Hana-nim* in their mission, and accepted the indigenous name of the Christian God. The translatability of the Christian God to *Hana-nim*

prepared Koreans to receive God from a religious and cultural perspective (Kim 2007:7-8; Hong 2008:2-4).

Subsequently, from about 1960 when Korea experienced radical modernization (or reformation), national campaigns were conducted to eliminate shamanistic superstition and shamanistic elements.¹¹ Specifically, Jōng-hee Park started to eliminate old shamanistic elements (or superstition) for the purpose of constructing a new Korean image with Korean modernization (Tsatsralt 2010:36-39). Consequently, Korea lost her historical, cultural and religious heritage, while she surprisingly grew and became more modernised. Korean Protestant churches also took part in doing away with shamanistic elements. In Korea, high receptivity towards Christianity was influential in that it was orientated towards the rejection of shamanistic elements.

In the beginning of the 1960s, contextual theology in Korea was a contentious issue. Consequently, Koreans focused on the subject of mission rather than the object of mission (Kim, Y. 1991:291-292). In a sense, these debates were not just theological but also contextual and missiological. In this regard, the missiological implications will be explained in terms of appropriate indigenization, contextualisation, inculturation, as well as interculturalisation, among these arguments. However, conservative leaders considered indigenization as a mere theologically pluralistic approach, rather than questioning how indigenization is relevant and appropriate in mission. Moreover, in Korea, leaders of the Protestant Reformed Church have failed to display a more inclusive attitude towards indigenous religions such as shamanism and Buddhism.

The debates concerning theological contextualisation in the 1960s forced Korean theologians to discuss the concept of God and identify Christian elements in Korean culture and religions (Hong 1997:199; 2008:105-117). The debates were significant because they sought to establish a Korean Christian identity (Hong 1997:200). In *The Indigenization of the Gospel and the Task of Mission*

¹¹ During the era of 1960s, under the regime of the late President Jōng-hee Park, many shamanistic shrines were eliminated (Cho 1999:51).

in Korea, Tong-shik Ryu (1962:43-58) and Söng-bȫm Yun (1973:17-21) argued for theological contextualisation (or indigenization).

More specifically, the search for theological contextualisation in the 1960s began with the first debate concerning the concept of God, this soon developed into a second debate on the concept of Korean trinity. If the first debate was the start of theological contextualisation (or indigenization) and whether or not the concept of God had been indigenised in Korea, the second debate on Korean identity was whether or not the concept of Trinity had been revealed in the first Korean myth ‘*Tan-goon*’ (Hong 1997:200-201; 2008:106-108). Yun (1973) understood the *Tan-gun* myth of Korean origin in light of the trinitarian foundation. He also tried to see if there was any trace of Christianity in Confucian thought and discover what authentic Christianity would look like in Korean cultural identity.

Developing Yun’s perspective, Oak (2001:50-55) argued that the similarity between the Korean trinity of the shamanistic *Tan-gun* myth and the Christian Trinity led the Western missionaries to choose a Korean term *Hana-nim* as the Christian God. Even Gale saw *Tan-gun* within Korean trinity.¹² Oak (2001:42) compared the Korean trinity (Hwanin-Hwanung-Tangun) with the Christian Trinity (God-Spirit-Son). Basically, by revealing the Korean identity, the Korean indigenous concept (or name) of God *Hana-nim* prepared Korean people to receive the Christian God without losing their own identity. Similarly, according to Bediako (1992:1), the question of

¹² Gale saw *Tan-gun* as one of three persons of the Korean trinity and considered *Hana-nim* not from ‘a supreme god of Heaven’ in Korean shamanism but from ‘One Great One.’ Arriving in Korea in 1888 as a volunteer missionary of the YMCA of the University of Toronto, Canada, James S. Gale (1900:697) stressed “the monotheistic etymology” of Korean *Hana-nim*. Even a Methodist missionary Homer B. Hulbert (1906:403-404), who came to Korea in 1886, considered the purest religious concept Koreans held as the *faith* in *Hana-nim*. The first Presbyterian clerical missionary Horant G. Underwood (1910:114) also argued for *Hana-nim* as relating to the Christian God, and he expanded the concept of *Hana-nim* to connect the supreme God of other Korean indigenous religions, including shamanism and Buddhism.

identity is central to recognising the concerns of Christian theology in modern Africa.¹³ In short, I am convinced that Koreans have actually received God, albeit in the Korean name for God.

1.2 PROBLEM STATEMENT

Early Korean Christian disciples immersed themselves in colonial mission in the Korean shamanistic context. In Korea, one problem concerning colonial mission is that it has negatively influenced Christian disciples to underestimate Korean culture and its indigenous religions, and has avoided the connection between these and Christianity, more specifically, the relationship between shamanism and Christianity. In a certain sense, Christianity was meant to replace all other Korean indigenous religions in the Korean context, as Knitter (2002:25-30) understands fundamental/conservative Christianity as a “total replacement model.”

Specifically, from the time Christianity entered Korea up to the present day, Koreans have frequently regarded Western culture as the gospel, and have believed its culture and philosophy as the Christian truth. In this regard, Newbigin (1986:2) points out that conservative Christian leaders were frequently unaware of the cultural conditioning of their religion, and thus, most of them resulted in confusing the gospel and the values of the Western way of life without noticing what they were doing. Most Korean Christian leaders have also failed to distinguish between the similarities and differences of the gospel and Western culture. In the Korean context, correctly perceiving indigenous religions and cultures is highly important for the relevant formation of Christian discipleship.

¹³ This study shows that indigenous religions have prepared the concept of ‘a high God’ to receive the gospel of Christianity in both Africa and Korea. In particular, Bediako’s (1992:15-16) study investigates “a hermeneutic of identity” connecting “a translatable Christian faith” with Africa’s “primal religious heritage.” Bediako argued that there has been a continuity between Christian faith and African traditional religions. He saw “a relationship with continuity” as being stressed against discontinuity with Christian belief (Bediako 1996:59). Bediako (1992; 1996) sees African traditional religions as not exclusive or pluralistic but inclusive, and in detail, the truth was partially known in “the pre-Christian worship” of African traditional religions even though it was not completely revealed in the African traditional worship. Tinyiko S. Maluleke (1998:130-131) also stresses the primal religions as being an important factor in the immense Christian presence in Africa.

1.3 RESEARCH AIM

This research seeks to challenge missionary leaders and their followers to encounter one another and bring about transformation, and to understand mission as “encounterology” (Kritzinger 2008:764, 770) or “neighbourology” (Koyama 1974:89-94). Mission is the transformative power of encounters in the Korean shamanistic context. In more detail, this study seeks to understand whether openness to kenosis/self-emptying contributes to the missionary praxis of intercultural and mutual transformation without excluding Korean indigenous leadership. Hence, this research connects the sociocultural identities of Korean indigenous leaders (such as shamans) to their religious and spiritual identities, and their accompanying features. In other words, this research seeks to ascertain whether Korean sociocultural identity is distinctly found in a religious mind-set shaped by the Korean shamanistic culture, and if so, in what way does the religious and cultural identity of Korea develop into an enhanced identity orientated towards the world through the contextual-missiological lens of the *missio Dei*.

1.4 RESEARCH QUESTIONS AND HYPOTHESES

The main research question of this study is: “How is Christian discipleship involved in the kenotic leadership with South Korean indigenous leaders? This question is based on social theory and mission theology and fosters the involvement of missionary leaders and their followers in an intercultural theological inquiry.

In turn, the main thematic hypothesis that emerges is as follows: “South Korean indigenous leaders and Christian disciples are involved in transformative power encounters, which enable them to enhance their identities through kenotic receptivity.”

The following five sub-hypotheses are thus proposed:

- 1) The dialogue between Christian and Korean indigenous leaders entails a powerful

transformative encounter.

2) The dialogue between Christian and Korean indigenous leaders encourages missionary leaders and their followers to immerse themselves in kenotic and trinitarian leadership.

3) The dialogue between Christian and Korean indigenous leaders helps Christian leaders and their followers to understand the core values of indigenous religions, so that the indigenous people can receive Christianity as a new religion.

4) The dialogue between Christian and Korean indigenous leaders challenges missionary leaders and their followers to identify the importance of the theology of religions, as well as the sociology of religions, and cultural anthropology.

Reflecting on the above-mentioned hypotheses gives rise to the following sub-questions:

1) In what way does kenosis enhance the theological and sociocultural identities of Korean indigenous leaders and Christian disciples?

2) In what way does the missionary praxis cycle facilitate the involvement of Christian leaders and indigenous leaders in the Korean context?

3) In what way does mission and dialogue reflect the missiological hermeneutic of the *missio Dei* in the Korean indigenous context, especially when performing Christian discipleship in vernacular, healing, and rituals?

1.5 METHODOLOGY AND RESEARCH DESIGN

The research design provides the blueprint of how to conduct the research study (Mouton 2001:55-57). Strictly speaking, the research design and methodology are different. If the plan to build a house is processed through a construction process on the basis of an architectural design, then the research design begins and follows with the research methodology (Mouton 2001:56). In other words, the research design is compared to house plans, and the methodology means an exchange

of ideas such as its shape, size and other important aspects (Mouton 2001:55). Likewise, a research project involves a number of procedures and tasks, as building a house requires a variety of tasks. This is a qualitative study that includes a variety of interpretive approaches (Leedy, Newby & Ertmer 1997:155). This dissertation makes use of an interpretive approach. In other words, I define and redefine the meaning of what is observed by asking complex questions and then answering them; it is a process that entails interpretation and re-interpretation.

The methodology of this study reflects the question of how sociological claims are validated and justified by specialised knowledge of human societies (Taylor 1999:19-20). In other words, it distinguishes between realism and relativism. More importantly, the methodological task is mainly engaged in applying principles and putting them into practice, and is categorised into three major parts, as shown in Table 1. Firstly, epistemology is a way of understanding and explaining “how we know what we know” (Crotty 2003:3). In short, epistemology is *how* participants know. Secondly, ontology is the study of being. This concerns the assumptions about the nature of social reality. Likewise, ontology challenges participants to inquire how these basic components work (Taylor 1999:21-22). Thirdly, methods refer to the actual procedures employed to collect and analyse the data linked to the research questions or hypotheses (Taylor 1999:22).

TABLE 1. THE ESSENTIAL ASPECTS OF METHODOLOGY (SOURCE: TAYLOR 1999:21)

METHODOLOGY	= EPISTEMOLOGY + ONTOLOGY + METHOD
EPISTEMOLOGY	= Guiding Principles of Inquiry
ONTOLOGY	= Essential Nature of the Social World
METHOD	= Practical Techniques of Research

In regard to ethnographical research, the scope of this sociological study is interpreted in more detail. This study includes participant observation, even though it is not field research per se. Table 2 reveals the basic ingredients of this ethnographic study (Taylor 1999:23-24)

**TABLE 2. ETHNOGRAPHIC STUDY AS A PRINCIPLE RESEARCH DESIGN OF SOCIOLOGY
(SOURCE: TAYLOR 1999:24)**

RESEARCH DESIGN	ETHNOGRAPHIC RESEARCH
EPISTEMOLOGY	Reality is based on the beliefs and interpretations of specific groups. The essential task of social explanation is to recreate the meanings as clearly as possible.
ONTOLOGY	The social world is a human creation. Social life is made up of the reasoning and everyday meanings which people produce in mundane social interaction.
METHODS	Methods reproduce “folk reasoning”: participation, observation, respondent validation, introspection, fieldwork and so forth.

Interestingly, the transformative model of social action entails the epistemological, ontological, and methodological positioning of critical realism, and it demonstrates a consistent conception of the ‘structure/agency’ dilemma that has played a key role in shaping socio-political theorising and analysis (Buchanan & Bryman 2009:431). Critical realism assumes that ontology precedes epistemology. Participants have to make ontological selections since ontology informs them where to look and what to find (Buchanan & Bryman 2009:438). Research guided by critical realism is generative, reproductive and intensive, rather than inductive, deductive, abductive or extensive. In particular, an intensive research design is the starting point of a critical realist study, and at the same time, this begins with the emergence of “the in-depth, ethnographic understanding of how the social actors in a specific context see the constraints and opportunities that it embodies” (Buchanan & Bryman 2009:439).

The research process is divided into the following two categories (Taylor 1999:32-37): a) The idealised model of inquiry (or idealism), and b) The real model of inquiry (or realism). Figure 1 below presents both models of the research process. According to these two models, theory-ladenness is a concept that is very important in understanding why people think the way they do and agree or disagree with certain paradigms. 'Theory-ladenness' means loaded with theory. The word 'theory-laden' refers to observations or perceptions, not people, paradigms, or theories. A theory is characterized by the theory-ladenness of observation through hypothesis making, and then participants choose proper data through hypothesis testing. A method enables the participants to evaluate the collected data, and then determine what influences the subject. However, a mediating research process such as critical realism is necessary for this study, just as the ideal and real model are opposite to each other. A critical realist approach mediates between the idealised and real model so that the two models can be understood in less extreme terms (Richie & Lewis 2003:13). In this regard, critical realism holds relational characteristics, and simultaneously, Wan (2007:1-4) asserts relational realism as a substitute for critical realism in designing the missiological research.

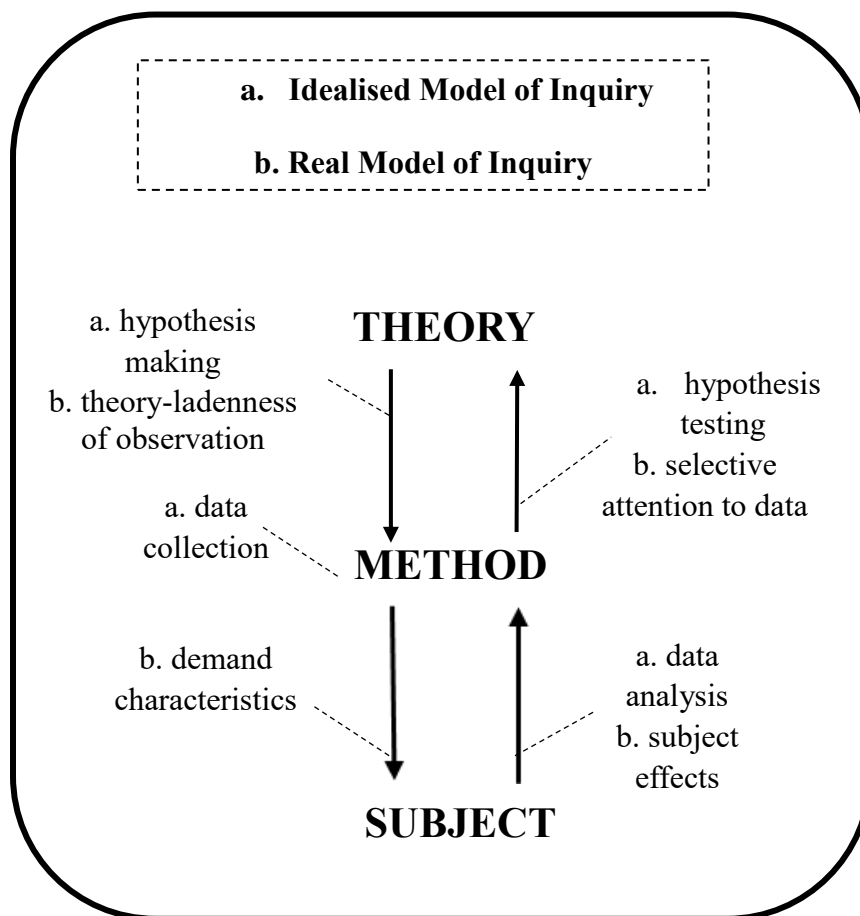


FIGURE 1. THE RESEARCH PROCESS OF THE IDEALISED MODEL AND THE REAL MODEL
(source: Taylor 1999:33)

Qualitative research is generally “multi-method in focus, involving an interpretive, naturalistic approach to its subjective matter” (Denzin & Lincoln 1994:2). In this regard, as a qualitative study, this research emphasises the holistic treatment of phenomena. In addition, issues are dealt with in a subjective and personal way, rather than objectively and scientifically. Holistic imagery forms the basic framework of this study, and this holistic view is intimately connected with the theology of religions. Holism aims at a distinct understanding of the self with regard to others. However, holism is not identical to modern/post-modern or analytical, dualistic thought, in that it is integrative and monistic (Boekhoven 2011:25).

Considering that the praxis matrix in mission is helpful for an appropriate missiological research design, I highlight the necessity of hermeneutical research in this dissertation. This reflects "...that activity through which in obedience to Christ's command and moved by the grace and love of the Holy Spirit" (Bate 1998:152-153). The missionary activity is "the complex of practices, ministries, reflection, prayer and other signs which comprise the presence of the Spirit of God and the people of God in the world" (Bate 1998:153). Borrowing from the methodology of contextual theology, I reflect on praxis in order to understand what the missionary identity is. Confirming the identity in mission reflects how missionary partners think and act in relation to both people and God.

The conceptual framework of this dissertation draws on Bosch's mission praxis. Its key methodology depends on the thirteen dimensions of an emerging ecumenical paradigm, as identified by Bosch (1991:8-11; cf. also Kritzinger & Saayman 2011:2-9). Identifying the six main paradigm shifts found in mission history, Bosch affirms the necessity of mission paradigms in the missionary nature of the Christian faith. In mission, his main concern is how the Christian faith is linked to other religions such as Islam and Buddhism. This gives rise to an important question about salvation: "Do other religions also provide salvation?"

For Christian leaders and followers, this question is a perplexing one. Nevertheless, this helps missionary partners to encounter a new challenge for mutual transformation through self-emptying dialogue. In other words, Bosch asks the missionary partners how to live as God's people in the world. Bosch's definition of conversion highlights the true application of missionary calling in praxis, just as conversion is "a change in allegiance in which Christ is accepted as Lord and centre of one's life" (Bosch 1991:488). Given that true conversion depends upon the life of God's people, Bosch's challenge is an open-ended and on-going process through their temporary life. More specifically, Montgomery (1999; 2002) deepens the significance of conversion with the idea of receptivity.

Above all, this study explores Kritzinger's seven-point praxis matrix as a transformational praxis for the life of Christians living together in their context (Kritzinger & Saayman 2011:4). It enables missionary partners to be involved in powerful transformative encounters. Similarly, Montgomery's concept of "receptivity" can be also applied to the Korean context. Montgomery's approach is based on social identity theory.

1.5.1 Hermeneutical Research in Missiology

In missiology, a hermeneutical study assumes that a faith community is concerned with a holistic interpretation so that God's intent in the text is appropriately known in their context. Above all, the hermeneutical dimension clarifies the act of growing the Christian faith and fosters the humility of Christian disciples (Powell 2005:8). In this regard, the hermeneutical encounter is transformative, since it connects God's original intent to His intent in context. More specifically, the hermeneutical task challenges Korean Christian leaders to find God's intent and apply the gospel in the Korean religious and cultural context, bringing about a transformative encounter that reveals God's intent in their context. The hermeneutical study in mission challenges a faith community to learn how to deal with the gaps and understand the connections between the original text and the contemporary context (Shaw & Van Engen 2003:15).

For example, Bosch's (1986:72) critical hermeneutical approach equips missiologists to resolve the growing cultural gap that is emerging between the text and context. The main idea of this critical hermeneutics is "self-definition" (Bosch 1991:22-23). Bosch (1991:23-24) challenges the necessity of critical hermeneutics by clarifying the similarities and differences between our contemporary self-definitions and those of early Christians.

It assumes that there is no such thing as an objective reality "out there," which now needs to be understood and interpreted. Rather, reality is intersubjective; it is always interpreted reality and this interpretation is profoundly affected by our self-definitions (Bosch 1991:24).

More importantly, the self-definition of the New Testament is intrinsically missionary. It assumes that reality changes if a self-definition changes. According to Shaw and Van Engen (2003:54),

Bosch's approach demonstrates continuity between the contemporary context and that of the New Testament, but at the same time, he does not coerce the consistent and coherent continuity. For this reason Bosch (1991:24) is aware of the limits of self-definitions because they are not always relevant. Instead, for him, the aims of self-definitions are to challenge, expand and criticise our different contexts.

Theological hermeneutical research is transformative; theological premises and hermeneutical approaches seek to find God's intent in the text. Shaw and Van Engen (2003:63-67) argue that gospel communicators must recognise the hermeneutical, communicational and cultural assumptions when communicating the gospel message. Gospel communicators should focus on the missional task of knowing God's intent in the context of gospel listeners.

Arguing that a hermeneutical perspective connects the scriptural text with God's actions in the contemporary context, for Shaw and Van Engen (2003:54-58) the text is an interwoven tapestry, which they call a biblical tapestry. This opens us to the ongoing process and task of self-revelation in the text. Then, the missiological significance of an interwoven-biblical tapestry is that the message is unchanged, but it is communicated for us to know God in a changing manner and in various contexts. Text and new contexts are existent through "the vehicle of particular motifs" that link the early Christian context of the text with the present context of mission (Shaw & Van Engen 2003:55). In this respect, a critical hermeneutic approach leads to creative interaction between word and deed on the basis of God's missionary activity.

1.5.2 Intercultural Approach in Missiology

The systematic approach of the research is not merely limited to systematic reflection but also extends to a practical-missiological focus. Kenosis as the metaphor for theological contextualisation is both incarnational and relational (Ruiz 2012:2). Regarding kenosis, I argue that God is essentially kenotic, as kenosis is linked not only to the second Person of God, Jesus' self-emptying on the cross, but also to the kenotic love among the three Persons of the triune God.

Specifically, the theory of kenosis should be understood within the idea of the incarnation to expound how Jesus is fully human as well as fully divine. Significantly, kenosis explains how Jesus became a human. The three variables of the triple application of kenosis to the Christian life are argued as follows: 1) How is kenosis connected to the incarnation? 2) How does kenosis engage with creation?, and 3) How is kenosis associated with the inner life of the Trinity? Reflecting on the concept of kenosis, the Trinity is not only a Christian doctrine but also the basis of a missionary spirituality that accepts God's power (Williams 2009). More importantly, the kenotic Trinity reveals the incarnational love of God. However, until now, this study seeks to examine whether kenosis is peripheral in theology, and notes the need for kenosis in missiology (Neely 1989:214-218).

Furthermore, it needs to be noted that missiology is mostly based on the kingdom and not kenosis. Nevertheless, this does not mean that the aim of the kingdom is violence or tyranny. Rather, the kingdom is a different type of kingdom, and the power of the kingdom is revealed in weakness, poverty, suffering and death (Neely 1989:219-220). In this regard, kenosis prepares missionary partners to be evangelised by the weak and to be converted for witness.

The incarnation is kenotic in that Jesus the Son emptied Himself by becoming a human being, although of course, this did not limit the divine character of God. However, Le Poidevin (1996:215) highlights the limitations of Jesus' human mind, rather than His omniscience. In a sense, the kenosis and incarnation of Jesus means not only putting on flesh but also discarding divine characteristics, albeit temporarily (Le Poidevin 1996:215). Yet, this kenotic model has not become theological or philosophical orthodoxy. Nevertheless, the missionary partners are required to explore the various aspects of kenosis.

At the same time, the incarnation of Jesus is kenotic in that the Word clothed itself in Jesus' flesh (Jn. 1:14). Secondly, creation is kenotic, as the Spirit of God is kenotically poured into creation (McCall 2010:149). In *Creation and Reality*, Welker (1999:2) argues that there are "initial steps

toward correcting both the classic theistic caricature of God the Creator and a corresponding religious understanding of reality.” A new approach to creation depends on “the philosophical notions of emergence and kenosis” (McCall 2010:150). Interestingly, kenosis is derived from the Greek verb *kenown*, which means to empty or to pour out, just as Christ emptied himself and became a man, so that we could be reconciled to the Father through him and that we might become acceptable to the Father through his self-emptying sacrificial death (Philippians 2:5-11; 2 Corinthians 5:18-20). Thirdly, the Trinity is kenotic, because it reveals mutual love among the three Persons. Their kenotic relationship enables missionary partners to live a trinitarian life. Thus, kenosis is intimately related to the incarnation, creation, as well as the Trinity and its inner life.

In relation to intercultural theology, kenosis as a hermeneutical variable is not only the theoretical foundation but also forms the main framework of this study; kenosis also fosters to the growth of missionary spirituality and missionary actions. With regards to kenosis, intercultural critical reflection contributes to one’s spiritual growth and the development of his/her faith. It is clearly argued that the mission of God includes the kenosis of God for the sake of the unity of the world (Bevans & Schroeder 2004:298). The imagery of kenosis reflects the deepest elements of our human nature, and it contributes to understanding transformative power founded on love, which implies vulnerability (Richard 1997:8). Being kenotic as the core of the Christian discipleship is that a Christian is to imitate Jesus Christ and his self-emptying love.

Simultaneously, being kenotic entails identifying with the other. Theologically, kenosis is the foundation of Jesus’ form of existence, and it reveals the trinitarian foundation of love. However, it is a new term in missiology. Kenosis, as missionary spirituality, influences people to do theology, more specifically, to practice self-emptying humility as servanthood. Basically, kenosis means Jesus’ self-emptying act in relation to his humility from the incarnation, throughout his life, up until his death on the cross. In John 1:14 and Philippians 2:5-11, it is the crystallisation of Jesus’ kenotic act that the Word, as the Son God, became flesh, and died on the cross.

The kenotic character of God is revealed in the mutual relationship between the three Persons of the Trinity. Particularly, perichoresis is an important term used in this dissertation to explain the interdependent, dynamic, mutual indwelling of the three Persons of the triune God. As in the Eastern theological tradition, the Trinity has been understood sociologically, rather than metaphysically. In other words, the concept of perichoresis does not mean accepting the single divine nature but the relationality of the Persons of the Trinity (Zscheile 2007:43-63).

Ultimately, from the conceptual perspective of trinitarian love, kenosis is located at the centre of the mutual love between the Father and the Son. Through Moltmann's trinitarian theological lens, kenosis is also expressed as the idea of divine power, and as the empowering love of God rather than overpowering control. In the Eastern way, the trinitarian life is also revealed in the mutual openness of the Father and Son, Son and Spirit, Spirit and Father, and the openness is "a model of relationship, the constitutive nature of relationship for personal identity, the inclusion of diversity in community" (Bevans & Schroeder 2004:294).

Moreover, Knitter (2005:205-206) sees the kenotic Christ as "...the One who embodies openness to others." In his view, kenosis and incarnation are inseparable. He tries to understand Jesus' kenosis in relation to others so as to undertake faithful discipleship. This study assumes that kenosis is a central concept that creates a complicated relationship between God and humans, between *transcendence* and *immanence*, between the *sacred* and the *profane*, between the *other* and the *self*. More particularly, kenosis assumes a religious relationship (Kate 2002:1).

In missiology, kenosis implies transformative, mutual receptivity in the encounter between Christians and people of other faiths. In *Transforming Mission: Paradigm Shifts in Theology of Mission*, Bosch (1991:513) closely connects kenosis to Jesus' identification with those on the

periphery (Frederiks 2005:216).¹⁴ In his *I Am Sending You*, Raguin sees kenosis as identification with the other. In particular, he encourages missionary partners to receive kenosis with a more receptive attitude (Raguin 1973:111-112).

Kenosis, then, places us in a state of receptivity. We develop an instinctive attitude of listening, trying to understand, letting ourselves be permeated with the atmosphere of our surroundings, passing beyond what is merely heard and seen to reach the personality of the people with whom we live, or those we may meet. In this way, we learn to know others from.... Kenosis, then, is the gateway to mutual understanding, and beyond this, to an intimate sharing that is the consummation of a relationship in union.... By dispossession of self we are able to absorb the amazing riches of others, the persons in themselves and as embodying a cultural tradition.

The receptivity of kenosis as an intercultural encounter is intimately associated with the mutuality and humility of people. This is referred to as ‘mutual humility.’ Kenosis is expressed in an act of mutual humility, and is a reflection of intercultural praxis in this research design. Mutual humility implies receiving each other. The mutuality is described as the complementarity of yin and yang in Asia, and it is actualized in the mutual love of the three Persons of the Trinity. Based on mutuality, the self-emptying act begins with the idea of ‘life together’ called *sangsaeng* in East Asia, especially in Korea (Nessan 2010:10). As the Korean concept of mutual transformation, the concept of *sangsaeng* has been thought of in this study as the practical-missiological image of a traditional Korean life.

The identity of *sangsaeng* offers Asian people a contextually relevant theoretical framework for mutual receptivity (Nessan 2010:10-11). The character of Korean identity is fully revealed in the concept of *sangsaeng*, as Korean people have been inclined to live together since ancient times. At the core of the mutual transformation of Korean identity, *sangsaeng* means ‘mutual life-giving and receiving.’ Moreover, it is argued that both Korean Christian leadership and indigenous

¹⁴ Bosch explains *kenosis* with the word *skenosis* which embraces both humility and boldness and the *skenosis* contains “the appropriate description” of African theology, as he argues for mission as incarnational in bold humility (Saayman & Kritzing 1996:56).

leadership have also developed within the concept of *sangsaeng*. It also shows that *sangsaeng* is the living praxis of Korean identity.

Remarkably, the identity of *sangsaeng* is similar to the African concept of *Ubuntu*. In South Africa, the concept *Ubuntu*, a Zulu proverb, means “a person is a person through other persons” (Van den Heuvel, Mangaliso & Van de Bunt 2006:12-13). *Ubuntu* in African philosophy is not an abstract academic ideology, but it is analogous to virtues such as kindness, openness and hospitality. Furthermore, the identity of *Ubuntu* is regarded as constituting a relational, communal ethic. Hankela’s view of *Ubuntu* is connected to the idea of reciprocity, and can be linked to missionary leadership, as reciprocity strongly implies ‘*life together*.’ It is also related to the idea of *sangsaeng* (Hankela 2013:74-81, 85-87).

In other words, *mutual humility* means to receive one’s own identity. In this regard, the receptivity of kenosis is connected to people’s mutual hospitality, implying mutual dialogue. Kenosis is not just surrendering one’s own identity, and at the same time, it is also not self-denial. One preserves his or her own identity even though he or she respects the other. Simply speaking, kenosis perceives differences and then receives the differences. Specifically, the model of kenosis links the act of self-emptying to preserving one’s own identity and at the same time, it accepts his or her difference. The missiological model of kenosis is helpful in recognising the dialogical need of those of other faiths as human beings, and it is revealed in their life that “the love of God is shared” (Frederiks 2005:216-217).

A mutual relationship based on kenosis challenges people to communize power, lessening dependency. Mutuality enables people to recognise the character of power as “horizontal coordination and accountability as equality in decision making, as opposed to domination by one or more partners” (Brinkerhoff 2002:325). The praxis of self-emptying in a mutual relationship is about enabling all people to be engaged in God’s work as they were intended to be. This requires people to abandon power (Dean 2013:277). Mutuality also enables people to develop partnerships

and relationships, defined by Buber (1958) as mutual respect. A mutual and reciprocal relationship is called mutual reciprocity.

However, it is not equal in quantity or quality but equal in value and respect. Ultimately, mutuality influences both partnership and interpersonal relationships, which encourages people to “rejoice together in mutual development which is unconcerned with eventual rank” (Everist 1989:349; Dean 2013:278). More significantly, actualizing mutuality enables people to work “together in God’s mission (*missio Dei*) as partners” (Marsh 2003:371), as mutuality is “a valid basis for interaction” in missions. Therefore, mutuality is the premise for *mutual transformation* in God’s mission (Dean 2013:275-279).

Moreover, in this study, the concept of kenosis offers people a significant missionary model that contributes to forming a missionary praxis of living together, while in systematic theology, kenosis tends to be somewhat speculative. The concept of kenosis contributes to creating a ‘hermeneutic of the other’ as a missionary hermeneutic (Lee 2013:416-426). In general, Western society has merely seen the other as ‘an object of the self.’ However, regarding the Western philosophical method, it is negatively argued that an ontology totalizing the other can result in producing “the necessity of violence and a philosophy of injustice, totalitarianism, and colonialism” (Levinas 1969:16ff). In this respect, this study implies critical receptivity of the other.

Furthermore, this dissertation highlights the perspective of a paradigm shift.¹⁵ In the South Korean context, it is argued that South Korean cultures and religions should be re-interpreted from a postcolonial perspective. Such a dialogue needs to be presented as the practical method of transformative love, within the theological-missiological praxis of kenosis based on Jesus’

¹⁵ Bosch (1991:358-359) points out a problem of objectivism, just as Polanyi (1958:266) viewed belief as the source of all knowledge and consciously embrace “a fiduciary framework.” For Bosch (1991:358-359), “objectivism has totally falsified our conception of truth.” Bosch (1991:359-361) argues that Polanyi finds appropriate points between objectivism and subjectivism, as he practices scientific knowledge with objectivism as personal knowledge based on faith. Referencing to knowledge, Polanyi’s (1958:381) perspective challenges people to the commitment of personal knowledge with a knowing subject, rather than objective knowledge without a knowing subject.

incarnation and the *missio Dei*. As a hermeneutical tool of intercultural theology, the concept of kenosis assists in resolving theological dichotomies.

1.5.3 Praxis Cycle in Intercultural Theology and a Missiological Paradigm

As a way to facilitate transformative encounters for missionary partnership, the practical-missiological praxis cycle resolves the gap between theory and praxis under the influence of liberation theology in relation to postcolonial mission. More clearly, this study confirms that much of Western systematic theology, as well as liberation and postcolonial paradigms, should be substituted by a critical constructive dialogue. The incorporation of the missionary praxis matrix in this study facilitates theological reflection, and thereby helps overcome the methodological gap between the West and “the Rest.” The praxis cycle comprises both anthropological as well as theological aspects (Hankela 2011).¹⁶

The strength of the praxis cycle is confirmed by Frostin (1988:9) who states, “Philosophy is an important source for knowing the ideas of the cultured while a scientific reflexion with the poor as interlocutors will need other tools.” More specifically, theological reflection, as an essential step of the praxis matrix, is aimed at the critical, theological and missiological evaluation of experiences. The praxis cycle brings about both faithful commitment and critical reflection (Frostin 1988:3-9). It is also dynamic and helpful to assist Korean indigenous people in their action of self-emptying leadership. The praxis matrix proposed by Kritzinger (2002:144-173) will be employed as the conceptual framework for this study to analyse Christianity and Korean indigenous religions.

The praxis circle has a five-point missionary matrix, composed of the following stages: 1) Involvement (or agency Identification); 2) Context Analysis (or contextual understanding); 3)

¹⁶ In ‘Systematic Theology at the Grassroots: An Oxymoron or a Way to the Future? Story of Combining Anthropological Methods and a Systematic Theological Approach,’ Hankela (2011:218) uses the terms pastoral circle, pastoral cycle, and pastoral spiral besides praxis cycle. The missionary praxis cycle emphasises its open or on-going hermeneutical processual character. For Kritzinger (2002), the praxis cycle is called praxis matrix.

Theological Reflection (this includes ecclesial scrutiny, interpreting the tradition, and discernment); 4) Spirituality; and 5) Planning. Figure 2 below illustrates how missionary partners identify with the missionary praxis matrix and live spiritually.

The cycle begins with Jesus' question, "Who do you say I am?" Simultaneously, it causes people to question, "Who are we?" Likewise, the praxis matrix is designed for committed people who live together as well as think, pray and work together. Subsequently, manifesting transformative character, the praxis cycle aims at "a wide and inclusive complex of activities" under the realisation of God's reign. This implies a self-emptying act because inclusive and embracing attitudes are inseparable from the self-emptying concept (Kritzinger 2002:149-150).

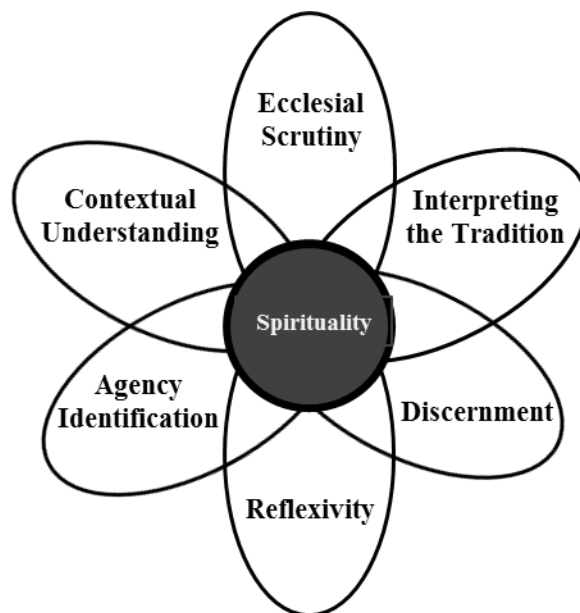


FIGURE 2. PRAXIS CYCLE OF MISSION
(source: Kritzinger & Saayman 2011:4)

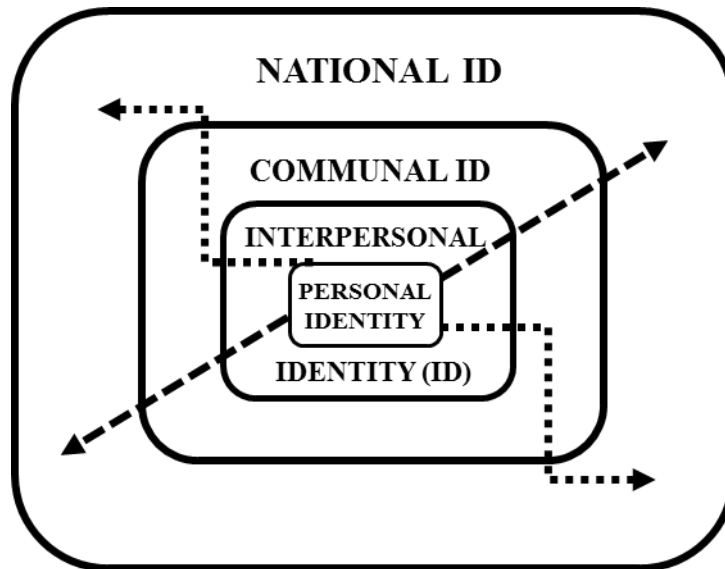


FIGURE 3. PATTERN OF RECEPTIVITY IN SOCIAL IDENTITY AND PRAXIS CYCLE

Figure 3 above illustrates the different categories of identity: 1) personal identity, 2) interpersonal identity, 3) communal identity, and 4) national identity. Communal identity is also called institutional or organisational identity, and national identity implies state or political identity. Furthermore, these two present the macro and the micro levels of a society. In addition, Figure 4 below demonstrates the integrating theme that engages with the overlapping areas of the text, the missionary community and the indigenous context. Strictly speaking, the text is applicable to various contexts, just as the context is divided into the sender's context (or missionary context) and the receptor's context (indigenous context).

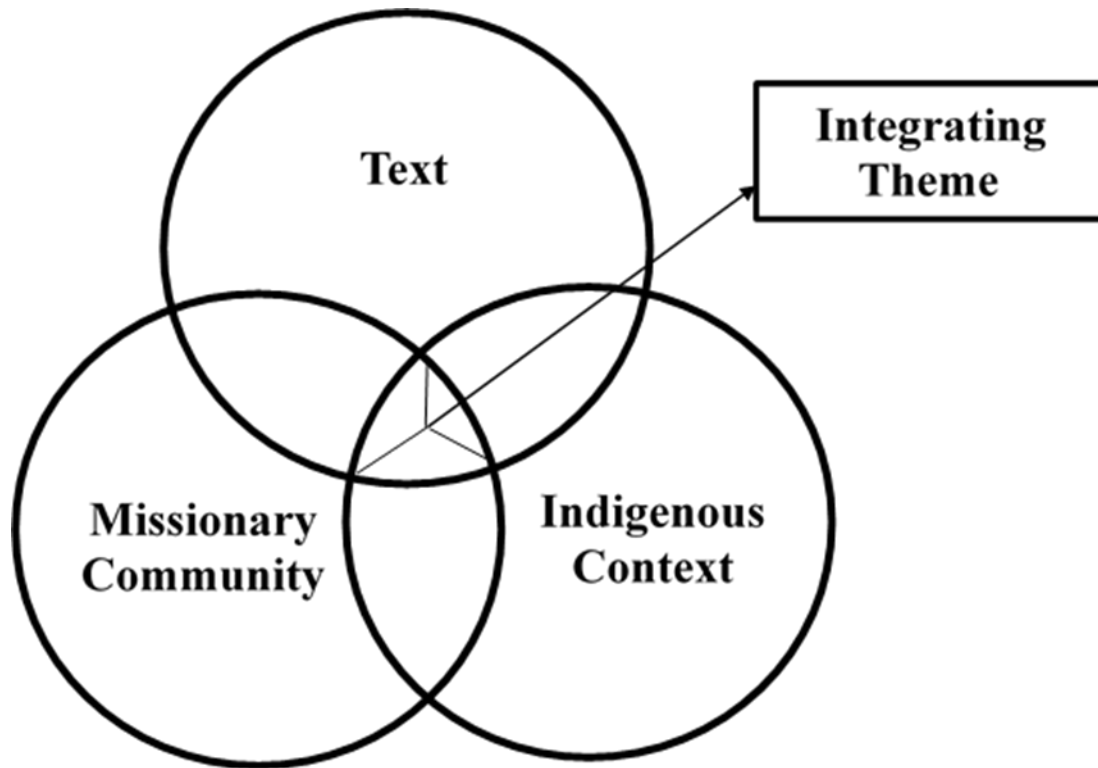


FIGURE 4. TRIPARTITE NATURE OF CONTEXTUAL MISSIOLOGY
(SOURCE: VAN ENGEN 2004:45)

Meanwhile, the theory of “paradigm shifts” in Christian mission originates from Kuhn (1970; 1977), a physicist and historian of science. Kuhn (1970:175) defines a paradigm as “...the entire constellation of beliefs, values, techniques, and so forth shared by the members of a given community.” He affirms that (Kuhn 1977:294):

The usages of “paradigm” ... divide into two sets which require both different names and separate discussion. One sense of “paradigm” is global, embracing all the shared commitments of a scientific group; the other isolates a particularly important sort of commitment and is thus a subset of the first.

However, subjectivism or relativism does not need to replace objectivism. Rather, Kuhn perceives the limit of extreme subjectivism (cf. Kuhn 1970:205-207). Polanyi (1958:15-17), like Kuhn (1970), also acknowledges the limitation of objective science and allows for personal knowledge in science. Nonetheless, Polanyi’s (1958) fiduciary framework does not allow the irrational aspects

of subjectivism. A crisis between objectivism and subjectivism challenges missionary partners to consider a modified realist position, which is called a critical realist mediating idealist and realist position (Bosch 1991:360).

Hence, if there is a difference between science and theology, and even if scientific theories are replaced by alternative theories, theology is partially or gradually changed for a different theology. Bosch (1991:184-187) acknowledges the theory of a paradigm shift as “a fundamental scientific framework” for considering a variety of historical mission attempts and theoretical ideas. Bosch (1991:184-185) also attests to the theological/missiological applications of Kuhn’s paradigm (1970:122-123, 151).

On the other hand, there is a creative tension between faith commitment and its theological perception (Bosch 1991:187). It is important to recognise the differences in the theological interpretations of Christian disciples without any prejudice. At the same time, not all theological positions are considered equally valid. This study assumes how missionary partners perceive interreligious faiths, but Scripture offers them the reality of human words and naturally implies the idea of contextualisation, just as theology is relevant and contextual (Bosch 1991:187).

This study seeks to find whether postcolonial theory¹⁷ has observed any traces of secular critical discourse in the theological criticism of the non-Western world. Colonialism is defined as “an ideological, epistemological domination,” as well as “a geographical domination” (Sørensen 2007:41). Sørensen understands postcolonial theory as a theological discipline (Sørensen 2007:40). According to Sugirtharajah (1999:125-126), postcolonial theory is regarded as a deconstructive critical approach against Western structures of knowledge and power. He regards the postcolonial comprehension of colonialism as “a cultural, intellectual and epistemological

¹⁷ The term postcolonial indicates the age of colonialism as a historical stage of the past. Ashcroft, Griffiths and Tiffin (1995:117) dynamically define postcolonial theory as “the discourse of oppositionality which colonialism brings into being.” Williams and Christman (1994:8) defines postcolonial theory as a “critique of the process of production of knowledge about the Other.”

control,” and “a systematic cultural penetration and domination” (Sørensen 2007:41).¹⁸ Sugirtharajah (1998:12-22) has contributed to the current critical discourse on postcolonial issues in the field of theology. He focuses on “the classical Eurocentric readings and interpretations,” and calls for deconstruction and “an open legitimized re-reading” based on non-western terms and conditions from “the specific location and the interpreter’s context” (Sørensen 2007:41-42).

Postcolonial theory is a complicated critical discourse, as it continually changes, representing a variety of interpretations. The theological use of the term postcolonial confirms the nature of postcolonial theory (Sørensen 2007:44). Sugirtharajah (1998:93) defines postcolonialism as follows:

Postcolonialism, it has to be stressed, has a multiplicity of meanings, depending on location. It is seen as an oppositional reading practice, and as a way of critiquing the totalising forms of Eurocentric thinking and of reshaping dominant meanings. It is a mental attitude rather than a method, more a subversive stance towards the dominant knowledge than a school of thought. It is not about periodization. It is a reading posture. It is a critical enterprise aimed at unmasking the link between idea and power, which lies behind Western theories and learning. It is a discursive resistance to imperialism, imperial ideologies, imperial attitudes and their continued incarnations in such wide-ranging fields as politics, economics, history and theological and biblical studies.

Sugirtharajah (1998:113) does not only restrict postcolonial criticism to textual analysis, as he chiefly focuses on the praxiological engagement in consideration of the hermeneutical process, including praxis and contextual analysis. Mission, its interpretation and colonial expansion were hermeneutically linked, and this has enabled missionary partners to “re-examine the interrelatedness of interpretation and colonialism” (Sugirtharajah 1998:18). In this respect, this study assumes that postcolonial theory infers an expression of political, religious and scholarly power (Sørensen 2007:44).

¹⁸ It is important to understand the relationship between colonialism and postcolonialism. The term postcolonialism is identical to “after colonialism.” Rather, it perceives both “historical continuity and change” (McLeod 2000:33). Hence, postcolonialism partly involves the challenge which people recognise in colonial ways (McLeod 2000:32).

1.5.4 Sociology of Religion in Missiology

Only a few studies have been carried out on groups and their relationships in the sociology of religion; even though an understanding of these relationships is essential, such investigations are sometimes difficult to conduct (Montgomery 1999:81). This approach is identified as the new paradigm, and it is stressed as not only “the basic belief and morality but also the force of religious socialisation” in human beings (Montgomery 2012:288). For Christian Smith (2010), it is highly significant for persons to be connected to social structures. In his book *To Change the World: The Irony, Tragedy and Possibility and Christianity in the Late Modern World*, Hunter (2010:3-47) links sociocultural change to a deeper immersion in or identification with both society and culture. The following are some of the main concepts in a sociology of religion for missionary partners to develop a missiological theory: 1) social structures; 2) social roles; 3) social status; 4) socialization; 5) social relationships; 6) social movements; 7) intersocietal relationships; 8) self-identity and social identity; and 9) sociocultural change (Montgomery 2012:288-289).

Herein, I focus on social identity and intergroup relations with regards to mission. John C. Turner (1982:22) argues that “social influence processes whereby individuals are persuaded by significant others to define themselves in terms of specific social categorisations.” The internalisation of social categories as aspects of the self-concept influences or resists changes in religious identities (Montgomery 1999:82). In particular, this study assumes that social identity theory is a social psychological theory that clarifies group processes and intergroup relations (Hogg, Terry & White 1995:255). Social identity theory is related to macro-level theorising (Montgomery 1999:83).¹⁹ Social identity theory is important in that intergroup relations affect religious changes, especially the diffusion of religions. Henri Tajfel, the founder and leading scholar of social identity theory, begins with the idea of ‘minimal groups’ that are purely cognitive without any rational connection between “economic self-interest and the strategy of in-group favouritism” (Tajfel & Turner 1979:38-39). More clearly, in minimal groups, participants revealed ‘in-group favouritism’ and

¹⁹ In contrast, identity theory is a micro-sociological theory that is linked with individuals’ role and their behaviours. That is, the identity theory is connected to micro-level theorising (Hogg, Terry & White 1995:255).

intergroup competition without any reason or rationality, and simultaneously, they were not identical to other group participants (Montgomery 1999:83).

Nevertheless, the variableness of social identity was observed during Tajfel's study, and for instance, Ellmers, Wilke and van Knippenberg (1993:766-778) argue that Tajfel's concept of social identity is somewhat static and unitary. In other words, Tajfel's concept lacks multiple social identities; thus, one may develop a number of different self-concepts, and in a specific situation, a specific situational identity or self-categorization may be activated (Montgomery 1999:84). In this regard, to actualize social identity theory in different contexts is necessary for mission studies or for the diffusion of religions, because social change happens in a particular situation. So basically, missionary partners need to obtain their religious identity from the repertoire of identities perceived as a significant social identity. However, religious identity or the diffusion of religions is not studied by social identity theorists, but is of interest to those who study mission (Montgomery 1999:85).

A noteworthy point is that Hogg and Abrams (1988:54-59) complement Tajfel's weakness in relation to social change. Citing Hogg and Abrams, Montgomery (1999:85) highlights the following:²⁰

...a social identity model of social change as affected by large-scale intergroup relations, specifying how sub-ordinate groups may try to improve their self-image. Their behavior will be based on their belief system, which is affected by forms of domination or the structural opportunities for change. There may be a belief in social mobility or there may be a belief in social change. The first belief refers to the individual's ability to rise in the system. The latter belief is that social boundaries are relatively impermeable and may be divided into two parts, depending on how subordinate groups respond to the impermeability of group boundaries. The belief system may not accord with reality, but presumably, the belief system is affected by how the dominant group treats the subordinate group. Thus, if a dominant group is able to foster a

²⁰ Herein, the social identity theory emphasises the significance of three main structural factors: 1) "the perceived permeability of group boundaries," 2) "the perceived stability and 3) legitimacy of an in-group's position in connection to other groups" (Tajfel & Turner 1979; Ellemers, Wilke & van Knippenberg 1993; Haslam et al 2009:6). If one of 'low-status' groups trusts 'group boundaries' as permeable, he/she tends to follow 'strategies of individual mobility' which separate themselves from their negative in-group. In a health context, this engages working alone to follow other recovery strategies that enable the person to join a high-status group (Crabtree et al., 2008). However, if one of them recognises 'group boundaries' as impermeable, the strategies are excluded. Herein, if social relations are safe, ones of low-status groups may involve in 'social creativity.' Reversely, if the relations are unsafe and impermeable, then ones of low-status groups are more likely to produce certain form of social change (Branscombe, Schmitt & Harvey 1999; Haslam et al 2009:6-7).

belief in social mobility, then exit or passing of a subordinate group is employed in order for members to be upwardly mobile, and probably at least some of the subordinate group will be successful if the belief is to be maintained.

1.5.5 Key Concept and Assumptions

1.5.5.1 Power

The New Testament reveals that various forces exist in the world, such as powers, principalities, governments, thrones, authorities, angels, and elemental spirits of the universe appearing in both material and spiritual form. These powers are found in all human cultures, governments, societies and institutions, but they have been defeated by the cross and resurrection of Jesus Christ (Col. 2:15; Bruce 1984:113; Van Rheenen 1993:45). In other words, Christ has conquered these powers through his death on the cross. In a sense, these powers and the principalities are real, even though they are both visible and invisible (Newbigin 1989:208, 210; Guder & Barrett 1998:110-111).

These powers may manifest in various forms, including: spiritual power, cosmic power, and social power in the form of domination. The Apostle Paul mentions the existence of principalities and powers in Ephesians 6, and that the believer has spiritual power over Satan in spiritual warfare. However, Wink rejects the argument that the powers depend on the dominating system of the world and affirms that people have to live with non-violent power. In his view, the powers were once good but have fallen, and will at some stage be redeemed, but at the same time, Wink (1992:65-74; 103-113; 139-143) demythologizes spiritual powers and realities. In a sense, the powers are incomplete as they were overcome and divinely vanquished by means of the cross. Wink (1998:9-12) also identifies power as non-domination, or more profoundly, as *practical nonviolence*.

Meanwhile, Percy (1998:59-77) stresses power as both *power and powerlessness*, and proposes the rightful directionality of power. He argues that applied theology, sociology and ecclesiology have often lost the significance of power as a subject for study in relation to Christianity and the

Church (Percy 1998:1). Percy (1998:59-77) points out that fundamentalists, including conservative Christian leaders, have a tendency to combine divine power with human power. He is concerned about the distortion of power and resists both colonial and institutional power. Power must not coerce others. From a missionary perspective, Newbiggin (1989:198-204) holds a somewhat similar view to that of Wink's that the principalities and powers are real and the death of Christ is the *unmasking* of the *powers*. Simultaneously, power is described as the possibility, energy, and ability to respond to and take responsibility for the freedom to be personified in the world. In a certain sense, power is related to responsibility (Newlands 2004:23).

Sociologically, power is defined multi-dimensionally, and not one-dimensionally. In other words, power has different meanings (Hindess 1995; Taylor 1999:75). Hindess notes that power is defined in the *Oxford English Dictionary* as follows (Hindess 1995; Taylor 1999:74): 1) power is "possession of control or command over others" (power as quantitative capacity); 2) power is "legal ability, capacity or authority to act, especially delegated authority" (power as right); and 3) power is "the ability to do or affect something or anything" (power as acting on the actions of others) (Taylor 1999:74-93).

According to Giddens (1984:14-15), an action relies on the capability of the individual to make a difference to a pre-existing state of affairs or course of events. He makes the most all-embracing meaning of power a matter of capacity. Subsequently, an agent ceases to exercise a certain kind of power (Taylor 1999:88). More significantly, power is the relational capacity that enables a social actor to influence "asymmetrically the decisions of another social actor(s) in ways that favour the empowered actor's will, interests, and values" (Castells 2009:10-11). Relational capacity refers to power as a relationship and not an attribute. In short, the argument here is whether power implies relationality or social interaction.

More significantly, with reference to power in institutions and societies, it is important to examine the concept of power relations. Foucault's theory of power is also relevant in the postcolonial

discourse on power. Foucault (1980:198) is well known for his maxim: “In reality, power means relations, a more-or-less organised, hierarchical, co-ordinated cluster of relations.” He also assumes profound relations between Christians and power, as affirmed by the Network of Theological Enquiry, which states that: “...all religious and theological discourses are at the same time discourses about power” (Sørensen 2007:17). Foucault’s view of power is persuasive in association with mission and power. Notwithstanding, there is an imbalance in the power relation between dialogical participants rendering any perfectly balanced relation among the participants impossible. This relationship is mutually dependent and changes according to the state of balance between the participants. In other words, the relationship between the dialogical partners changes depending on the context (Powell & Sze 2004:50).

1.5.5.2 Power Encounter and Christian Discipleship

Traditionally, power is associated with truth and salvation. The term ‘power encounter’ was coined by Tippett (1971:206), a missiologist who studied different cultures and religions in his book titled *People Movement in Southern Polynesia*. He recognised dynamic power encounters in Christian movements in the South Pacific and noted that God’s power is a stronger encounter than that of the local pagan deity. He also identified that many people are concerned with power.

Meanwhile, Kraft (2009:445-450) explains the concept ‘power encounter’ with the concepts ‘truth encounter’ and ‘allegiance encounter,’ and confirms that Jesus Christ intrinsically confronted these three encounters. Power encounter implies spiritual warfare and freedom, that is, power gives real freedom, which helps Christian leaders to dedicate themselves to Christ through relationships with intercultural groups. In short, power encounter is not isolated from both allegiance encounter and truth encounter, and allegiance encounter always accompanies the other two. Power encounter is important because it is the point at which people are empowered to share the truth and trust Christ.

Reflecting on the background of the power encounter, Hiebert (2009:407-414) argues for what he calls “the excluded middle” between religion and science. Importantly, he criticises the traditional

Western two-tiered view of reality, which recognises the dual system of religion and science. In his opinion, power encounter is extant and exercised within the realms of human history. Additionally, power encounter entails human experiences such as “the futuristic unsurenesses, the present crises and the indescribable events of the past” (Hiebert 2002:189-198).

Christian discipleship depends on the transformative power from an encounter with the living Christ. This implies that Christian disciples no longer view him just as the historical Jesus, but as the present Jesus. Actually, it would be pointless if the historical Jesus is not represented as the living Christ when Christian leaders engage in interreligious and mutual dialogue. In this respect, appropriate Christian discipleship depends on initiative power in the past presence of Christ, transformative power in his contemporary presence, and finalising power in his future presence (Jongeneel 2009:358-368).

In detail, it is the Spirit that empowers Christian disciples to carry out mission according to their gifts. The Bible affirms that the lives of Christian disciples are transformed by the Spirit, and this enables the church to accomplish its primary missiological aim in the world. More importantly, the revelation of Jesus enables Christian disciples to be cognisant of Jesus’ incarnation, life, death and resurrection (Guder & Barrett 1998:183-185). Therefore, it is argued that authentic Christian discipleship occurs between the mysterious Word and the Spirit, as D’Costa’s (1990:23) understanding assures a connection between the work of the Spirit and the revelation of Jesus. The Spirit is originally related to Christ’s Word, but the Spirit also enriches the mystery of God and enables the Word to illuminate us. For D’Costa (2000:113), “...there is no independent revelation through the Paraclete.” It means that the Word is linked to the Spirit of God at all times. In another sense, missionary partners understand faith as the dynamic power that is needed to defy the “forces of evil” (Eph. 6:12; Jongeneel 2009:360-361). The purpose of Christ’s ongoing presence is the transformation of history and humanity. This is initiated by conversion with individuals and communities based on love.

1.6 STRUCTURE OF THE DISSERTATION

Chapter one serves as an introductory chapter, providing a brief overview of the study. In this chapter, I sought to find the significances of shamanism, Buddhism and Confucianism in the Korean indigenous context, and see in what way these religions have shaped Korean identity throughout their history. Furthermore, I inquire how self-emptying as the power of powerlessness contributes to authentic Christian discipleship in mission, and more specifically, I argue how power is related to Korean religions in mission. And lastly, the multi-dimensional aspects of power in relation to its sociocultural, religious, economic, theological and missiological disciplines are investigated further.

Chapter two presents the research methodology of this study, which focuses on the interrelationship between the self-emptying Trinity, the mission of God, and intercultural theology. In particular, it establishes kenosis as a central concept of this study, and links it to the trinitarian mission. It is argued that the application of this concept is helpful to actualize the practical-missiological praxis of mutual receptivity as an intercultural kenotic act.

In chapter three, it is argued that Korean shamanism, as a religious and cultural force, has deeply influenced Korean Christianity as well as Korean social and cultural identity. Herein, I focus on the Asian and Korean indigenous concept of *sangsaeng* to identify appropriate Korean Christian leadership. In addition to this, I also investigate how the Korean name of *Hana-nim* prepared Koreans to receive the name of the Christian God in the Korean indigenous context. Moreover, the postcolonial concepts of *jeong* and *han* are clarified and developed in the *yin-yang* paradigm, and the influence these concepts have on forming the mutual identity of Korean *sangsaeng* (mutual life together) is explored further.

In chapter four the link between vernacularity and mission is carefully examined. More specifically, the pioneering task of Underwood who initiated vernacular mission in Korea is investigated, applying Sanneh's translation theory.

Chapter five deals with the concept of Christian discipleship in relation to healing. Here, I consider how inculturation as the theological basis for healing is associated with exorcism through healing and prayer in Korean shamanism, and more specifically, how the healing reality can be interpreted by means of social reality and linked to medical mission. A significant part of the discussion here is that medical anthropology partly connects medical mission to the usefulness of indigenous healing, although not all indigenous healings are useful.

Chapter six highlights how ritual (or liturgy) is linked to mission. Furthermore, it also critically and missiologically evaluates both Christian ritual and the Korean shamanistic ritual called ‘*gut*.’ The exemplar practice of *chudo yebae*, which is regarded as a Christian ancestral ritual that has recently been accepted in the Hapdong denomination, is also reviewed.

Chapter seven summarises and concludes the study. It reaffirms the significance of the subject under investigation by indicating its main contributions, and then ends with a number of recommendations for further study.

CHAPTER TWO

KENOSIS AND THE TRIUNE MISSION OF GOD:

GOD RELATING TO US

2.1 INTRODUCTION

The aim of this chapter is to assist missionary leaders and followers to carry out Christian discipleship in an appropriate way by identifying the purpose, necessity and application of the kenotic mission, linking it to the triune mission of God. Kenosis is a fairly new word in mission studies. I believe that understanding this concept can guide Christian leaders and followers into faithful Christian discipleship based on servant leadership, as shown in Jesus Christ's kenotic life. The concept of kenosis connects mission to Jesus' incarnation, his crucifixion, and his apostolic mission, and empowers us for mission. Therefore, kenosis confirms the necessity of the *missio Dei* in the triune mission of God. In a sense, mission is filled with the kenotic metaphor. It is implied throughout the whole of the New Testament, and is particularly evident in the pre-existing, self-limiting, and self-giving life of Jesus. Paul also exemplifies the kenosis of God, while exhorting the Christians at Philippi to have the same attitude as that of Jesus (see Philippians 2:7). Mission begins with kenosis and ends with kenosis. Simultaneously, the foundation of kenosis does not limit mission to visible power or authority. Rather, in mission, kenosis enables missionary leaders and followers to be empowered by the invisible Spirit, the third trinitarian Person of God.

In short, the character of mission is practical, as derived from the concept of kenosis. As a clear-cut application of kenosis, the trinitarian concept can enable us to engage in mutual relationships and love on the basis of the Trinity's mutual relationships. Most of all, I argue that contemporary mission needs to engage with the trinitarian concept to replace the anthropocentric view of mission with the authentic mission of God. Clearly, the kenosis of mission, that is, the kenotic character of mission is interpreted by the trinitarian concept, and the relationship between the three Persons

need to be understood in terms of kenosis. Therefore, I argue that missionary leaders and followers need to have a sufficient understanding of the concepts of kenosis and the Trinity, and they need to interpret and apply these concepts to their pastoral circle. In other words, the application of the kenotic mission can be regarded as a missiological exploration of the theological and missiological concepts of kenosis, contributing to their appropriate application in the pastoral circle.

2.2 THE PROBLEM WITH CURRENT MISSION PRACTICE

Contemporary mission is multi-dimensional. In a sense, this implies the complexity of mission and discloses the problems of mission. Before investigating the nature and identity of mission, I would like to mention here that mission is ambiguous if it is not clearly delineated or defined, for instance, *who* are the missionaries? *Why* and *how* are they involved in mission? Recognizing the ambiguities of mission challenges us to undertake renewed Christian discipleship with more mature missionary spirituality, rather than focusing on what mission is not. Strictly speaking, most missionary leaders and followers have tended to engage in simple missionary activities and strategies with human agents, without considering the nature and identity of mission. For this reason, I argue that mission work will be more balanced if we clearly specify the following important aspects: the nature of mission, the activities of mission, who the missionary is, and how they ought to carry out the mission of God in the world. In doing so, I identify a number of resolutions to the ambiguities of mission by recognizing the problems of current mission practice and its lack of the *missio Dei*.

2.2.1 Colonial Mission

From the sixteenth century until the early twentieth century, we see that Western mission was mainly colonial. It is undeniable that mission and colonialism were inseparable at that time, with colonialism forming the backdrop for mission. Actually, mission itself offered people many advantages, i.e. to be civilized and more enhanced. Simultaneously, colonialism began to appear in the fifteenth century; colonial ideas that resembled colonialism already started a long time ago before the dawn of colonialism or imperialism. In a certain sense, colonialism in mission had

positive factors, in that it enabled the West to communicate the gospel with those who were non-Christian and to facilitate their conversion. However, colonialism was negative, in that it was a traditional system of sender-centric mission rather than that of receptor-centric mission, especially since it rejected the receptors' indigenous religion and culture.

Due to the impact of colonialism, the missionary activities of God were merely reduced to the sending act of God (Flett 2009:5). The trinitarian concept was far removed from God's sending mission. Worse still, mission as the sending act of the Triune God was often understood as mere human acts separate from God and His nature. Of course, we do not underestimate the benefit of Western mission throughout history. Nevertheless, the problem of colonialism and exploitation meant that the West dealt with other people through their own colonial lens without giving sufficient consideration to indigenous contexts. Moreover, the growth of modern civilization due to the development of scientific technologies prompted human beings to become more and more secularized. In the same vein, Christian mission became sender-centric and selfish, rather than receptor-centric and altruistic regarding other cultures and religions. Hence, mission needed to be more concerned with receptors, and required equal partnerships and appropriate hospitality between sending churches and receiving churches. Current mission has to be continually renewed. Then, the trinitarian and kenotic concept can supplement the weaknesses of mission, and the two concepts can contribute to the enhancement of God's current and futuristic mission within our living contexts.

2.2.2 The Necessity of God's Mission (missio Dei)

Recognizing the necessity of God's mission is essential for missionary leaders and followers to inquire how they can carry out Christian discipleship appropriately. There is no simple definition for the term *missio Dei* in the literature. Mission is a multidimensional concept; Bosch (1991:390) perceives the significance of the *missio Dei* inclusively, as he argues that mission is God's missionary attribute rather than the activity of the church. Actually, if the mission of the church is not linked to the attributes of God, then mission becomes meaningless, and missionary leaders and

followers will land up underestimating the importance of the aim of mission. Hence, the mission of the church must be based on the trinitarian mission of the Father, the Son and the Spirit, as the trinitarian concept reveals God's nature and His acts. Mission extends beyond the church, in that it is world-oriented. That is to say, mission encompasses the church, and the church is used as an instrument to carry out mission in the world. Thus, mission is larger than the church, and simultaneously the church should exist within the boundaries of mission. Our participation in mission needs to keep up with God's love for the world.

Mission is more significant because it originates from the heart of God as the foundational basis of sending love in a specific context. In this respect, Bosch (1991:392) points out that mission was the monopoly of Western missionaries. For a time it merely focused on the saving of human souls and the establishment of churches without conceding to others. However, mission is much broader than we think. The concept of the *missio Dei* shows the inclusiveness of God's mission. Mission exists and is carried out within the *missio Dei*. Importantly, the concept of the *missio Dei* enables missionary leaders and followers to engage in mutual transformation in a variety of contexts. More practically, according to Bevans and Schroeder (2004:294), the *missio Dei* is trinitarian, in that it is revealed in "the mutual openness of the Father and Son, Son and Spirit, Spirit and Father as a model of relationship, the constitutive nature of relationship for personal identity, the inclusion of diversity in community...." Therefore, *missio Dei* is clearly based on the trinitarian faith, and at the same time, it helps us to be involved in one another's mutual relationships.

The origin of the term *missio Dei* is trinitarian in that it is linked to the kingdom of the Father, the sending of the Son, and the witness of the Spirit (Goheen 2002:115). The ultimate aim of the *missio Dei* is the establishment of the kingdom of God. The Father embraces the Son, and the Son promises the Spirit to His disciples in a specific context. The relationship between the three Persons is explained by the concepts of the Trinity and kenosis, and it can also be expounded by Jesus' incarnation. Therefore, the *missio Dei* is the trinitarian self-revelation of God throughout the world.

In particular, Sundermeier (2003:562-572) explores the *missio Dei* to identify the Christian identity. He explains the inner workings of the *missio Dei* with the concept of “mystery.” He approaches God’s mission as self-emptying, as it opens people to the divine mystery and receives God as three-in-one. In a sense, God’s mission is the self-differentiation of God. I believe that God’s self-differentiation implies a variety of types of mission. God is open to all people, all contexts and at all times, as the *missio Dei* is intrinsically trinitarian from the death and resurrection of the Son, and the sending of the Spirit.

More specifically, the external dimension of the identity of Protestant mission emerges from its relational nature. The *missio Dei* challenges Christian leaders and followers to enter into mutual interaction, which implies learning from and being enriched by people who do not know each other, yet live together (Sundermeier 2003:565-566). In our current complex world, places and paths play a significant role in determining a person’s identity. Of course, this does not only refer to geographical distance but also implies all things and conditions that are not experienced in the same culture or area.

At present, the concept of the *missio Dei* tends to pursue a mission-centred church, rather than a church-centred mission. The church is the mission of God, and an important means for mission. However, mission cannot be equal to the church. Rather, mission is larger than the church. In the past, mission was characterized as sending mission or receiving mission, depending on the place and time in which people lived. Nowadays, we do not understand God’s self-differentiation in the sense that God differentiates His mission according to different geographic areas. God’s self-differentiation is His diversity in mission. Likewise, contemporary mission is not mission which the sending church one-sidedly gives to the receiving church, but that which missionary leaders and followers give and receive from one another, just as Newbigin’s (1958:27) summary points out, “...the church is the mission,” “the homebase is everywhere” and “mission operates in partnership.”

2.3 SELF-EMPTYING & KENOTIC MISSION

2.3.1 *The Necessity of Kenotic Mission*

The word kenosis concerns mission in a Christological and trinitarian way. Kenosis is a considerably new word in mission, although the entire Bible implies the kenotic/self-emptying idea. The means of kenosis can also be applied to mission in the world. Since the scope of applying kenosis to mission is broader than that of the church, I argue that kenosis is central to the *missio Dei*, given that it is related to the life of the kenotic Christ in terms of his incarnation, death on the cross, resurrection, ascension and coming again (or parousia). Therefore, I maintain that our identification with kenosis influences our on-going process of Christian spirituality in contemporary mission.

Kenotic theory appeared for a brief time in Germany between the 1860s and 1880s, and then later in England from about 1890 to 1910 although there were no teachings about it for approximately 1800 years (Grudem 1994:550). In a sense, the Son had abandoned the metaphysical attributes of the deity. In this regard, through the process of the Son's incarnation, the second Person of the Trinity emptied Himself of "the attributes that are characteristic of being God" – attributes such as omnipotence and omniscience, that His use of power and knowledge was equal to that of a human being. In a sense, the statement of Chalcedon was not an explanation of the incarnation, but could be a statement of its parameters. Kenosis was one of the parameters regarding the incarnation. Kenosis was refraining or abandoning, as received from both definitions of Nicaea and Chalcedon without reservation (Williams 2004:625-626). Jesus emptied Himself "not by changing His own divinity but by assuming our changeableness" (Macleod 1998:216). Jesus concealed it temporarily although he could not divest himself of the Trinity. Likewise, kenosis is essentially related to humanity.

To explain further, the concept of kenosis emphasises the *kerygma* and gives a more elemental word of hope to the human created in God's image. Christ's kenosis has also been connected to

reciprocity or reconciliation. In her article ‘Kenosis as a Model for Interreligious Dialogue,’ Frederiks notes the value of everyday sufferings in life as the basis for meaningful communicability and relationships between very different individuals. He sees the crucifixion of Christ as the central witness on the pilgrimage, and states that:

In its willingness to seek the other, to respect the other in his/her culture and religion and in the encounter with the other, sharing our deepest convictions about God, the model of *kenosis* offers a paradigm for a joint human pilgrimage toward God. The Christian testimony on that pilgrimage is that of a God whose love for the world was so profound that he was willing to become human in Christ and die on the cross (Frederiks 2005:217).

As for kenosis, in his book *Transforming Mission: Paradigm Shifts in Theology of Mission*, Bosch (1991:513) indicates that Jesus Christ’s kenosis is applied to those on the periphery, those who are vulnerable due to persistent violence. For him, kenosis means to identify with those who are marginalized. Bosch regards self-emptying individuals on the periphery as those who have been excluded from power and status. Therefore, Jesus Christ’s kenosis is an act of identification with human weakness as well as a profound act of radically relying on God through the Spirit. Kenosis is intrinsically a space created intentionally for God’s presence, an imparting place for God’s power. Kenosis is also servanthood known by “a vision of God’s final victory over the Satanic claims of dominion” which ridicules any form of frailty (Papanikolaou 2003:41-65). Thus, Christ’s kenosis is thoroughly connected to human servanthood served within the context of the periphery.

Phan (2003:140-141) explains kenotic spirituality based on kenosis in this way:

This kind of weakness can and should be the strength of the new missionaries. Here is a golden opportunity to follow the example of the first disciples of Jesus who were sent empty handed but who were inspired by the Spirit of the Crucified and Risen Lord. The empty handed approach is therefore possible if their heart is full of faith, with the willingness to serve others as the Lord Jesus. Through the Spirit of the Lord human weakness (in the socio-political sense) is transformed into evangelical *kenosis*.

More significantly, Phan (2003:141) argues that kenotic spirituality needs to be alternated by a vulnerability involving interdependence, that is a willingness to renounce oneself. However, one may ask why he regarded kenosis as evangelical kenosis. For this reason, I am convinced that

kenosis as the identification of human weakness helps us to recognize the necessity of communicating the gospel with people of other faiths. Meanwhile, Gittins (1989:132-133) suggests that kenotic spirituality enables missionary leaders and followers to acknowledge the marginal position of people. In a sense, kenotic spirituality means that we accept those who are culturally and religiously different, not because we are in a collaborative position with them, but because we are allowed to converse with them in the places where they are.

2.3.2 Kenosis of God: The Biblical Concept of Kenosis

The term ‘kenosis’ originates from the Greek verb κενόω, which means to empty something.²¹ It is a much-debated word raising questions about whether it is metaphysical or not. I argue that Paul uses the term kenosis in a metaphorical sense; it does not mean that a large volume of water has been emptied from a bucket or a cup. Hence, I maintain that kenosis should not be metaphysical but metaphorical. In using the term ‘kenosis,’ our metaphysical understanding in relation to kenosis is not theologically relevant (Fowl 2005:95). Most of all, the image of kenosis raises questions about the relationship between Jesus’ two natures – divine and human. However, I note that at the council of Chalcedon in A.D. 451, the view of Jesus Christ as having a single nature was rejected; instead, the doctrine of Jesus Christ having two distinct natures yet united in one Person was accepted as an Orthodox doctrine.

The assertions of the two natures of Jesus Christ’s full humanity and full divinity lead us to understand the relationship between the incarnation and Jesus Christ’s kenosis. As such, Philippians 2:7 speaks to us in this way: “...but emptied himself, taking the form of a bond-servant, and being made in the likeness of men.” Following his self-emptying, he took the form of a bond-servant, which was his incarnation, and was made in the human likeness. Even though other scriptural verses are not mentioned, Philippians 2:7 implies Jesus Christ’s incarnation and reveals its significance. Therefore, Jesus’ self-emptying itself is linked to his incarnation.

²¹ It is more fruitful to note that the verb κενουω means “to pour out” (Hawthorne 1983:85).

In addition to this, Jesus' kenosis is connected to the theology of the cross. That is to say, Jesus' death on the cross belongs to his self-emptying mission. On the cross, Jesus reveals his kenotic love, this implies his self-giving and limitations, as Mark 10:45 mentions. Jesus' kenosis is finalized with his death on the cross. Although Jesus is God, he humbly obeyed God to the point of death on the cross. Moreover, his death was ultimately associated with his resurrection and ascension so that all people can confess Jesus Christ as the Lord for the glory of God the Father (Philippians 2:9).

Nevertheless, the idea of kenosis should not be limited to just these three verses of Philippians 2:7-9. Philippians 2:6-11 contains a Christian kenotic hymn. Specifically, Philippians 2:6 implies Jesus' pre-existence; that he existed before the creation and his incarnation. I am convinced that before the New Testament era, Jesus's existence was hidden within his pre-existence. Like the incarnation, is his pre-existence also another kind of kenosis? Can we think of his pre-existence as kenosis? Fowl (2005:96) argues that a divine position of kenosis includes the incarnation, the crucifixion, the resurrection and the exaltation. He does not restrict kenosis to both the incarnation and the crucifixion. However, I note that Fowl overlooks Jesus' pre-existent mission and his eschatological mission, that is, his advent (parousia). Rather, Jesus' kenosis contains his pre-existence and second coming.

In addition, we note that in Philippians 2:6, "Christ was in the form of God." Paul does not mention that Christ was the form of God, although Paul saw Christ as the image and glory of God (1 Corinthians 11:7). Why did Paul see it in this way? Of course, this is not to say that Paul rejected Christ as God. Jesus Christ is God. In this epistle, Christ was the very nature of God, but this nature was not characterized by acquisitiveness, eliminating all thoughts of the self and then pouring out his or her fullness to enrich others. Rather, this is a part of a poetic and metaphorical hymn that Jesus Christ poured out himself, putting himself completely at the disposal of people (Philippians 2:6-7). But it is considerably difficult to apply the word 'form,' tantamount to the Greek term *μορφή*, which means that it can be perceived by the human senses and by the invisible God.

Meanwhile, some scholars regard μορφή as δόξα. Δόξα, which means the glory; it shows the pre-existent Jesus Christ clothed in the garments of divine majesty and splendour. Hence, “Christ was in the form of God,” which could be described as “Christ was existing in the form of God” (Hawthorne 1983:82-86).

Moreover, Jesus’ kenosis was carried out by “taking the form of a slave,” “becoming in the likeness of human beings” and “being found in human form” (Philippians 2:7), as these processes were simultaneously actualised. Herein, I note the terms ‘slave,’ ‘human beings’ and ‘human form.’ Firstly, regarding ‘slave,’ I do not think that Christ merely took the external form of a slave. He took the nature of a slave, as he became a slave. Simultaneously, the word ‘slave’ can be interpreted by the servant-passage of Isaiah 53. Therefore, taking the form of a slave means faithfully carrying out the role of the Servant of the Lord (Martin 1976).

However, Jesus voluntarily emptied himself and took the form of a slave without any external pressure. This shows that Jesus is God’s particularly anointed Servant. If the Philippians hymn is a message for a call to serve one another, it is also elaborately connected to the context of John 13 that Jesus washed his disciples’ feet. Jesus Christ entered the human life as a servant or a slave through the incarnation (Hawthorne 1983:85-87). Nevertheless, there still remains the question of whether Christ was a slave to God or people. Christ served people, but his servanthood was always based on his obedience to God. He acted in obedience to the will of God, as the incarnation and his mission was the mission of humiliation. Thus, Jesus’ kenosis through his servanthood, is his incarnation.

2.3.3 The Significance of Kenosis

2.3.3.1 Incarnation as Kenosis

Although John 1:14, “The Word became flesh...” guarantees Jesus’ incarnation as being a supernatural act of God, it is a paradox that the incarnation is the major theological crystallizing

event that links God's activity and a human activity. The incarnational importance of "God became human" (John 1:14) has enabled Christian leaders and followers to have a somewhat imbalanced view of the doctrine of the grace of God called *sola gratia*. Consequently, it is also true that the theological importance of a human being as a person is far removed from orthodox Christian doctrine. Nevertheless, can a human person and his or her activity be excluded from God and his activities? In other words, can a human person be associated with human love without kenosis? Owing to the inseparability of God and human beings, I am rather convinced that we need to incorporate theological anthropology so that the incarnation can serve as the bridge between God and human beings, and as God's reconciling and loving activity revealing human love.

The kenosis of God is a significant means of understanding the incarnation. The kenosis of God does not mean that God relinquishes his divine attributes, but signifies that God communicates with the human person. For Rahner, kenosis is shown in the life and death of Jesus Christ as well as in the incarnation. Specifically, when Rahner regards kenosis as an act of giving and receiving, especially when related to the human, kenosis is an act of self-surrender towards God.²² According to Rahner, to be is to relinquish oneself. Furthermore, kenosis is the achievement of human nature towards the divine mystery of God. Then, how can we argue that there is a difference between natural revelation and the special revelation of God? Simultaneously, does Rahner reduce faith to a shallow humanism? Of course, we need to note that Rahner's universal view should be much criticized as to special revelation, but his practical approach deserves much attention in that he tried to apply it to human openness even though the term 'transcendental experience' is somewhat ambiguous and abstract. Rather, his transcendental approach cannot be understood apart from his spirituality.

Rahner's (1981:3-7) Ignatian spirituality contains the theology of the cross and the issue of self-surrender in the incarnation, but it is not only limited to these two. More importantly, his

²² "The incarnation of God is the unique and highest instance of the actualization of the essence of human reality, which consists in this: that man is in so far as he abandons himself to the absolute mystery whom we call God" (Rahner 1978:218).

spirituality is derived from a personal relationship with Jesus Christ. In this regard, his spirituality is not excluded from an encounter with the historical Jesus Christ and his divine attributes. Following Jesus Christ is not just a static deed or imitation, but a relational unity between the human and divine. More importantly, the following of Jesus Christ is revealed through loving others just as kenosis is essentially love.

The incarnational story or event is not just the story of the second Person of the triune God but also the story whose leading character is the triune God (Kelsey 2009:608). In particular, Philippians 2:6-7 also portrays the hymn of Paul to be Jesus' incarnational story, as these two verses explain the kenosis of Christ more adequately. In addition, the incarnation is the significant instance of divine self-communication (Vanhoozer 2011:194-198). God is not only one who is with us but also one who speaks with us. Likewise, God's self-revelation implies his speech to a human person. The Father as the Infinite becomes finite in the Son, as God's self-revelation is the communication of God being disclosed in human form.

2.3.3.2 The Crucifixion as Kenosis

So the significance of Jesus' death on the cross is the basis of the Christian faith, just as faith in the cross distinguishes the Christian faith from other religious faiths and the godless world. At the same time, unless we sufficiently consider Christian theology and its practices, especially, the significance of the theology of the cross, Christianity will lose its authentic identity. As such, I maintain that Christian identity is closely connected with the cross of Christ, as faith in the cross is essential for Christian leaders and their followers to appropriately carry out their discipleship. A noteworthy point here is that the meaning of the cross was insignificant and meaningless before Christ; today it is the distinguishing mark of our faith.

Following Jesus Christ does not mean becoming Jesus, nor is it merely imitating him, but it is about having active faith in the cross (Moltmann 1974:57-58). In particular, believing in the events of the cross means letting ourselves be crucified with him, even though Jesus is always present for

and with us. In other words, the significance of the cross of Jesus is not due to the crucifixion of Christian leaders and followers with him. Instead, their crucifixion with Christ comes from Jesus' death on the cross. That is to say, the death of Jesus on the cross is first and our crucifixion is secondary, as Paul maintains, "... when we were still powerless, Christ died for the ungodly" (Romans 5:6). Therefore, the heart of our faith is based on Jesus' crucifixion revealed in his abandonment by God.

In a sense, when Jesus Christ was crucified, he became a martyr for the glory of God. Of course, a martyr is not one who lives for the purpose of dying in and for Jesus Christ the Lord. One's faithful dedication towards God merely resulted in becoming a martyr. It should not be the means or aim of one's faith and commitment. During the first century, martyrdom was not restricted to that of Jesus' apostles. Rather, a martyr was recognized as one who suffers in and with Jesus Christ. True martyrdom was demonstrated in the giving up of one's life, or sharing in the victory of the crucified Jesus Christ (Moltmann 1974:53-54). So Paul rejoices in his sufferings, just as Christ's afflictions include even all his present and futuristic sufferings. "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of his body, which is the church, in filling up what is lacking in Christ's afflictions" (Colossians 1:24). Due to Christ's afflictions, his disciples are able to overcome all the suffering they endure (O'Brien 1982:78). However, Jesus' disciples, as potential martyrs, do not only emulate the sufferings of Christ while continuously participating in his suffering, as their souls conform to God by conforming to the crucified Christ.

All Christian leaders and followers enter the kingdom of God by participating in Christ's suffering. We need to note John the Baptist's question to Jesus, "Are you he who is to come, or shall we look for another?" (Matthew 11:2-3) Of course, John's question could be a speculative one, suspecting Jesus' messianic identity. However, Jesus Christ answered, "Go and tell John what you see and hear: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is he who takes

no offence at me” (Matthew 11:4-5). What Jesus told to John’s disciples was figurative of the kingdom of God. Rather, the Messiah brings the kingdom, which is the gospel (Hagner 1993:301).

In a sense, Jesus perceived the kingdom of God manifestly, in that he shared the good news of the gospel with those who were marginalized and suffering. Simultaneously, we need to consider that John’s question was in response to his messianic expectation of the kingdom of God (Moltmann 1974:97-99), although for a short while he doubted that Jesus was the Messiah. The kingdom of God should not be oriented towards our successful prosperity, our excessive optimism or even a possibility of whether Jesus Christ was the political Messiah about whom Jesus Christ the Baptist could think. The kingdom contains Christ’s afflictions, which we continue to experience in this unholy world, although we cannot uncritically accept the imperfectness of the world we live in. Therefore, our participation in the kingdom of God means Christian discipleship must challenge what is lacking in the afflictions we suffer in, with, and through Christ all the time (Colossians 1:24).

Meanwhile, to follow the crucified Christ means to become a servant of the Servant Lord. This is shown in a person’s humility and meekness towards God and human beings (Gorman 2001:291-292). Humility is not a Greek or Roman virtue, but it is near to Hebraic, that is Jewish virtue. The contrast between the death and the resurrection of “God raises the dead” can be understood in relation to the Hebraic virtue of “God exalts the humble,” contrasting between humility and pride. More clearly, through the humility and weakness of the cross, we can seek the significances of humility and meekness.

John the Baptist’s doubt-filled question of: “Are you he who is to come?” (Matthew 11:3) indirectly reveals that we are those who have been elected for eschatological consummation by the Triune God. That is to say, we have been chosen for the blessing of eschatological glory (Kelsey 2009:527-532). Our being elected means participating in Jesus Christ’s own relation to the Triune God. In other words, the reality that we have been elected by God sanctifies us, so that we can

participate in Jesus' crucifixion and his glory. The purpose that we live in the world is not limited by our being chosen by God, but is for us to take part in the crucified Jesus' afflictions and to be elected for the purpose of his glory. In particular, the election of God is his reconciling us when we have been powerless sinners as enemies alienated from God. Moreover, in a sense all creation is selected for eschatological glory.

2.3.3.3 Kenosis as a Means of Reconciliation

Reconciliation is an on-going process for us to be faced with God and his transformative power. In a biblical sense, reconciliation functions as a kenosis of healing, bridging the broken relationship between God and the human person. If kenosis is linked to the incarnation and crucifixion, and if reconciliation is associated with the incarnation and crucifixion, I am convinced that kenosis can be related to reconciliation. In a sense, kenosis is a means of reconciliation, since reconciliation is real transformation, and at the same time, a transformative act of God for sinful humanity (Gunton 2003:31-32). The reality of reconciliation is revealed in the "light which is the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6). Then, can reconciliation function irrespective of time? Or is it limited to the past? I maintain that the effect of reconciliation is applied to a past event that has occurred once and for all. In addition, its effect enables us to continue to participate in the current and futuristic glory of God in the face of Jesus Christ. If so, can reconciliation be regarded as the triune act of God?

If we apply reconciliation to the world, how should this be done? I am convinced that worldly peace can be maintained by reconciliation, and that the concept of reconciliation solidifies the significance and necessity of worldly peace. "We are at peace with God through our Lord Jesus Christ" (Romans 5:1). In a sense, it is nearly impossible for us to eliminate the reality of evil and sin. In the world in which we live, there have been many conflicts and very little peace. How can reconciliation influence the world? There have been constant crises over war and peace; however, these can become opportunities for us, and we need to work and rejoice as the ambassadors of reconciliation for the glory of God in Christ. In particular, Bevans and Schroeder (2004:389-394)

see the mission of reconciliation (2 Corinthians 5:19) as that of justice, peace and the integrity of creation. The praxis of reconciliation is based on ‘action-reflection-action,’ as it is not just action or reflection.

2.3.4 Kenotic Leadership as Missionary Spirituality

Christian discipleship is kenotic leadership; this cannot be separated from the inward life of a missionary. In mission, kenosis is identifying and recognising who a missionary is, and what he/she is. Missionary leadership is kenotic, in that the fundamental religious belief is embodied in the affirmation that God revealed himself as the Father, Son, and Spirit. In particular, in 2010, the Council for World Mission published a Theology Statement called “Mission in the Context of Empire,” which reads as follows:

The reign of God is in direct opposition to the Empire. In the political sense, if the world had to be operated on the principles of the reign of God rather than the principles of Empire, then there will be less a need for power and control, and more a sense of shared power or even a relinquishing of power. This is where Jesus’ kenotic act of emptying himself provides a glimpse of what the reign of God is all about (Philippians 2:1–11). Further to this, as opposed to the individualism expressed through Empire, the mission of God is community, as expressed in the relational essence of the Trinity. In the kingdom of God, fullness of life is more important than archaic rules. We see this consistently throughout the gospels. Empire, on the other hand, stands in direct contradiction to “fullness of life”²³ (Park 2012:199-200).

Raguin claims that kenosis contributes to missionary leaders and followers taking an attitude of receptivity, which culminates in the cross. For him, a kenotic attitude is essentially described as missionary. Kenosis is not only considered a missionary activity or practice, but also an inward and spiritual practice, as spirituality is formed by the Spirit. “Just as the Word, though emptied, did not cease to be the Word, so the missionary cannot cease being what he is” (Raguin 1973:111-112, 107). Hence, a missionary needs to empty him- or herself all the time.

²³ Coorilos (2014:40) explains the significance of “fullness of life” in relation to the life of the Holy Trinity. “Fullness of life” orientates *together towards life* (TTL) (Niemandt 2015:339).

In particular, kenosis offers the missionary receptive attitudes without which there can be no human or spiritual enrichment. Moreover, it motivates the missionary to concern and consider mission in the light of receptivity. Subsequently, kenosis places a person in a one-on-one relationship. Hence, I argue that kenosis is a way of fostering mutual understanding. According to Raguin (1973:109-112, 129), kenosis is classified into the following three processes, and implies the whole life of Jesus Christ. These are: 1) the kenosis of Christ; 2) the kenosis of the missionary; and 3) kenosis as total incarnation. Raguin's contribution is that he deals with the whole kenosis of Christ, but still I doubt whether he focuses on the kenosis in relation to creation and the Spirit.

Jensen (2001:80) describes kenotic relationality in the following way:

To claim Christ as incarnate is to claim that the man Jesus embodies in the flesh the closest possible identification with the human Other, without the surrender of his own self-identity. To view this incarnation as kenosis, moreover, is to claim that Christ's relation with the beloved Other is so intimate that he empties himself on behalf of the Other.

Jensen sees Christ's kenosis and incarnation as theological concepts, and connects them to Christian discipleship. In his view, Christian discipleship results in both radical openness and respect for the religious other in relation to interreligious dialogue. This is so because through kenosis one's own identity is formed. According to Sundermeier (1992:209-215), the idea of the receptivity of kenosis is connected to hospitality and intercultural encounter.²⁴ More broadly, kenosis is intimately linked with other religious faiths. Hence, Sundermeier describes kenosis as the capacity to identify with the other person (Jongeneel 1992:209-215, Frederiks 2005:216-217). Herein, I consider Sundermeier's view of servanthood, as his notion of the receptivity of kenosis is related to hospitality. Thus, kenosis pursues servant leadership.

In the same vein, kenosis is a way to interact with the reluctant other. According to Ruparell (2002:244-245), "Kenosis is not a self-denial in the sense of complete eradication," but

²⁴ Sundermeier (2003:67-75) agrees that there is a distinction between strangeness and familiarity because of the attribute of the receptivity of kenosis. For him, the similarity of identity presupposes the familiar, and at the same time, religion binds "the heart of people" which forms their life. Sundermeier also conceives the Christian faith as a contested faith, and its self-emptying attribute is the essence of the Christian faith.

consciously opening up to the other and becoming a part of them. Kenosis has missiological implications, for instance, kenosis enables us to have fellowship where contact is infrequent (Frederiks 2005:217). More profoundly, kenosis is dependent on the kenosis of Christ, relating to the act of incarnation in his mission to reconcile us with God. That is to say, kenosis accepts the human context as a place to initiate relationships.

Ruparell (2002:244-245) notes that the model of kenosis shapes a radical contextualisation, which he calls hybridisation, so that one may identify with the other. This contextualisation implies inculturation, interreligious dialogue, and a social-political setting. The setting for the model of kenosis is Christ's service of reconciling the world to God. The model of kenosis, therefore, requires the readiness to share oneself and one's resources and the courage to challenge the powers of injustice. In the kenotic model, servitude means identification with the powerless, the poor, and the outcasts, serving them in their needs whether these are spiritual, physical, political or social. The ultimate purpose is not just the alleviation of needs but also liberation from the injustices that differentiate some and favour others (Frederiks 2005:217).

However, Wickeri (2003:342) understands missiology as kenosis missiology, just as the missionary task is to enhance a new postcolonial approach to mission, which respectively continues and discontinues the advantages and disadvantages of the past while preserving the church's missionary calling. Of course, he also sees Jesus' kenotic incarnation in Paul's kenotic hymn (Phil. 2:7). Nevertheless, Wickeri points out that kenosis missiology differs from present and past mission studies, which contributed to consolidating the world under the influential reign of the Lordship of Jesus Christ. I am not arguing that previous mission is insignificant. Instead, I am merely saying that the concept of 'kenosis' influences all mission—present and future, and thus causes us to engage in the mission of the whole person. In a sense, mission does not belong just to Christian disciples, but also to those who of other or no religion. It is important to note, a new understanding of community challenges missionary partnerships.

Wickeri's understanding of community is considerably comprehensive, as he argues that community is existent not only among Christians but among all people. Likewise, for Wickeri, the church has to be kenotic, just as the kenosis imagery helps the church to recognise religious plurality. In other words, the church is to be kenotic, as the mission of the church needs to adopt an attitude that is open to dialogue with people of other religions and be open to a plurality of views when doing so (Wickeri 2003:350-354). Wickeri (2003:357) argues for kenosis missiology as a renunciation of power, so that mission renews the meaning of colonialism and its kenotic power. He views power in destruction by engaging in a praxis of emptiness, rather than a praxis of accumulation. Emptiness here means "an ultimate emptiness of individuating features." According to Wickeri (2003:358), the main issue in kenosis missiology is the question of power regarding what is self-emptying, colonial or male-centred. Subsequently, the kenosis missiology is orientated towards opening partnerships, since there is no "power-centred approach" in mission.

In the context of Christian discipleship, Volf explains kenosis, reciprocal love or free, mutual giving and receiving as the drama of embrace, which can function as a metaphor of reconciliation in relation to space for the other. He notes, "The desire for the other can be fulfilled and the space for the other created by self-emptying occupied only if the boundaries are passable" (Volf 1996:140-156). Volf shows that God's embrace of immoral humanity is the new covenant. The embrace is "a metaphor which seeks to associate the thought of reconciliation with the thought of dynamic and mutually conditioning identities" (Volf 1996:140-156).

However, the manifestation of the Spirit was regarded as being limited during the period of Jesus' kenosis, although the Spirit revitalises Christians to undergo Christian discipleship. Before he returns, the Spirit was, is, and will be with us. Moltmann (1985:102) asserts that the Spirit is able to take the space of kenosis. In his book *Christ: The Self-Emptying of God*, Lucien J. Richard (1997) notes the Pauline perspective of kenosis, in that Christian salvation and well-being are acquired not by conquest or by the domination of the other, but by self-effacement and by self-giving love. That is to say, the authenticity of the coming reign of God is recognised through the self-actualisation of the other, authority and real power lie in compassionate and persuasive love.

In particular, from a historical perspective, kenotic Christian discipleship is intimately connected with Christ's eschatological drama, which shows that our faith can be involved in the encounter between God and humans. Moreover, the Word is an invitation to faith because faith is not based on historical knowledge or information, but on the decision made to become Christian disciples (Richard 1982:54-55).

2.3.5 A Model and the Practice of Kenotic Spirituality

Kenosis can be explained by God's love, and I think of it as kenotic love. The model of kenosis stresses that God's love is shared by sharing life, which we often call life-together or mutual life. In the context of shared humanity, for people of other faiths, Christian discipleship takes the form of kenosis. The model describes radical self-emptying as a necessity for building meaningful relationships with people of different faiths and cultures. It is only in authentic and radical openness to the other in the totality of one's being and openness through one's deepest motivations in life that the witness of God's love for all people can be shared. Consequently, inculturation and interreligious dialogue are not only selective for us, but according to the model of kenosis, they belong to the essence of Christian discipleship, which follows Christ in his kenotic love for us.

Intergroup or intersocial relationships engage missionary partners to identify with each other and to become more involved in the kenotic dialogue, particularly in connection to Christian discipleship and the life-enhancing praxis cycle. One should immerse himself/herself in mission, perceive missionary agency, analyse both the text (theology/hermeneutic) and context (or culture), and reflect on them to bring about religious spirituality. More importantly, kenotic spirituality is transformative discipleship, and it challenges us to become mutual witnesses through the following questions: "What type of spiritual leadership do we practice?" "How does this influence our relationship with other indigenous people?" "How do we attempt to reformulate our beliefs according to the questions asked by other religious traditions?" (Kritzinger 2008:772, 781-782) In addition, "How do we offer a deeper understanding of the ethical dimension?" (Wijssen et al., 2005:80).

Jesus' spirituality, which is essentially self-emptying, is explored further. In a more exact sense, Jesus' kenotic life begins with the incarnation, just as the idea of "the Word became flesh" (Jn. 1:14) is interconnected with Paul's kenotic hymn, "Christ Jesus ...emptied himself, taking the form of a slave... He humbled himself and became obedient to the point of death – even death on the cross" (Philippians 2:10). God helps us perceive our identity all the more, on the basis of what Christ has worked for them through his death and resurrection (Oh 2012:79). Above all, Christian disciples should aim at transformation, as Jesus did so. Their self-transformation challenges broader social transformation. Figure 5 below shows a pastoral circle applicable to kenotic mission. In other words, the pastoral circle reflects a spirituality of openness (Wijsen et al., 2005:81-83). This represents a kenotic cycle to reflect the mutual transformation of the hermeneutical community and then to deepen kenotic spirituality. The communication of the gospel is initiated in terms of interreligious dialogue with other faiths.

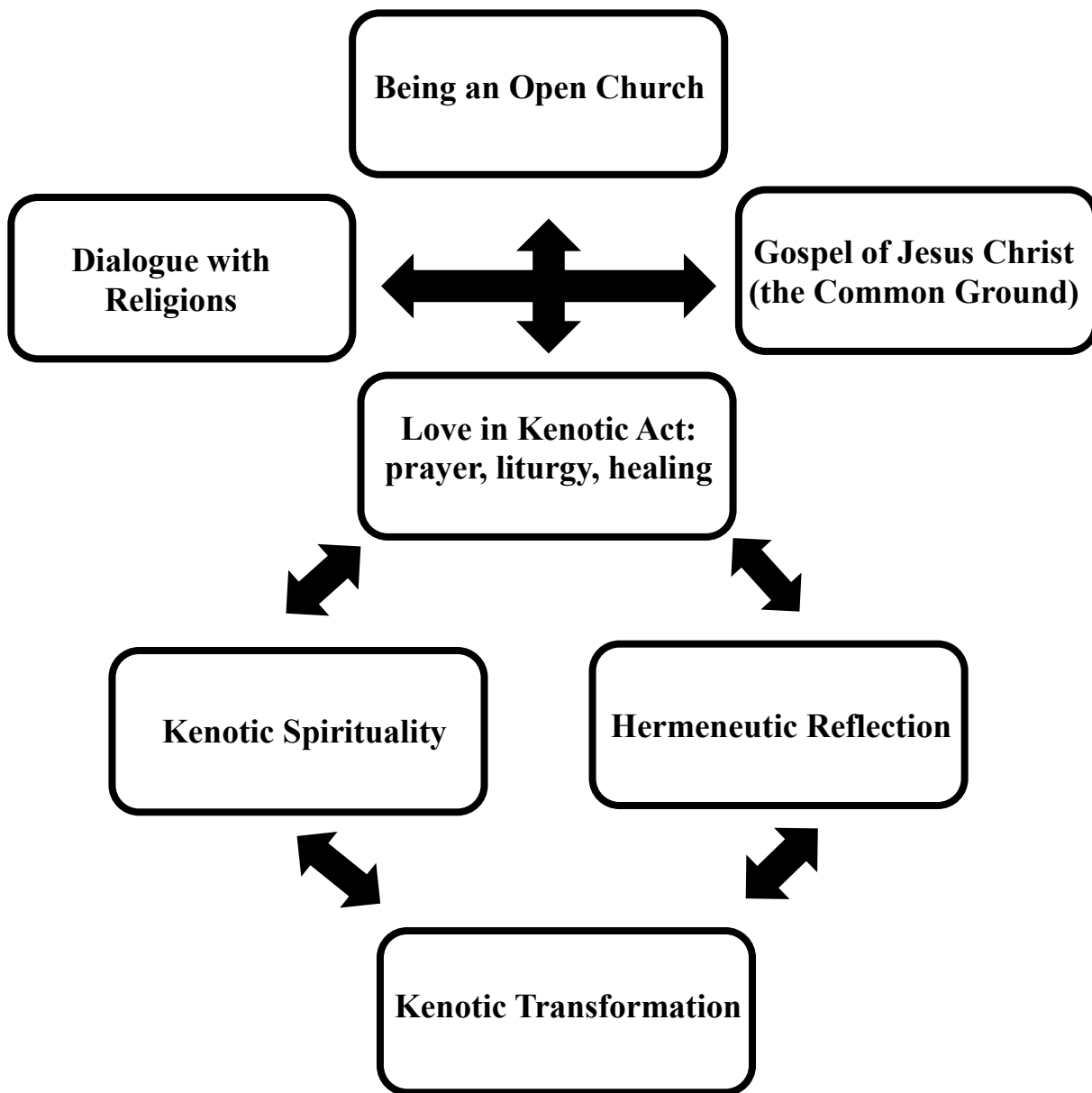


FIGURE 5. THE PASTORAL CIRCLE: CONTEXTUALIZED SPIRITUALITY
 (SOURCE: WIJSEN ET AL., 2005:83)

In a more practical sense, Bekker (2006a:1, 7-8) sees kenosis as the start of the Philippians hymn (2:7-8). This model is a kenotic and transformational one based on the practical pastoral circle. This circle is divided into five categories, as indicated in Table 3. This also contributes to forming

a mimetic Christological model of Christian discipleship, which explores the rhetorical structure and the social function of the Philippians hymn (2:5-11). The words of the hymn are opened to those who are called to build social relationships. In a certain sense, to adopt the same attitude of Christ Jesus is to receive one another in our mutual relations. In Table 3, kenotic values are seen as generative thematic actions drawn from the biblical text of the Philippians hymn (Bekker 2006a:8).

**TABLE 3. DELIBERATE ACTIONS OF STATUS AND ROLE REVERSAL
IN THE PHILIPPIANS HYMN (SOURCE: BEKKER 2006A:8)**

Kenosis	Servant Posturing	Embracing Humanity	Kenotic Humility	Transformational Discipleship
but emptied Himself (2:7)	taking the form of a slave (2:7)	being born in human likeness and being found in human form (2:7)	He humbled Himself (2:8)	and became obedient to the point of death even death on a cross (2:8)
<i>“ἀλλὰ ἑαυτὸν ἐκένωσεν”</i>	<i>“μορφὴν δούλου λαβὼν”</i>	<i>“ἐν ὁμοιώματι ἀνθρώπων γενόμενος”</i>	<i>“ἐταπείνωσεν ἑαυτὸν”</i>	<i>“γενόμενος ὑπήκοος μέχρι θανάτου”</i>

In other words, the imitation or mimesis of someone or something means to recognise the reality of that which is imitated (Bekker 2006a:7). In this regard, Gadamer (1986:64) argues:

All true imitation is a transformation that does not simply present again something that is already there. It is a kind of transformed reality in which the transformation points back to what has been transformed in and through it. It is a transformed reality because it brings before us intensified possibilities never seen before.

Ultimately, imitating someone or something is related to one's transformed reality and presumes self-emptying kenosis and receptivity towards others, just as the Philippian hymn represents the point of intersection where divinity and humanity meet. For instance, kenosis is defined as voluntary self-limitation, vulnerability, or voluntary powerlessness, which opens missionary leaders and followers up towards the other (Bekker 2006a:4, 9-10). The value of kenosis is derived from identifying and accepting "the social and cultural locality of the self and the other as the beginning point in the building of community." More importantly, the kenotic hymn should not be understood as "meaning that Christ emptied himself of his deity, but rather of the prerogatives of deity" (Bekker 2006a:9).

Therefore, I maintain that Bekker's view of kenosis helps us identify others or other communities, although he does not precisely define what he means by the concept of imitation. Rather, as mentioned above, Gadamer's view of imitation complements Bekker's in that his interpretation of the imitation is dynamic and creatively transformative, rather than static or mechanical. Meanwhile, with regards to spirituality, contemporary examples of theological reflection enable mutual witnesses to understand the theological dialogue within their own contexts, which challenges them to do theology in community, just as theology influences liberation and transformation (Corrie & Ross 2012:17-18). More significantly, knowing is conceptual, relational and experiential. Good education and teaching is a spiritual journey and an act of hospitality. For instance, most of Latin American liberation theologians sought to help Christian disciples to understand mission and the gospel in their local theological context.

Kirk and Vanhoozer argue for a moderate foundationalism reflecting genuine Christian spirituality. They see the authentic vocation of Christian disciples as being “an interpreter-martyr” such as: 1) a truth-teller; 2) a truth-doer; and 3) a truth-sufferer. The essence of the Christian culture should be revealed through those who have different contexts. First of all, genuine Christian truth claims are “a martyrological act,” so they are about rationality (reasoning well), wisdom (living well), and martyrdom (dying well) (Kirk & Vanhoozer 1999:156).

Of course, we realise that the aim of Christian spirituality is not merely to become a martyr. Nevertheless, Kirk and Vanhoozer perceive how the martyr as an interpreter is significant for Christian spirituality and in what way martyrdom is related to our life in the light of Christian suffering. This clearly shows how we can be transformed in relation to the trinitarian spirituality and life. That is to say, to become a martyr is a significant process of Christian spirituality although it cannot be the purpose of Christian spirituality. Rather, to live in the sense of martyrdom is important, in that it renders us to persevere our sufferings experienced as Christian leaders and followers. A martyrological life is transformative, as it is an appropriate application of Jesus’ Word to his cruciformity, “He who has found his life will lose it, and he who has lost his life for My sake will find it” (Matthew 10:39).

2.3.5.1 Intercultural Theology and Mutual Receptivity as its Praxis

In this section, intercultural theology, as the extension of inculturation, critically and authentically evaluates Western theology and culture from the perspective of cultural diversity. I argue the following: Why is interculturalisation required? How is interculturalisation related to Christian discipleship as kenosis within the framework of the triune God? Specifically, the Third World, called the outside world, has been challenged by decolonisation and post-colonialism when it comes to Christian mission. The old paradigm of mission was challenged owing to the excessive dominance of the West (Frederiks, Dijkstra & Houtepen 2003:78-80). While decolonisation refers to “...the growth of independent local churches in the new nations of Africa and Asia, the post-

colonial phenomena gave rise to the need for a new missiological paradigm” (Frederiks et al., 2003:24, 26).

Missiological research motivates Christian disciples to live with the idea of crossing intercultural boundaries from a global and local point of view of the *missio Dei*, as the gap between the Christian faith of the Western and non-Western world needs to be overcome. Hence, the new missiological premise is that the gospel is shared in new cultures and traditions. Faith and the church’s mission are mutually dependent as theory and praxis are intersubjective, which leads people to reflect on theological growth in new contexts without using classical and traditional ways to do so. These new theologies are categorised into: 1) using the gospel within a dissimilar philosophical or cultural framework, and 2) using Christian praxis and reflection through social analysis (Bosch 1991:420-456). More specifically, intercultural theology as a new paradigm of missiology takes the following two key assumptions into account: First, each culture is relative to all other cultures. Second, “Each party to a relationship must have its own voice” (Frederiks et al., 2003:38, 86, 93). Christian discipleship means convincing people in all nations and in every culture of the value of Jesus’ commandments.

In theology, interculturalisation depends upon the self-emptying mystery of the triune God and it is represented by the mutual love between the three Persons. Theoretically, the foundation of interculturalisation is the mystery of the self-emptying nature of the triune God and the incarnation (Wijsen & Nissen 2002:55). The incarnation is the basic model for all interculturalisation (Arbuckle 1991:117). In particular, Bosch regards the definition of interculturalisation as one of the patterns in which the pluriform nature of present Christianity manifests itself. He describes interculturalisation as “...a principle that animates, directs, and unifies the culture, transforming it and making it,” so that it can be created anew (Frederiks et al., 2003:97). This study proposes that interculturalisation, which is defined as the translation of the Christian faith into a culture, should be the theological basis for the mission of God (Bosch 1991:458).

I go on to argue how interculturalism is significant to clarify a transformative encounter in kenosis and mutual discipleship. More importantly, the assumption of interculturalism is that through internalising the gospel and transforming the culture, the gospel and culture become new and enriched (Scherer & Bevans 1999:203-204, 226). Interculturalism makes Christian leaders ‘living symbols’ of the universality of the church as a body or ‘a living embodiment’ of mutual solidarity and partnership, as it focuses on the relationship between the Christian message (or text) and culture (or context) (Bosch 1991:455-457). Interculturalism is related to understanding and the communication of faith in the on-going dynamism of the context, as it aims at mutual enrichment (Bevans 1992:11). Interculturalism contributes to carrying out Christian discipleship as mutual transformation as it is based on the incarnation of Christian life and of the Christian message (or text) in a particular local cultural context (Arrupe 1978:54-55). Most importantly, the aspect of mutuality is highlighted in the intercultural encounter. In other words, “Intercultural theology does not think on behalf of others, but reflects its own premises in the presence of others, together with them, through reciprocal learning” in social-cultural contexts (Friedli 1997:219).

However, this is not to say that interculturalism is conceptualised by means of social prejudices based on denying similarities or differences (George 2012:33-35). In Gadamer’s (1989:272) view, “The intercultural approach allows one to learn to look beyond what is close at hand – not in order to look away from it, but to see it better within a larger whole and in a truer proportion.” In this regard, we note that interculturalism avoids mutual exclusivism and does not totalise religious communities from the viewpoint of a universal theology (George 2012:35-36). To sum up, intercultural theology contributes to carrying out the mission with indigenous leaders who intend to pursue both their local identity and global identity. In addition, interculturalism, as a critical hermeneutical approach, challenges the missionary partners to immerse themselves in mutual transformative encounters in the self-emptying trinitarian conceptual framework.

2.4 TRINITARIAN SIGNIFICATION IN MISSION

I see the trinitarian significance as a point of contact between Christianity and other religions. Some theologians and missiologists have considered the Trinity as the common interreligious space regarding religious identity, although there have been critical discussions concerning continuity and discontinuity between Christianity and other religious faiths. Moreover, we need to consider the significance of the Trinity in relation to the unity and the diversity of God. I first argue that the triune God offers us an essential model or a way for the unity and the diversity of Christian mission. The mission of the church also needs to be based on the triune God. Christian unity and diversity, which can be explained by the being and activity of the triune God, improves the relationship, reciprocity and mutuality for missionary leaders and followers who participate in an equal and loving communion (Braaten 1990:415, 424-425; Eph. 4:4-6).

Moreover, I am convinced that the trinitarian concept can emerge from the *missio Dei*, more specifically, the trinitarian mission of God can rectify interreligious mission and provide appropriate hermeneutical interpretation even though traditionally the trinitarian mission has not been involved in interreligious dialogue. In fact, there has been minimal appropriate dialogue between Christianity and other religions. In contrast to this, current trinitarian theology recognises the reality of religious pluralism. Regarding the present reality, I ask who the others are at the current time and place, because during the Western colonial era they were pagans. The trinitarian theology needs to balance and harmonise sameness (us) and difference (the other). In mission, a chief philosophical task is to solve a variety of problems derived from otherness (or difference). As Lévinas notes, others should be received as others, and no one can replace them (cited by Hand 1989:75-87). Furthermore, relating to others might be an expression of “what it is to love” (Vanhoozer 1997:43-44).²⁵

²⁵ More importantly, Wijsen argues that the self-emptying Trinity holds mutual love, and the Father, the Son, and the Spirit have the same power, one and the same operation, and they do things in the same manner (Wijsen & Nissen 2002:56).

In particular, Panikkar (1973:viii) affirms the idea of the perichoresis of religion. He regards Eastern thought as the non-dualist tradition, rather than the dualist thought of the ancient Greeks. To become a Christian should not be related to the institutional or doctrinal forms, but rather it is linked with the mystical core of religion. Panikkar sees the very incommensurability of religions as the condition for a kind of trinitarian perichoresis. Hence, according to him, God is called by a common name, and Christ is the symbol of the divine-human mystery. Prabhu (1996:269) also agrees that Jesus is the central symbol of Christianity. As the Christian symbol, the Trinity describes the nameless Absolute Father. The Son is the divine Person in whom human beings partake, and the Spirit is the principle of unity in which “the nameless Absolute and named persons” partake (Panikkar 1973:70-71). In short, the Trinity is ‘a symbol of theandrisms,’ that “intimate and complete unity ... between the divine and the human ... which is the goal towards which everything here below tends” (Panikkar 1973:70-71). Panikkar’s view is similar to that of Lévinas’, who suggests that we “let the Other be rather than assimilating it to thought” (Panikkar 1973:71).

2.4.1 Contemporary Trinity: The Trinitarian God Relating To Us

The triune God has attributes that relate to us and our life, as human beings have been created for the purpose of having a relationship with God. Christian disciples seek to find their identity and spirituality in the nature and relational spirituality of the trinitarian God, given that the significance of the contemporary Trinity is located between trinitarian unity and diversity. The Trinity shows us what our trinitarian life is and how the trinitarian life is significant to us. Here, I practically focus on relationality based on the Triune God, although the nature of the triune God is also important. In a sense, the essence of the Trinity should be associated with the trinitarian relationality, acts and life.

In seeking a trinitarian understanding of God, Moltmann (1993a:32-40) argues that our trinitarian understanding of God is the appropriate way to connect the importance of Jesus’ death to salvation which is confirmed by a trinitarian event between the Father and the Son. Herein, the crucified Christ, as the second Person of the Godhead, is understood in trinitarian terms. This gives rise to

the question: “How is the divine revelation of Christ related to God Himself?” (Kohl 2014:41). Moltmann’s radical social approach to the Trinity helps us recognise the unity of the members of the Trinity and their relationship. The Persons of the Trinity are in unity only within the cycle of the divine life. In particular, through *perichoresis*, the consummation of the trinitarian life is closely connected to that of salvific eschatology (McCall 2010:132-135; Brackeh 2011:754; see also Cunningham 1999:26-28).²⁶

The reality that God became the human is His self-emptying love to communicate with human beings. For Moltmann (1980:118-119), the incarnation means self-humiliation, and the incarnation mediates the inner-trinitarian relations. In a sense, God encountered human beings in His kenosis, suffering, and death. More significantly, without the deity’s suffering, Christian disciples cannot understand Christ’s passion as the revelation of God, because Christ’s passion is an active, dynamic passion based on divine love. Simultaneously, Moltmann’s theology of the cross touches on Jesus’ resurrection, and the resurrection is understood in a futuristic sense of the return of Christ in his glory. Thus, the cross is not “a self-contained event,” but the “opening up [of] an entire eschatological, trinitarian process” (Moltmann 1993b:162-163).²⁷ In addition, the cross and its suffering opens up to space for kenosis.

The aim of trinitarian theology is communion or fellowship, as Christian suffering includes suffering and is the way to commune with God. Divine nature includes the relationship between the three Persons (Cunningham 1999:26). Specifically, the ‘mutual knowing’ of the Father and the Son is a mutual loving, and this develops into the mutual involvement of God and the world (Ford

²⁶ Moltmann (1993b:56) argues that a person requires selfhood just by self-emptying in “encounter with an unfamiliar identity.” He locates Christian identity within the action of the crucified Christ. Furthermore, it is possible to explain Christian faith through Christian identity, because the question of whether or not faith is appropriate occurs where the Christian identity is revealed. Thus, we relate the crucified Christ to his faith within Christian Trinitarian mission since faith in the cross is distinct from worldly faith and superstitious manifestations (Moltmann 1993b:16-25, 38).

²⁷ For Moltmann (1993b:178, 204), the Spirit of the crucified Christ is also understood as the spirit of resurrection or the spirit that brings life, and its *power* works on Christian mission in the form of the *power* of resurrection. At the core of Moltmann’s theology is the resurrection of the crucified Christ, and he sees the cross as both the essence of Christian theology and ‘the content’ of the doctrine of the Trinity (Rom 8:11). Meanwhile, Kohl (2014:187-188) notes the Spirit’s self-emptying as “being poured out on all flesh in the force of his/her energies,” and it develops into self-communicating and all relationships between social beings. In this respect, I argue for the trinitarian character as being intersubjective.

1997:149). To sum up, Moltmann (1980:165) also perceives the Trinity as a critical, theological, social and political touchstone. The criterion for characterising human societies is presented in the principle of *egalitarianism* and *mutual indwelling* among the Trinity. Hence, any form of dominion and hierarchy in relation to the Trinity needs to be rejected (Phan 2011:229; cf. also Torrance 1996:162, 164).

In such a way that the Trinity is related to other religions, I concur with Rahner's (1970:10-11) argument that some religious literature would remain unchanged if Christian leaders and followers underestimated the doctrine of the triune God, although I am also critical of his view. In a strict sense, I acknowledge that Christians have not been Trinitarians but simply monotheists. Rahner's main theological topic is the triune God's presence through human experience, as human history is filled with the triune God's self-communication. Why Rahner's view so important? This is not because of God's approach toward us but because of our approach toward God. In general, most conventional theologians maintain that human beings are foreign to God because of their sins. However, Rahner (1970:11-12) tries to connect the human beings to God by indicating the importance of human experience with regard to the being of God.²⁸ His theological imagination is that the human person can be oriented toward an infinite and mysterious horizon that we understand it as God. In this regard, Rahner's theology concerns the spiritual life; therefore, his chief theological view makes us raise a more practical question of how human beings can experience the being of God.

Basically, Rahner's (1997:22) essential view of trinitarian theology is appropriately explained in his own trinitarian rule that the 'economic' Trinity is the 'immanent' Trinity and the 'immanent' Trinity is the 'economic' Trinity. Economic Trinity means God's presence and action in the economy of salvation, whilst immanent Trinity refers to the trinitarian relations between the Father, the Son and the Spirit. Hence, I argue that the economic Trinity can be supplemented by

²⁸ According to Rahner (1970:11-12), Augustine's traditional and indivisible rule of the triune God has enabled theologians to miss the clearer study of the proper character of the three Persons.

the immanent Trinity to open the significance of the Trinity toward human beings. In the sense that we can experience God, Rahner connects the Persons of the Trinity to human beings. According to him, God's relationship with the world is revealed not by the unity of God but by all of the three hypostases (Persons). For Rahner, the immanent Trinity is based on God's nature as trinitarian communion. Therefore, the Trinity is not from speculative revelation but from God's experience of Christians in the Son and the Spirit.

Rahner claims that "...the Father communicates or reveals himself as Word and Spirit." That is to say, Word and Spirit is the act of the Father's self-communication. For Rahner, Word and Spirit seem to be mutually interchangeable (Phan 2011:202). However, he says that the Christian faith is not immediately contextualised to human life, although God exists in human life. Through dialogue with other religions, a person perceives whether other people are in God's presence or not, and then brings them to the Christian faith.

In the same vein, Rahner argues that the notion of anonymous Christianity does not abandon the salvation in other religions. By contrast, we need to question whether or not there is full salvation received through Jesus Christ in other religions, even though of course, Rahner argues that the human being cannot be saved without turning to Jesus Christ. Why does he use the term 'anonymous Christianity'? How can the term anonymous Christianity imply an evangelistic expectation looking for potential Christians beyond time and space? In addition, Rahner's positive view of human beings seems to nullify the negative view of the Fall and sin, although he sees the Trinity as a mystery of salvation (Kärkkäinen 2007:77-78; cf. 2004:40-46). I am convinced that Rahner regards human beings as being supernatural irrespective of the original sin and the actual sins. He excessively focuses on the positive aspects of the human beings.

Nevertheless, Rahner's tendency to focus on the human person experiencing God leads us to approach his characteristic view in relation to the grace of God. Traditionally, grace relates to God

who forgives our sins, but for Rahner, grace is God's presence experienced within finite human beings. Extensively, God communicates himself to all people or all communities, rather than just specific small groups. Rahner (1978:116) regards the human person as the event of "a free, unmerited and forgiving, and absolute self-communication of God." His view concerns the spiritual life, as God's self-communication means making God's very own self the innermost element of the human being. At the same time, the deepest experience of the human being when meeting God happens by the mystical work of the Spirit. However, Rahner does not view the salvation of human beings's in relation to human rebellion and the effects of the Fall and sin; he exclusively focuses on the concept of grace. In this respect, his view challenges us to recognise the need for special revelation. This raises the following question: "What is the importance of special revelation, if for Rahner, only human experience is significant?" Rather, I maintain that the significance of human experience is not exempt from the need of special revelation because of the fallacy of the human existence and its sinfulness to balance the strengths and weaknesses of the human being.

Rahner's missionary contribution is that he focuses on Christology in a trinitarian theology of religions, which few theologians have mastered (Kärkkäinen 2004:40-42). For Rahner (1966:105-120), the Spirit brings about the presence of God which is revealed within Jesus Christ, the 'Absolute Saviour.' All human beings who are made by the triune God and in His image accompany the presence of God within themselves. Rahner's Christology is wholly rooted in his anthropology, that is, the coming of the God-person. God's presence and self-communication are present in Jesus Christ. At the same time, Jesus Christ meets God's self-communication and human self-transcendence in Christ's person. However, Rahner does not properly explain the phenomenon of human disobedience.

One theological critique of Rahner's view is whether the use of the term 'anonymous Christianity' is appropriate or not. Although Rahner himself did not intend to coin the term for different religious leaders and followers, is it possible that some regard 'anonymous Christianity' as being equal to

‘anonymous Hindu,’ ‘anonymous Buddhist’ or ‘anonymous atheist’? Another problem with Rahner’s view is that he uses the term ‘experience’ without clearly defining it. How does Rahner understand the term experience? Moreover, if experience means transcendental experience, does he speak of the presence of God without clarifying human nature and experience more precisely? As mentioned above, for Rahner, a person’s salvation only comes through Jesus Christ, and no other way (Acts 4:12). However, there have been numerous debates over Rahner’s view, opening the possibility that salvation can be found in other religions.

Meanwhile, I maintain that D’Costa finds a trinitarian significance for Christianity to be opened to other religions. Furthermore, the church is willing to lose more focusing on the Word of God without discerning the possibility of the Spirit within other religions. The work of the Holy Spirit, for D’Costa, is essential, in that she invites missionary leaders and followers to come to relational engagement. Specifically, by means of other religious leaders and followers, the trinitarian basis of Christianity is linked and opened to the Spirit’s gifts and activities. Discerning the activity of the Spirit in other religions calls the church into the presence of the triune God more deeply, just as D’Costa (2000:144-166) claims that the presence of the Spirit is tightly related to the perichoretic presence of the Trinity. In addition, the church needs to pray fervently for those who are involved in interreligious prayer for Jesus Christ.²⁹

For D’Costa, the Spirit’s working within other religions is a precondition for the church to receive and foster the gifts of the Spirit. Besides, the Spirit’s presence has implications for the world and other religions, as D’Costa is convinced that prayer mutually influences indwelling communion with the triune God and his people. By means of the death, resurrection and ascension of Jesus Christ, the Spirit dwells within the disciples of Jesus Christ, along with the Father and the Son, and calls the church to imitate the love of Jesus Christ in the world despite the world being such a

²⁹ For D’Costa (2000:145), prayer is perceived as gift on the one hand, and its foundation is humility. In this regard, his interreligious ministry implies kenotic spirituality based on the prayer of humility, while on the other hand, prayer is communion.

hostile place (D'Costa 2000:120-130). Above all, the Spirit helps the church to take part in the trinitarian love of God.

Although D'Costa's (2000:144-145) view concerning other religions contributes to the church's engagement in interreligious prayer, he still questions whether or not the interreligious prayer is possible because for a Christian it can be participation in idolatry. In other words, performing the interreligious prayer contains the risk of idolatry, by worshiping other gods. Ultimately, in interreligious prayer, we raise the question of whether the God to which Christians pray and the God to which other religious leaders and followers pray, is the same God? Or whether interreligious prayer is regarded as 'marital infidelity' between God and other gods?

According to Vanhoozer (1997:64), the Christian aim of interreligious dialogue is to "invite others into the narrative that relates God and identifies God as One who, in His inner and outer trinitarian relations, is love." For him, every person's life history is interlinked with the history of others. Vanhoozer (1997:66) argues that, "God's ontological unity is derived from God's triune self-manifestation" in history.³⁰ He focuses on spirituality as opposed to trinitarian relationality. On the issue of relationality, the scope of the discussion can be limited to spiritual Christian discipleship, rather than theological discipleship.

The study asks whether *kenotic-perichoresis* helps the missionary partners to undertake Christian discipleship or fully attain spirituality within the realms of relationality, difference, and rhetoric (Vanhoozer 2003:188-192). Furthermore, it is important to approach *kenotic-perichoresis* carefully to relate the mutual/reciprocal concept to the notion of hatred/dislike. Missionary partners cannot interrelate with feelings of mutual hatred. In Christian love, they accept mutual interrelationship, but in instances of hatred, they do not have a mutual relationship because the

³⁰ Vanhoozer (1997:64) argues that the biblical narrative's identification of God is triune and it brings about "an ontology which differences are neither reduced nor repressed, but reconciled, that is, saved."

feeling is not part of the Christian code. The verb ‘relate’ rather than the noun ‘relation’ will be employed, because the concept of relationality is not static (Vanhoozer 2011:140-145).

It is said that the purity of *kenotic-perichoresis* enables the Father and the Son to maintain a fully mutual and reciprocal relationship. It is non-hierarchical in the sense that the position of one is not above that of the other, although the Son is eternally begotten of the Father. The self-giving and self-emptying of the Son results in the self-giving and *kenosis* of the Father. Besides, there is the weakness of mutual and reciprocal relatedness, which always needs requited love. Mutuality has nothing to do with loving one’s enemies because it implies giving and taking love. God does not love Christian disciples as some form of compensation but loves and delights in their response. Therefore, God’s divine love is closer to self-giving love, than giving and taking because God’s kenotic (or perichoretic) love is both self-communicative and unconditional (Thiselton 2007:459; cf. also Vanhoozer 2003:190; 2011:173). Thus, the question arises: “Do the three Persons possess their own proper names such as Father, Son, and Spirit, or are these merely relational names?” From a traditional theistic viewpoint, they possess proper names, as the trinitarian God have their own names and personal nature. The relationship and essence of the triune God are both important. Thus, not only the substance but also the distinct relation is operative within the Trinity (Vanhoozer 2011:145).³¹

2.4.1.1 Participation in the Mission of the Triune God

The doctrine of God means to participate in the mission of the triune God, just as it indicates participating in the life of the Father through the Son in the Spirit. In particular, Newbigin (1989:118) argues that mission is properly recognised in the trinitarian model, as the Father upholds all things and has fully revealed His essence and aim in the incarnation of the Son. He points out that the doctrine of the Trinity has not been discussed in the public circles because the public image of God is Unitarian. Newbigin argues how the trinitarian paradigm can resolve the

³¹ Tipton (2004:141) also views God’s personality and His relationality as the trinitarian basis for the relationship between God and people.

weaknesses of the dualisms classical theology has. That is to say, Newbigin saw the doctrine of the Trinity as the solution to a problem which orthodox theology has not solved.

With regards to the Trinity, Newbigin (1986:146-148) states,

... within the eternal being of God love is never-ceasing self-emptying and out-pouring, forever met by the same out-poured love, the love of the Father and the Son in the unity of the Spirit. Eternal life is no motionless serenity, but love meeting love, the rapture of mutual love forever poured and forever received... But while faith and hope are thus marks of the new life in this age, its inner reality is love – a love which is a sharing in the very life of the triune God.

For Newbigin, mission is a trinitarian act. The Father constantly works for all creatures including human beings, and the Son has participated in this history in His incarnation. In addition, the Holy Spirit is a foretaste of “the end to empower and teach the church and to convict the world of sin and righteousness and judgment” (Newbigin 1989:135). Newbigin (1963:31) notes that a fully trinitarian understanding of God challenges the missionary partners to recognise the relationship between “what God is doing in the mission of the Church and what He is doing in the secular events of history rightly answered, except within the framework of a fully explicitly trinitarian doctrine of God.” He also notes that “...these trinitarian struggles were indeed an essential part of the battle to master the pagan world-view at the height of its power and self-confidence” (Newbigin 1963:32).

Goheen (2000:119-120, 136) argues that trinitarian foundation in mission reflects that mission reaches beyond a Christocentric basis. That is to say, the trinitarian mission is to be both Christocentric and missionary. His Christocentric foundation is elaborated in a trinitarian context. The Trinity, incarnation and resurrection should be regarded as authentic Christian discipleship and the truth for interreligious dialogue. Furthermore, Tennent (2010:67) raises the issue of the necessity of a trinitarian starting point, which conceptualises God as a Trinity and connects the Trinity to eternal love.

The triune God is the revelation of love; the main point is the mutual love of giving and receiving between God and human beings (Cho 2004:143-144). Newbigin (1968:58) states the trinitarian relational love in this way:

If God were a single person, He could not know the perfection of love because there is no one who can give Him perfect love in return for His love. But what is revealed to us through Christ is a God in whom there is both giving and receiving of love, love in mutuality and in perfection. The Father loves the Son and the Son loves the Father and they are bound together in the same Holy Spirit ... There is one God, but He is not one Person; he is Father, Son and Holy Spirit.

2.4.1.2 Trinity in East Asia

In East Asia, trinitarian mission is based on reciprocal relationality as theological anthropology functions mutually by relationality. The Trinity can be understood from the point of view of Confucianism and Taoism, that is, within the East Asian religious-cultural matrix. Unlike Western exclusive humanism, the Confucian and Taoist views have a significant effect on the development of inclusive humanism in East Asia, particularly, in South Korea. Inclusive humanism also originates from Neo-Confucian onto-cosmology, that is, the ontology of change, and it highlights the between-ness and among-ness of the Persons of the Trinity (Shults 2003:105; Phan 2011:294-298).³²

The East Asian interpretation of the Trinity is interpreted on the basis of the *yin-yang* relational paradigm. Unlike dualism or the *either-or* paradigm, the complementary opposites of *yin* and *yang* do not conflict with each other but complement each other to gain harmony and balance. From the Korean shamanistic perspective, the *yin-yang* philosophy relates to the *Han* philosophy or *Han-ism* (Lee 1979:112-113; Na 2003:26; Phan 2011:297). Thus, there are three Persons in the Confucian trinity, namely, Heaven, Earth and Humanity, as explained below:

³² Bavinck and Hendriksen (1977:297, 313) identify the dissimilarity between the Eastern and the Western Church in relation to the procession of the Holy Spirit. The Holy Spirit is neither generated nor produced, but proceeded from the Father. He not only sees modes of manifestation but modes of existence within the divine essence. Thus, divine essence is inseparable from existence.

Heaven is my father and Earth is my mother, and even such a small creature as I find an intimate place in their midst. Therefore, that which fills the universe I regard as my body and that which directs the universe I consider as my nature. All people are my brothers and sisters, and all things are my companions (Phan 2011:298).

Broadly speaking, and from an East Asian viewpoint, the universe is regarded as a cosmic triune family, and human beings are cosmic Persons. Thus, Lee (1996:86) explains that Jesus' death revealed a special cosmic dimension. The author also develops the East Asian concept of Trinity based on the *yin-yang* paradigm. Actually, the trinitarian paradox of one nature and three Persons is harmonised with East Asian inclusive thought such as Taoistic onto-cosmology rather than Western dualistic thought. The *yin-yang* theory justifies the meaning of *perichoresis* (or co-inherence) with Jesus' Word, "Believe me that I am in the Father and the Father is in me" (Jn 14:11). The inclusive paradigm challenges missionary partners to embrace the trinitarian theology from an East Asian perspective (Phan 2011:299).

The contextual-missiological mutuality of the Trinity challenges relational missions, just as the Triune God recognises His mutual identity among the three Persons. In either the East or West, although there are different ways to express ultimate reality, they both seek the materialization of relational identity based on triune mutual love. More significantly, self-emptying love as unselfish/self-giving love is initiated from the foundation of the trinitarian relationship.

2.4.2 Trinity and Kenosis

God was revealed through the history of Jesus, and has carried out mission with the work of the Spirit. Then, how can we think about the significance of the kenosis within the Trinity? Significantly, kenosis means the trinitarian love for us, as revealed in John 3:16: "God loved the world so much that he gave his only Son." Kenosis is perceiving and letting-be, it means that there is otherness within God (Richard 1982:268). Affirmatively, regarding Jesus' act on the cross, the pattern of the trinitarian doctrine is not found within its theological abstraction and metaphysics. However, our efforts to preserve the principle of the Trinity is intimately connected to the

challenge of sustaining the metaphysical immutability of God, and simultaneously, avoiding the danger of tritheism.

With regard to mission, the Greek word *perichoresis* takes on a kenotic character in that it engages with mutual indwelling or interpenetration. In *perichoresis*, the Trinity is seen as a unity, and at the same time, God reveals Himself to us through the Father, Son, and Spirit. In other words, *perichoresis* means that the one God is revealed within the three, or the three within the one God. In this regard, the concept of *perichoresis* does not harm the divine unity, nor the trinitarian diversity. More importantly, the weakness of kenosis is complemented by *perichoresis*, a concept that originates from the trinitarian notion (Gunton 1997:129-130; Phan 2011:4).³³

Perichoresis shows that the three Persons of the Trinity are mutually involved in one another to such an extent that they are equal. The trinitarian Persons are completely open to one another. Among the trinitarian Persons, their external works are not divided (Torrance 1996:153). This implies that all acts of God have the full involvement of the other two Persons, even if it is through one of the Persons. As a result of the complete relation to the other Persons through *perichoresis*, even in the incarnation or a state of kenosis, Jesus is truly and essentially God (Williams 2009:91-92, 633-634; Travis 2012:129).³⁴

To begin, kenosis originates from *perichoresis*, with real implications for a Christian perspective on life. The idea of kenosis is a transformational model for human generosity and compassion (Richard 1982:171, 176). However, a myth basically represents a basic opposition to kenosis or the idea of self-emptying. God is understood as “not only being intensely personalistic and dynamic but also freely taking upon himself human suffering” and He feels compassion and anger

³³ The Trinity implies interdependence, equality, mutual accountability, hospitality and inclusion in human communities (Collins 2008:76).

³⁴ Missiologically, it is important to understand that kenotic trinitarian mission means a *missional encounter* with culture (Goheen 2010:14).

as well as sorrow and joy (Richard 1982:171, 176). Whereas *perichoresis* is the means by which the Persons of the Trinity relate to one another and keep their essential natures, kenosis is the means by which the Persons relate to humanity, so that both humanity and Jesus hold their essential natures. Due to the interrelatedness of these elements, each of the trinitarian concepts represents mutual interaction and openness. The manifestation of the Holy Spirit was limited during the period of Jesus' kenosis; nevertheless, the Spirit manifested itself in greater measure when Jesus ascended (Williams 2004:634).³⁵ The *interpenetration* of kenosis is based on the relationality of *perichoresis*. The Persons exist simultaneously as distinct and as one, or Triune, sharing one being.

Downey (2000:12) maintains that "...the mystery of God is the language of Father, Son, Spirit." Interestingly, the concept of the relational unity of the Persons was already established during the period of the Cappadocian Fathers in the fourth century. This was also extended to an understanding of the human person, made in the image of God, as a relational being. According to the Greek Fathers, *perichoresis* means "...the three Persons are in one another" (Kohl 2014:4). Thompson (1994:217) shows that "...a philosophy of human beings considers personhood as essentially relational, concrete, and communitarian, so it has reciprocity and relationship as its very essence... ." In addition, the idea of mutual relations was very central (Cali 2013:58).

Divine kenosis, however, produces mutual indwelling through *perichoresis* and results from the self-emptying of the Father and the Son in the loving donation of one to the other. The action is mutual, and this cycling of love through the Holy Spirit reflects the relationship of the three Persons in one nature. Wilken (2003:104) notes that "gift and love, as used in the Scriptures, are relational terms and have built into them reciprocity and mutuality." More practically, Volf (1996:66; 1998:204, 208-209) regards the kenotic Trinity as ecclesial in relation to relational personhood, as he notes that the trinitarian Persons are mutually internal as well as interdependent. He argues that the three Persons can be "petitioned in prayer or praised in worship as they dissolve

³⁵ McFadyen (1990:136) defines interpenetration as indwelling or "interpermeation."

into relations” (Volf 1998:205). Hence, Volf prefers the participatory language of relations to the observational language of Persons.

God is relational, substantial, particular and distinctive. The human self is not the separated other but the distinct and connected other. The identity of others is also being produced through intimate, personal relationships. In his book *Oneself as Another*, Ricoeur (1992:3) describes *perichoresis* as the reciprocal interiority of the trinitarian Persons, and at the same time, it is co-inherence in one another without any coalescence or commixture because the Father and Son are in one another. More profoundly, “A power of creativity is at work in the universe, which is viewed as a creaturely *perichoresis* of dynamic systems echoing the Trinitarian mystery” (Pinnock 1996:67).

2.5 CRITICAL COMMENTS

Kenosis

Up until now there have been many debatable issues regarding the gaps between God and human beings. Particularly, the significance of the kenosis is appropriately demonstrated in the kenosis shown in both the incarnation and the crucifixion of Jesus Christ. If Jesus’ kenosis starts with his incarnation, one of the foremost questions is then, why did God make a human person with his kenosis? Why did God make a human being? In this respect, it is never easy for us to answer for these questions and resolve the problems they have in relation to God’s sovereign will and creation. However, I am constantly convinced that Jesus’ incarnation is God’s kenotic event, which occurred by God’s mystic and supernatural power. More importantly, as God empowered the Son to be born, the Son Jesus Christ as the Word of God became a powerless human being although he could do everything. However, have we thought of kenosis as being applicable to our own act of self-emptying? Or have we seen it as merely Jesus’ self-surrender? First of all, I will inquire how kenosis is linked to our spirituality as Christian disciples. Both the kenosis of God and our kenosis should be emphasized. Our being and activity is always connected to God’s essence and actions,

as James mentions, “For just as the body without the spirit is dead, so also faith without works is dead” (James 2:26). We as God’s ambassadors or servants do live our lives for God and people (2 Corinthians 5:20).

However, the Kantian understanding of the term ‘transcendental’ has not been discussed in detail. The philosophical understanding of the concept ‘transcendental’ should be explained more clearly. Nevertheless, ‘transcendental’ is employed within various fields, including philosophy and religion. In particular, Kant (1929) separates ‘transcendental’ from the term ‘transcendent,’ while ‘transcendent’ means “that which goes beyond any possible knowledge of a human person” but in a distinct sense, as ‘transcendental’ means “knowledge about our cognitive capacity concerning how objects are possible *a priori*.” We note that, Rahner still applies it to his Christology on the basis of the Kantian definition, although his use of the term differs from the Kantian use.

However, kenosis is not merely for the purpose of kenosis; it needs to be applied to our spirituality, rather than in a metaphysical or abstract sense. Our Christian leadership has to be based on the kenosis of God, in that God is kenotic, therefore, his communication is kenotic. This is so because all mission connected to Jesus including his incarnation and his crucifixion have been kenotic. Even his kenotic mission is not limited to the incarnation and the crucifixion, but also concerns his pre-existence, his ascension and his advent (or parousia). The significance of kenosis is applied to all of Jesus’ mission; there is no unanswered questions concerning him or his mission, because kenosis remains focused on the glory of Jesus and his mission. Thus we should not merely see kenosis as just kenosis. Instead, we should understand kenosis as the first step in participating in God’s salvation.

Trinity

As for the Trinity, one of the large problems can be Rahner’s rule itself that the economic Trinity is the immanent Trinity, and vice versa. That is to say, the relationship between God and the world

is not identified with the intra-trinitarian communion (Vahnoozer 2011:158-159). The human persons' relationship has strictly different dimensions from the divine persons' relationship, although of course these two relations have the same dimensions. Divine beings cannot exist on the same level with human beings as creatures. If human personhood and divine personhood were on the same plane, there would be no need for the incarnation. Thus, by perceiving the difference between human beings and divine beings, we know why the incarnation of Jesus Christ is needful. In the meantime, we see another problem, the Trinity as tritheism, that is, three deities. The creeds of the Early Church denied the belief in three equally divine but separate beings.

With regard to Moltmann's view of the Trinity, one of the important problems is that God is not the Father, the Son and the Spirit, unless the Trinity is understood in the relationship between God and the world. If historically, God's activity forms God's identity, the distinction between God's love for the world and God's aseity disappears. I do not deny God's relational attribute, but I am convinced that God's relational attribute does not harm his own being. Rather, God's compassion towards the world is to be revealed in his nature. Therefore, I do not coercively connect the relational attribute with the essential attribute, as we have to see them respectively as distinctive attributes, as two attributes among a variety of attributes.

Relationality

As mentioned before, I have emphasized the relationality of the concepts 'kenosis' and 'the Trinity.' However, among theologians, there have been many debates on whether it is right to exclusively focus on the relation between kenosis and the Trinity. Regarding the relation between the three Persons of the Trinity, one of the major problems is that the relationality does not constitute his being even though the Father is defined by his fatherhood to the Son. There are no persons without relationality, and at the same time, there is no relationality without persons. Therefore, we should make much of both – beings and relations – shown within the Trinity and kenosis.

Another problem is that the continuity between the divine and human personhood should not be overemphasized, although there are continuities between these two. In other words, we should accept both the continuities and the discontinuities between the divine and human personhood. Even though divine personhood is related to human personhood, human beings still have relationships with other human beings, while the divine Persons have an eternal and unchanging relationship with One another. If the being of God is merely communion, can divine unity be conceptually distinguished? Persons do not necessarily mean just relationality even though one can only be a person through having relationships with other persons. Rather, because as people we are substantial beings, we are able to have interpersonal relationships with one another. Additionally, I maintain that the distinct personal identities of the divine Persons are relational, rather than merely possessing relational attributes. If being is relation, then God will be affected by his creatures and their responses. Thus, being is not just relation; therefore we need to discern being and relations respectively.

Meanwhile, I argue that the kenotic life of Jesus Christ mentioned in Philippians 2:7 still implies his pre-existence as “he was in the form of God” (Philippians 2:6) indicates. Of course, it is quite difficult to link Jesus’s public life including his self-emptying to his pre-existence without understanding the relation between the trinitarian three Persons, especially between the Father and the Son. In particular, when Jesus emptied himself, it does not mean that he temporally lost his divine attributes. Rather, he voluntarily and willingly limited himself for the glory of God within the mission of his Spirit. As fully God and fully human, he came into human suffering, and persevered and overcame it.

In Philippians 2:5-11, the kenosis starts with Paul’s exhortation presented in Philippians 2:5: “This way of thinking must be adopted by you, which also was the way of thinking adopted by Christ Jesus.” Paul maintains that we should adopt one another in our mutual relations in the same way that Jesus Christ had had. The meaning of adoption implies bearing all situations and perseverance towards them. Therefore, Jesus Christ’s relation to the Father and the Spirit can be connected to

our relations towards one another, irrespective of our temporal situations. Rather, our difficulties discipline us to become mature and strong through kenotic spirituality.

2.6 CONCLUSION

In this chapter, I argued that Christian discipleship is kenotic. The challenge was to investigate the kenotic, mutual, and Trinitarian concepts within an intercultural context. I am convinced that this study is helpful to empower missionary partners to carry out God's mission in mutual spirituality. The trinitarian concept in mission is relational. Based on the trinitarian-relational concept, this study explored how kenosis enables missionary leaders and followers to be involved in mutual transformation in a specific context, and especially, as a mutuality, kenosis contributes to embracing indigenous leaders in a more critical and hermeneutical way. Clearly speaking, the idea of relationality communally contained in the light of the kenotic Trinity, the mission of God and intercultural theology were also discussed. In other words, the concept of relationality is engaged in the mission of the kenotic Trinity reflecting intercultural theology.

Since kenosis engages in trinitarian relationality, it has been argued that kenosis is intimately linked to both the pre-existence of Jesus and his life, including the incarnation, the crucifixion, the ascension, the advent (or parousia) and the resurrection. That is to say, Jesus Christ has been self-emptying before and after coming into this world. As the second Person of the triune God, Jesus is a trinitarian God and his suffering becomes the suffering of the Father God. The Son's suffering potentially belongs not only to the Father but also to the Spirit in both the Jewish context and other areas. More significantly, Jesus Christ suffered to demonstrate the trinitarian-relational love of God and His redemption, even though as God He did not have to experience any suffering. Since Jesus, as God, endured the suffering of the cross, it is believed that for authentic Christian discipleship suffering is unavoidable, yet bearable (Lee 1996:93-94). How the culmination of trinitarian kenosis strongly bonds to the suffering *Saviour* of the cross, Jesus Christ, was also evaluated. Human beings' salvation through the suffering Lord implies the response for God to

embrace human suffering and engage in human affairs. Jesus has opened a new way for human beings to be renewed through his suffering and resurrection on the basis of his kenosis.

CHAPTER THREE

RECONCILIATION, SANGSAENG AND CHRISTIAN DISCIPLESHIP IN THE KOREAN INDIGENOUS CONTEXT

3.1 INTRODUCTION

North Korea conducted several ballistic missile tests during 2017. This has caused South Korea and the rest of the world to realise the imminent danger of terror, war and conflict threatening reconciliation and ‘life together.’ However, acknowledging the indigenous context and religious pluralism of Korea reminds Koreans of the necessity of reconciliation and ‘life together.’ In this chapter, I intend to explore the significance of reconciliation and *sangsaeng* as ‘life together’ in the indigenous context. Here, I ask, what is the significance of reconciliation in Korea? What is the importance of *sangsaeng* in this context? How is reconciliation and *sangsaeng* related to Christian discipleship in this cultural context? Furthermore, how is *sangsaeng* associated with the trinitarian foundation of mission? More importantly, how is Christian discipleship and shamanism linked?

I will begin by dividing the Korean context into two categories: religious and political. From a political perspective, I ask: What is Korea? Who are Koreans? How do they deal with the conflict that has been divided the North and the South since 1945? Taking the history of this conflict into consideration, I seek to explore the significance of reconciliation and *sangsaeng* as ‘life together’? I also review its theological significance? Furthermore, regarding indigenous religions, I seek to probe the following issues further: what shamanism means in Korea, what its distinctive features are, and how the concept of God in Korean shamanism is associated with the concept of God in Christianity.

Regarding *sangsaeng*, I ask, how is it linked to Korean traditional thought? In addition, how is it related to *yin-yang* philosophy, the Trinity and kenosis? Furthermore, what is the relationship

between *sangsaeng* and reconciliation in this context? Hence, the line of inquiry seeks to uncover how reconciliation and *sangsaeng* are linked to Christian discipleship in the Korean context. In doing so, I will consider the Korean psyche of *han* and *jeong* in relation to *sangsaeng*.

3.2 A BRIEF OVERVIEW OF THE KOREAN CONTEXT

In this section, I will consider the significance of the name Korea, and discuss the cultural context in relation to the division between the North and the South. Politically, Korea is a unique country; in 1945 it was divided into the North and the South. For this reason, I seek to explore the significance of *sangsaeng* and reconciliation in an attempt to reunify these two countries. In a historical and etymological sense, Koreans are *han*-people, which at first means *han* as one or unique, yet at the same time contains *han* as wounded heart.

3.2.1 An Introduction to the Korean Nation

In this section, I will reflect on the Korean nation in terms of *han* and *jeong*. Of course, it is important to note the etymological and historical significance of Korea and Korean people, but it is more significant to uncover their cultural and indigenous meaning. National liberation took place on the 15th of August 1945; the name Korea originates from here. The original name of Korea, *Corea*, was used during the era of the Koryŏ Dynasty (918-1392), but not during the era of the Chosŏn Dynasty (1392-1897). Soon after their liberation in 1945, Korea was divided into North and South Korea, as the agreement was accomplished by The Soviet Union, currently known as Russia, and the United States (Hwang 2010:206).³⁶ Presently, Korea is divided into a communist north and democratic south, even though Korea originally means one nation and Korean people signify one-people.

Korean people means *han*-people, which is translated into *한민족* (*Han-Minjok*) in Korean. Here, although *han* generally means ‘great one’, in this case, because I am only applying *han* to a part

³⁶ The Korean War (1950-1953) began with the Cold War. The era was characterized by tension between the United States, the representative nation of the capitalists, and the Soviet Union, currently known as Russia, the representative nation of the communists (Hwang 2010:206).

of the Korean psyche, it is referred to as ‘the wounded heart’. Thus, Korean people are *han*-ridden people. What is *han* as the wounded heart? It indicates Korean suffering, grief or agony. For more than five thousand years, Korean people have lived as *han*-people, although more psychologically, they are *han*-ridden people. As a community, they are *han*-people, or a *han*-ridden community. Accordingly, I am convinced that Korean people is both *han*-people and *han*-ridden people, just as *han* contains both one and Korean agony or grief.

3.2.2 The Korean Psyche: Han and Jeong

Regarding the Korean psyche of *han* and *jeong*, I focus on the significance of *han* as the wounded heart or coerced grief, rather than *han* as ‘the one great entity.’ Korean people have experienced and accumulated *han* during innumerable conflicts with neighbouring countries such as China and Japan, etc., both historically and culturally. Additionally, through hostile relationships with other people, *han* is accumulated within a person’s wounded heart. *Han* first means anger, frustration and resentment, and it represents both individual and collective suffering. In contrast, *jeong* is a radical form of love, more specifically, Korean love. Korea is a *jeong*-based society. *Jeong* means compassion, affection, solidarity, vulnerability and forgiveness derived from inclusivity, interconnectedness, mutuality and relationality (Poling & Kim 2012:74). The *jeong* resolves the problem of *han*, and embraces it. Hence, I believe that the major Korean psyche is formed by the interconnection of *han* and *jeong*.

3.2.3 The current Political situation in Korea

3.2.3.1 Korean Conflict

The significant reason for the Korean conflict is neither a racial nor an ethnic one, but one arising from the ideological difference between communism and democracy. For almost more than five thousand years, Korean people lived as one nation, and for nearly one thousand three hundred years from the unified Silla (668-935) through the Chosŏn Dynasty (1392-1897) to just before their liberation (1897-1945). Even under the governance of Japan, Korean people did not lose their

identity. However, after their national liberation the country was divided into North and South Korea, and since then, the two countries have pursued completely different ideologies.

On a more serious note, there was the Korean War (1950-1953), where they clashed in fratricidal war. For most South Koreans, the war is known as ‘6-2-5 Upheaval,’ which reflects the day it began, the twenty-fifth of June (Hwang 2010:208). The process and outcome of the Korean War was dismal for both parties. Many people were killed in the battle. The misery depicts a life completely opposite to one of ‘living together.’ Sadly, the ideological difference (between communism and democracy) resulted in a large-scale massacre of Korean people (Kim, D. 2010:1-16).³⁷ During this time, many prominent industrial facilities and official buildings were demolished or left in ruins, never to be rebuilt or restored again. Besides that, uncountable villages and agricultural farmlands were burned and destroyed by the war.

Rather than examining the reasons for the outbreak of the war, I seek to uncover the significance of the war for the Korean people and explore how they have resolved complicated situations since then. Even though the war has taken place, and the process and results were so miserable, I hope to find the importance of *sangsaeng* and reconciliation, bearing in mind the need to reunify North and South Korea. Is *sangsaeng* between the two countries a possibility, as up until now they have been divided by their differences? This will be explored in the section below.

3.2.3.2 Reconciliation and Sangsaeng: A prerequisite for Reunification between North and South Korea

The country has been divided into North and South Korea for almost sixty-four years since the Korean War. The problem is that some have accepted the division, and consider reunification between North and South Korea as unattainable. Many view the idea of reunification with

³⁷ Dong-choon Kim (2010:1-16) maintains that more than 2 million people were killed during the Korean War. Of course, his view may be incorrect because it is difficult to confirm the exact death toll, but I am convinced that his view proves that there were many casualties during the war.

suspicion, although some still hope it will take place. But what is the problem? Perhaps it is the fear of being treated unfairly during the process.

Reconciliation and *sangsaeng* as ‘life together’ are a prerequisite for reunification. ‘Life together’ means mutual life. Nevertheless, I still question whether reconciliation and *sangsaeng* can be a means to achieve reunification. For both North and South Korea, how do they use the terms ‘reconciliation’ and ‘*sangsaeng*’? Above all, a preparation stage for reconciliation and *sangsaeng* is forgiveness. In the present Korean context, forgiveness is to resolve the events of the past, especially the injustices and conflicts maximized by massacres committed between communism and democracy during the Korean War. Nevertheless, I seek to inquire whether the significance of reconciliation and *sangsaeng* is helpful for us to forgive and embrace each other.

3.3 RECONCILIATION AND SANGSAENG

In current mission practice, most people are familiar with the concept ‘reconciliation’, but relatively speaking, *sangsaeng* is a new term, in that it is limited to the Asian context, particularly the Korean context, although it has pervaded Korean society since ancient times. *Sangsaeng* plays a significant role as a universal value of ‘life together’, and at the same time, it is understood as the foundation of unique Asian leadership, especially that of Korean leadership. Moreover, in a sense, reconciliation and *sangsaeng* have a number of similarities, because they can never be processed and practiced without forgiving each other. Here, I intend to add the significance of reconciliation to explain the necessity of *sangsaeng* in Korean mission, because the necessity of reconciliation is important in Korean mission, and simultaneously, in global mission.

3.3.1 The Significance of Reconciliation

Here, I seek to define reconciliation from a biblical perspective. The meaning of reconciliation is better shown in Romans 5:1, “We are at peace with God through our Lord Jesus Christ.” The starting point of reconciliation is the Triune God, and its chief source is also God. *Why and how is God the source of reconciliation? This is because through Christ, God has reconciled the world to*

himself (2 Corinthians 5:19). In this regard, reconciliation means the restoration of the originally intended relationship between God and the creature (Gunton 2003:33), which in the discussion below, I narrow down to human beings.

In seeking to understand this, why did God first reconcile the world through Christ? Strictly speaking, we cannot create reconciliation between us and God, or between people, without the reconciler, God, because of the depravity of the first man Adam and the first woman Eve. The fall of humanity and the world, which brought about our separation from God, is resolved by God's reconciliation so that we can repent of our sins and live in a new peaceful relationship between God and people. Thus, reconciliation motivates us to move from the situation of separation from God to that of inclusion, where God has renewed and restored us. In other words, reconciliation is the first step in an on-going process of 'God-with-us.'

More importantly, we need to distinguish between divine reconciliation and human reconciliation. At the same time, we should note that the reconciliation we have received from God forms the foundation of attaining reconciliation with our fellow human beings. In contrast to this, we can be tempted to merely achieve human reconciliation without turning to God. How can we be reconciled without God and his guidance? Rather, the reconciliation of the Triune God opens up the possibility for reconciliation between humans.

Therefore, the main question is whether God's reconciliation can foster reconciliation between people or not. More broadly, this question can develop into another one, "How can reconciliation be practiced in the social, economic and political realm?" Of course, these realms include those of indigenous religions and cultures. This indicates that the division into classes, nations, cultures, races or sex are insignificant (Gunton 2003:37). Reconciliation signifies the insignificance of political, national, cultural, ethnic and racial absolutes.

In the Korean context, issues concerning reconciliation are intricately connected to establishing justice and peace for those who are poor and marginalized. Injustices, wars and violence indicate

the need for reconciliation. Various problems occur in social exclusion affecting the marginalized. This raises questions about the current social crisis in Korea. For instance, who are the marginalized? What does it mean to be marginalized? How can we identify the problems they are faced with? How can these issues be? If their problems are the result of injustices, wars and violence, how can we facilitate their development?³⁸

3.3.2 The Significance of Sangsaeng

Although the actual term *sangsaeng* is not found anywhere in the Scriptures, the significance of *sangsaeng* as ‘life-together’ or ‘life-sharing’ is implied. For this research, the significance of *sangsaeng* is found within a personal relationship between God and people, and between people. The term *sangsaeng* is a Korean concept that means ‘mutual life-sharing,’ and originates from the ancient Asian concept of ‘sharing together’. *Sang* means ‘mutual’ and *saeng* denotes life. *Sangsaeng* means ‘harmonious mutual relationships’, which is defined as ‘living together’ or ‘life together’ (Na 2003:xiii). *Sangsaeng* is theologically understood in terms of reconciliation and is understood as a close fellowship in which people share their powerlessness.

In a sense, *sangsaeng* promotes the praxis of reconciliation as a kenotic power encounter in the Korean context. *Sangsaeng* is not kenotic in a negative sense, but enriching ‘life together.’ *Sangsaeng* is not self-eliminating, but dynamically enhances or flourishes each other’s space by a kenotic power encounter. If *sangsaeng* is regarded as a Korean communion or sharing of Korean people’s lives, it also involves Christian leaders and followers’ discipleship in the Trinitarian community. In Korea, *sangsaeng* means a ‘communal relational life’; this explains the current lifestyle of Koreans. In particular, I argue that *sangsaeng* can contribute to kenotic spirituality, in that *sangsaeng* and kenosis share the value of mutuality. The love expressed on the basis of *sangsaeng* is not an individual love but communal love. Hence, the love of *sangsaeng* is closely related to Jesus’ love shown in loving God and neighbours (Matthew 22:37-40). I am convinced that God is the source of *sangsaeng* and life, as Moltmann (1993a:178) argues that God is a

³⁸ In a sense, we are also marginalized, in that God is the center and people are located on the margins. We confess ourselves to be marginal persons, which implies our humility before God. In relation to God, no individual person can be the center.

community overflowing the force of love which saves, changes and reunites people with him, and God reveals a community of *sangsaeng*.

Sangsaeng as a praxis of kenotic love enables us to see our being through the being of others. This is very similar to the significance of the African concept *Ubuntu*. In other words, *sangsaeng* means that a human being identifies him/herself with other selves. More specifically, we exist and live because others exist and live. Without the existence of others, my being or our being has no significance for me or us. Thus, *sangsaeng* as ‘life together’ confirms the existence and life of one and others.

In a broader sense, *sangsaeng* is on-going leadership developed into reconciliation between the oppressors and the oppressed, between the haves and the have-nots, and between the powerful and the powerless. In short, the life of *sangsaeng* is pursued through reconciliation towards human dignity. The praxis of *sangsaeng* is not influenced by class, political ideology, economic conditions, race, gender, and so forth. Within Korean religious plurality, *sangsaeng* is another type of reconciliation. In the situation of the division between North and South Korea, it is an alternative type of reconciliation for the ideal purpose of reunification. Simultaneously, *sangsaeng* is a practice that is open to the universal love of humans.

3.3.3 The Relationship between Reconciliation and Sangsaeng

Sangsaeng is understood in terms of reconciliation, in that in reality, reconciliation is explained by the concept of *sangsaeng* as ‘mutual-life together.’ ‘Life together’ is the common goal of both *sangsaeng* and reconciliation. Without reconciliation, *sangsaeng* is irrelevant. Reconciliation and *sangsaeng* complement each other. However, I do not perceive *sangsaeng* in a theological sense, although it is explained by *yin-yang* thought and the trinitarian concept; instead, I see *sangsaeng* as appropriate spiritual leadership for the community in a practical sense.

Reconciliation and ‘life together’ as *sangsaeng* need to meet and intersect at Jesus’ crucifixion. First of all, reconciliation implies the significance of God’s forgiving love revealed in Jesus’ death

on the cross. Reconciliation means God's reconciliation for the restoration of broken relationships between God and people, or between people. If *sangsaeng* is not correlated with Jesus' crucifixion, then the significance of 'life together' as *sangsaeng* will be meaningless for God's mission. Without Christ, or without engaging the Trinitarian God and their life in kenotic mission, *sangsaeng* will produce an insignificant life together (Bonhoeffer 1954:11).³⁹ Therefore, the recognition of *sangsaeng* propels us to carry out Christian discipleship, and at the same time, it is linked to the significance of the Trinity and Jesus' crucifixion.

However, the question raised here is whether *sangsaeng* is as significant as the forgiveness of others in reconciliation (De Gruchy 2002:54-55).⁴⁰ Herein, *sangsaeng* and reconciliation are theologically different from each other. In Korea, *sangsaeng* is the resolute conception of *han*, that is, the ultimate aim of resolving the wounded heart, while reconciliation is engaged in the forgiveness of sins. Nevertheless, I do not merely limit *sangsaeng* to the resolution or resolute conception of *han*. Rather, I argue that *sangsaeng* needs to be connected to the forgiveness of sins and open to the ultimate resolution of human suffering, since in a sense *sangsaeng* is reconciliation.

There still remains the problem of whether *sangsaeng* implies the forgiveness of sins in the same way that reconciliation does. In other words, this is a question on whether or not forgiveness in *sangsaeng* is tantamount to that in reconciliation. In a strict sense, the forgiveness of sin through *sangsaeng* can differ significantly from the forgiveness of sin by means of reconciliation. I am convinced that *sangsaeng* even contains the resolution of *han* as well as the forgiveness of sin. Of course, *han* and sin need to be clearly separated from each other. Besides, the issue of human suffering is different from that of sin. Rather, *han* is associated with human suffering or hurt, while sin is related to the disobedience against God and his Word.

³⁹ In a sense, the significance of 'life together' is that "Christianity means community through Jesus Christ and in Jesus Christ" and "a Christian comes to others only through Jesus Christ" (Bonhoeffer 1954:11). For Bonhoeffer, the reason that a Christian needs others is because of Jesus Christ. Here, I argue that the reason that we need the life of *sangsaeng* with others is because of Jesus Christ. Therefore, the life of *sangsaeng* is the life that Jesus Christ expects us to live.

⁴⁰ For Paul, reconciliation is clarified in the sense that the atonement is an all-encompassing act of reconciliation (1 Corinthians 15:24-26; De Gruchy 2002:54-55). Specifically, the significance of reconciliation is expanded into forgiving our enemies and then restoring out covenant-relationship irrespective of whether we are a Jew or Gentile.

3.3.4 A Brief Explanation of Sangsaeng, Yin-yang and Trinitarian Thinking

Here, I argue for the practice of *sangsaeng* within trinitarian thinking, just as the *yin-yang* way of thinking reveals trinitarian thinking as kenotic power from an Asian perspective. The trinitarian interpretation of *yin-yang* thinking itself implies the life of *sangsaeng* as that of a community of ‘life together.’ In other words, the trinitarian communion itself is the life of *sangsaeng* as ‘living together,’ as three Persons of the Godhead live the life of *sangsaeng* as ‘living together’. In particular, in an Eastern view, *yin-yang* thinking clarifies the idea of Korean shamanism as kenotic power through the concept of *sangsaeng*. This is significant in that the *yin* and *yang* way of thinking reverses the “...Western ontological assumption that change is a function of being” (Park 2009:89-115; cf. also Paik 2006:134-135).

From the trinitarian viewpoint, it is widely recognised that *yin* and *yang* relate to each other, since they complement each other. More specifically, because *yin-yang* philosophy can be interpreted through trinitarian thinking, it is expressed as *sangsaeng* in the South Korean context. That is to say, the two completely interrelate through dynamic interdependency. This inclusive nature of *yin-yang* philosophy is symbolised by the preposition *in*, which explains the inner linking principle of the philosophy. In John 14:11, the Father and the Son are said to be one in their oneness, and because there are three Persons in the Trinity, the preposition *in* points to the Spirit. In this respect, the Spirit is the inner connecting principle, marked by the preposition *in*. Thus, the preposition *in* makes the mutual relationship between *yin* and *yang* trinitarian (Lee 1996:58-59; Paik 2006:135).

The conjunction *and* also makes *yin-yang* thinking trinitarian because it is relational, and it connects two forms of existence. The *yin-yang* paradigm is seen as oneness embracing ‘two-ness.’ Further, the preposition *between* also makes *yin-yang* thinking trinitarian. Thus, *in*, *and*, and *between* make *yin-yang* thinking trinitarian, and *yin-yang* philosophy could help us undertake Christian discipleship based on *sangsaeng* (‘mutual life-giving’) in a trinitarian way (Lee 1979:114-15; 1996:60; Paik 2006:139).

In the Asian worldview, an excluded middle is impossible because the world is an organic and interrelated whole. Today, however, there is an included middle, which creates trinitarian thinking. It is not dualistic thinking.⁴¹ Liminal people are those who live on the boundaries or margins. Similarly, the idea of being in-between is regarded as being ‘a non-being’ because it originates from trinitarian thinking. It is as if Jesus belonged to this world but he did not belong to the world at the same time (Jn. 17:14-16). This is the paradox of being in-between (Lee 1996:61; cf. 1979:112-113).

However, *yin-yang* thinking is regarded as trinitarian because it is based on change or transformation. As *yin* and *yang* meet in the process of transformation, they complement or fulfil each other. In *Tao Te Ching*, the *yin-yang* process is described as follows: “The Tao gives birth to one. One gives birth to two. Two gives birth to three. Three gives birth to all things” (chap. 42). The number ‘one’ indicates our understanding of the idea of God in the Christian culture, while ‘two’ describes *yin-yang* as the process of transformation. The idea of ‘three’ giving birth to all things is related to trinitarian thinking. Thus, trinitarian thinking contributes to *yin-yang* thinking and creative thinking because anything is possible through *yin-yang*. Furthermore, the *yin-yang* process is transformative within the praxis of *sangsaeng* based on the trinitarian viewpoint (Lee 1996:62-63).

In the East Asian world, the Trinity is composed of heaven, earth and humanity, which is the summation of all things. Heaven is regarded as the father, the earth as the mother, and human beings as their children. In the same way, the Father is connected to the heavenly realm, the Holy Spirit is connected to the earth as the sustainer or feminine orientation, and the Son is connected to the children or people (Lee 1996:63-64). This idea is comparable to the Christian idea of the household of God.

⁴¹ From an Asian perspective, it is argued that *yin-yang* philosophy connects ‘both-and’ ways of thinking with the trinitarian view, while from a Western perspective, the ‘dualistic, either-or way’ of thinking depends on neo-Platonic thought, which is based on Aristotle’s “excluded middle” (Paik 2006:153).

More importantly, the essence of the *yin* and *yang* process is contextualised within the harmonious *sangsaeng* praxis. Although *yin* and *yang* are opposites, they are also mutually complementary. These two never clash because they are in harmony. For instance, even though the husband and the wife are different, they fulfil and complement each other. Thus, *yin* and *yang* thinking is relational. From this Asian perspective, the trinitarian thinking seems to be impersonal and personal at the same time, because if ‘*T*’ is related to ‘*we*,’ ‘*T*’ is never personal, and ‘*T*’ becomes interchangeable with ‘*we*.’ In Korea, it is more common to say our nation or our father/mother than my nation or my father/mother. Thus, the Korean *paradigm* of trinitarian thinking is already present in ‘*yin-yang*’ thinking (Lee 1996:31, 64-65).

The significance of *sangsaeng* can be interpreted by the idea of *yin* and *yang* (Park 2012:105-106). *Sangsaeng* functions as the key to understanding the relational significance of *yin* and *yang*.⁴² It orientates harmony. Particularly, the idea of *sangsaeng* contributes to understanding Genesis 2:24, “Husband and wife, without stopping being two, become one.” Just as *yin* and *yang* are distinct yet complementary, as well as inseparable, *sangsaeng* is harmonised for other beings to be united into one or to accept and receive one another.

Yin and *yang* exist within the relationship of *sangsaeng* by means of their mutual relationship. Park (1993:51) notes, “*Yin* is the negative, dark, and feminine principle, while *yang* is the positive, bright, and masculine principle.” Thus, *yin* and *yang* do not simultaneously expand. Rather, when *yang* expands, *yin* recedes, and a union takes place – *yin* and *yang* complement each other. Although *yin* and *yang* are distinct, the two do not represent a superior-inferior relationship. Instead, the dynamic relationship favors equity to equality (Paik 2006:132-133).⁴³

⁴² In Asian thought, all things can be classified into *yin* and *yang*. *Yin-yang* thought can be understood as the essential and complementary principle of the universe (Park 2012:105). *Yin-yang* is paradoxical and dialectic in that *yin* and *yang* are united but opposite.

⁴³ Originally, the *yin* and *yang* philosophy was disharmonious with hierarchical thinking or “the logic of domination” (Park 1993:53). It holds that all cultures have similar potential to appreciate their values (Park 1993:53; Fang 2011). Further, in performing *gut*, the basic hypothesis is that “the spirit” (the divine) is *yang* and “matter” (or people) is *yin*. This hypothesis is unambiguously expressed in almost all forms of Korean shamanistic rituals or *guts* (Lee 1981:142).

In *yin-yang*, harmony is also linked to the acceptance of change that we experience in the world. Change is never easy, but through the relational reality of *yin-yang*, we resist disharmony and understand, identify and accept one another's differences. The harmony *sangsaeng* confirms is neither the absence of these differences nor the domination of one over the other. Rather, *sangsaeng* pursues harmony amongst the variety of differences. Like *yin-yang* philosophy, *sangsaeng* embraces opposite roles, i.e. female and male, plus and minus, the weak and the strong, and the oppressor and the oppressed. This is the significance of *sangsaeng* shown in *yin-yang* thought.

Basically, *yin-yang* thought implies the meaning of *sangsaeng*, in that it is inclusive and dialectical and includes the possibility of 'either/or thinking' as well (Im 1992:89; Na 2003:23). *Sangsaeng* plays a significant role in *yin-yang* philosophy; the *yin-yang* relationship is also kenotic, because it is always situational and changeable, and not static or immutable. During the era of the Chosŏn Dynasty, Korean women were coerced by Confucian teachings. In this respect, Park (1993:50-51) argues that "...the Confucian teaching on women's status is a violation of the harmonious *yin* and *yang* principle." For him, the *yin* and *yang* philosophy is neither a hierarchical value system nor the principle of dynamic complementarity. Rather, the Asian belief is that the *yin* and *yang* are the first generation from the *Great Ultimate*. They constitute an invisible force or energy that appears in relation to the universe.⁴⁴

Thus, for Koreans, self-emptying transforms *sangsaeng* into a major space and means to constitute the *Ultimate Reality*. In Confucianism, self-emptying eliminates human desire. At the same time, self-emptying works with a God-fulfilling purpose, which aims to carry out "the Heavenly will." I also argue that Christian discipleship in Korea is viewed in the light of Bonzo's (2009:46) statement that "...The precondition of divine creativity is the yielding of an empty space within the perichoretic communion." In other words, a kenotic space exists at the very centre of the trinitarian relationship.

⁴⁴ In Korean Confucian philosophy, Korean people traditionally believe that *yin* and *yang* are interrelated to the universe.

3.3.5 *Sangsaeng and Kenotic Love (Cruciform Love)*

Sangsaeng as ‘mutual life together’ is based on the kenosis revealed in the crucifixion of Jesus Christ. Jesus’ death on the cross was so that our relationship with God and people could be restored. Jesus’ crucifixion can be connected to ‘mutual life together’ for his chosen people’s salvation. As well as this, crucifixion within the significance of *sangsaeng* implies ‘mutual life together’ with people who have lived as hidden Christians, which Rahner refers to as anonymous Christians. Hence, we need to live with the relationship of *sangsaeng* for all people.

As mentioned before, *sangsaeng* has no biblical reference. However, in a sense we can interpret the meaning of *sangsaeng* through 1 Corinthians 1:8 that the word of the cross has been revealed to Christians, but for non-Christians, it is foolish. When the concept of *sangsaeng* is related to the significance of the crucifixion, it can influence the enhancement of Christian discipleship. If *sangsaeng* encompasses the meaning of the crucifixion, it can empower us to carry out more appropriate Christian discipleship. With the significance of Jesus’ death on the cross, *sangsaeng* is a transformative encounter for Christian leaders and followers.

If *sangsaeng* includes the crucifixion, we call it kenotic love, more specifically, cruciform love. The kenotic cruciform love of *sangsaeng* as ‘mutual-life together’ is not our selfish love; this kenotic love transcends ourselves and is orientated towards others and their benefit. *Sangsaeng* implies that we sometimes need to break the limitation between *you* and *I*, while *you* and *I* are different from each other. If so, who are *we* from your perspective or from that of another? *Sangsaeng* as ‘living together’ or ‘mutual-life together’ identifies *us* with other people. Jesus’ death on the cross opens us to the kenotic and transformative love of *sangsaeng*.

Logically speaking, as reconciliation is closely related to the cruciform love, *sangsaeng* is also associated with the crucifixion. How is *sangsaeng* shown in and through Jesus? First of all, the starting point of Jesus’ *sangsaeng* as ‘living together’ can be found in the community of Jesus and his twelve apostles. Jesus presented an appropriate model of ‘living together’ before his disciples. His *sangsaeng* as ‘life together’ is ‘living together’; he shared all things with his disciples

irrespective of time, space and context. Nevertheless, I am convinced that we have nothing to do for Jesus' crucifixion, and only have to believe him and his death on the cross. In this regard, when we consider *sangsaeng*, it is practiced directly from our faith. *Sansaeng* does not mean we are doing something; it is secondary. *Sangsaeng* means to be and live together; then we can live together through our faith in God.

3.3.6 Sangsaeng, The Korean Psyche of Han and Jeong, and Kenosis

Koreans have lived with the Korean psyche of *han* and *jeong*. The concepts of *han* and *jeong* can be explained by the concept of *sangsaeng*. Here, I explain what is meant by *han* and *jeong* and how these concepts are associated with *sangsaeng*. I seek to reveal the significance of these concepts from a postcolonial perspective. *Sangsaeng* as 'life-sharing' begins with the understanding of *han* and *jeong*. Furthermore, I argue that the significance of *sangsaeng* is revealed by the relationship between *jeong* and *han*.

It is difficult to define the term *han*. It is simply defined as suffering or woundedness, which is a negative meaning when used in the light of *jeong*. However, the meaning of *han* is much broader than suffering, as it also means the long-term effects of constant trauma inflicted on a person. Nevertheless, it does not only carry a negative connotation.⁴⁵ The philosophy of *han* is the deepest expression of the Korean psyche. For Koreans, *han* originally denotes "the attribute of the divine, greatness, sublimity, immensity, brightness, honour, ultimacy, infinity, majesty, magnificence, oneness, wholeness, and totality" (Park 1996:108). More narrowly, in regard to the Korean psyche, *han* refers to brokenheartedness, and the abysmal experience of pain. Jae-hoon Lee (1994:34) sees *han* as "the original wound." Even though *han* is an ambiguous word, I consider it to be "the innermost emotional component of the foundational structure of the Koreans' cultural self," because it can be applied in various ways (Keller, Nausner & Rivera 2004:151).

⁴⁵ More significantly, Lee argues that the root of *han* is equal to that of another *han*. The first *han* means oneness or infinity, but the second *han* indicates pain. Nevertheless, both have the same linguistic root (Lee 1989:39).

According to Park (1993:15-20), the term *han* is described as frustrated hope, the collapsed feeling of pain, discouragement, the wounded heart, and resentful bitterness. According to *minjung* theologians, the significance of *han* is more intense. A *minjung* theologian, Nam-dong Suh (1981:58), maintains that *han* is the feeling commonly felt by the powerless *minjung*. Another *minjung* theologian, Young-hak Hyun (1982:15-18), defines *han* as “a sense of unresolved resentment against injustices suffered, a sense of helplessness because of the overwhelming odds against oneself, a feeling of the total abandonment (‘Why hast thou forsaken me?’), a feeling of acute pain of sorrow in one’s guts and bowels making the whole body writhe and wiggle, and an obstinate urge to take ‘revenge’ and to right the wrong – all these combined.”

However, there are debates on whether the psyche of *han* is applicable to Korean people. In terms of the universal application of *han*, C.S. Song (1986:70), a Taiwanese theologian, describes *han* as “the rhythm of passion welling out of restless souls in the world of the dead, the wrongs done to them unrequited. *Han* is the rhythm of passion crying from the hearts of those who have fallen victim to social and political injustices.” Hence, the significance of *han* is prevalent in Asia, as Asian culture comprises folktale, folk songs, folk music, and folk plays, releasing people’s sorrow, frustration, and anger. Likewise, if *han* is seen as unresolved sorrow emerging from social injustices and imbalances, then in a sense, the psyche of *han* is harmful to *sangsaeng* as ‘mutual-life together’ shared among people.

A noteworthy point here is that *jeong* and *han* have had a significant influence on *kenotic power*, and thereby, on Korean culture. From a postcolonial perspective, the word *jeong* is a radical form of love, while *han* represents both individual and collective suffering. Joh (2006:123) notes that “...the act of emptying the self, kenosis, means emptying the self-emptied by others.” According to Park (1993:139), “The more one negates one’s own self, the more transparent the divine centre of the self becomes.” Kenosis lies at the centre of humility and challenges Christian disciples to be with the crucified God, which is understood deep within their core (Park 1993:140). Thus, true self-emptying becomes true self-fullness, as people find the true meaning of their lives in the crucified God. Accordingly, while *jeong* is present in their relationships, the participants cultivate

self-emptying, separating themselves from others, and understanding the complexities of life (Joh 2006:123).

The psyche of *jeong* contributes to building *sangsaeng* by transforming the destructively aggressive and negative *han*. *Jeong* is the ethos of Korean love. It means compassion, affection, solidarity, vulnerability and forgiveness. *Jeong* could even denote heartfelt words or more influential transformation than love. Above all, *jeong* points to an in-between space in the Korean psyche. It implies “agape, eros, and filial love with the compassion, empathy, solidarity, and understanding that emerges between connected hearts” (Keller, Nausner & Rivera 2004:152; Choi 2010:53). Therefore, *jeong* is kenotic love as a power encounter or an in-between space. That is to say, *jeong* originates from relationality, inclusivity, mutuality and interconnectedness (Poling & Kim 2012:74).

Some Korean social psychologists explain that ‘we-ness’ and *jeong* describe “the Korean collective representations” (Choi 2010:54-56). Here, I see ‘we-ness’ as *sangsaeng*, meaning ‘life together.’ Korea is a *jeong*-based society, and the Korean idea of self is more relational than any other self, because the Confucian culture regards individuals as existing in a web of social networks. *Jeong* is seen as the other and comprises relational constellations between the self and the other. However, the concept of *jeong* embraces the concept of *han*. The power of *jeong* is what melts the hardened heart of *han*. Hence, ‘we-ness’ and *jeong* are orientated towards *sangsaeng*.

3.3.7 *Sangsaeng, Ubuntu and We-ness*

In a sense, ‘being together’ precedes ‘living together.’ That is to say, ‘being together’ is a prerequisite for ‘living together.’ From the perspective of the African concept *Ubuntu*, *sangsaeng* as living together begins with ‘being together.’ Accordingly, since people are or exist for one another, they live together. The conceptual significance of *sangsaeng* is very similar to the African *Ubuntu* philosophy, in that these two pursue ‘we-ness’ and emphasise inter-social relationships. Just as African leadership focuses on servant leadership, power sharing, empowerment, is value-based and relational, can *sangsaeng* as Korean leadership do the same?

The real significance of *Ubuntu* is clearly shown in the African thought that a community is more significant than a person. The *Ubuntu* philosophy is practically applied to indigenous African settings such as African organisations, communities and churches (Khomba 2011:128-129). If so, can *Ubuntu* be applied to the Korean indigenous context, as in the African context? Or, can we regard *Ubuntu* as *sangsaeng* in the Korean context? In addition, can the Korean psyche of *han* and *jeong* be contextualised in the *Ubuntu* philosophy found in the African context? Interestingly, the idea regarding community is highly similar between Africa and Asia, especially, Korea, in that both African and Asian community pursue that of ‘we-ness.’

Above all, the importance of *Ubuntu* is that it enables African people to perceive African culture and leadership in a more appropriate way. Similarly, is *sangsaeng* helpful for Korean people to recognise authentic Korean culture and leadership? A problem is that Korean people have thought about *sangsaeng* too complacently without recognizing its significance. They have merely perceived *sangsaeng* as universal Asian thought, even until today. Few Korean people have concerned themselves with the development of *sangsaeng*.

In a sense, *sangsaeng* is the intercultural application of the Asian philosophy that a community is not subordinate to the individual. However, it is difficult to identify the differences between *Ubuntu* and *sangsaeng*, although we can acknowledge the similarities between the two. One difference is that *sangsaeng* has not been developed in a modern or postcolonial sense, whereas *Ubuntu* has been. Put differently, the postcolonial significance of *sangsaeng* has not been developed. For this reason, I seek to find the significance of *sangsaeng* in a postcolonial and global sense.

3.3.8 Sangsaeng and the I-Thou Relationship

Sangsaeng can be compared to the practical inter-social concept revealed in Buber’s *I-Thou* relationship. For Buber, the world is two-fold in accordance with his two-fold demeanour. These two aspects are linked to the two primary words, *I-Thou* and *I-It*. Rather than focusing on *I-It*, which considers people and things in a subject-object way, Buber characterizes *I-Thou* relations

in an interhuman or dialogical sense. The *I-Thou* relationship with other people who a person meets is a “more direct mode of encountering and knowing the world.” In the *I-Thou* relationship, two key conceptual sentences are as follows: “All real living is meeting” and “In the beginning is relation.” The foundation of Buber’s (1958) *I-Thou* relationship is based on ‘the between,’ which cannot be made by a person alone, hence it points to an interhuman realm.

The *I-Thou* relationship aims at dialogue between human beings, and the dialogue engages in “open, direct, mutual, present communication (spoken or silent) between persons who speak spontaneously without withholding or promoting an agenda” (Kramer 2003:202). This is because Buber sees the life of dialogue as turning towards the other. For him, the turning towards the other is not turning with their bodies but with their very being. Likewise, when people listen to the other with openness and responsiveness, their dialogue is enriched.

Sangsaeng and the *I-Thou* relationship are based on the significance of *intersubjectivity*. I divide the term *intersubjectivity* into three meanings (De Quincey 2000:138): (1) *Standard intersubjectivity* as the exchange of physical signals; (2) *Weak or psychological intersubjectivity* as nonphysical presence and affects the contents of pre-existing subjects; and (3) *Strong or ontological intersubjectivity* as co-creative nonphysical presence and brings distinct subjects into being out of a prior matrix of relationships. Here, I seek for *sangsaeng* and the *I-Thou* relationship through *strong intersubjectivity*. Of course, I do not only underestimate the significance of *intersubjectivity* as the standard meaning but also stress *psychological intersubjectivity* as mutual participation. However, above all, the significance of *ontological intersubjectivity* depends upon co-creativity, and is significant for our mission as it has a holistic meaning.

For Buber, the significance of the *intersubjectivity* of *sangsaeng* and the *I-Thou* relationship is associated with the world of the relationship such as participation, encounter, conversation, dialogue, community and humanity (Zink 1978:51-52). A person is always related to the world and humanity. This is closely linked with *sangsaeng* and ‘life together,’ in that a person cannot live alone. People always need to involve themselves in open dialogue with other human beings.

However, Buber affirms that the life of a person is not merely a dialogue between one and another. Rather, one's life is a dialogue between the above and below, between nature and history, and between heaven and earth. Ultimately, the dialogue Buber argues for is that of believers' faith towards God.

3.3.9 Sangsaeng and the Quadrant Model

Here, I argue that integral theory can contribute to the concept of *sangsaeng* as 'life together', widening its significance in a more practical sense. In other words, integral theory broadens the concept of *sangsaeng* in a practical way, given the all-inclusive framework of the twentieth century. Therefore, integral theory deals with all areas of life so that it can embrace *sangsaeng* as 'life together.' In particular, the overview of integral theory highlights the necessity of *sangsaeng* and reconciliation, especially reunification in the indigenous Korean context. The word 'integral' means comprehensive, inclusive, non-marginalizing and embracing; thus can we connect integral theory to the significance of *sangsaeng*? The previous objective-centred mission is not sufficient for the current and futuristic mission of God.

Integral theory provides the community with a suitable framework that is applicable to any context and can be employed at any scale. Integral theory is already being appropriately used in a number of contexts. For instance, integral theory has been employed in the United Nations "Leadership for Results" program, which is a global response to HIV/AIDS used in more than 30 countries (Esbjörn-Hargens 2012:1-2). In addition to this, integral theory can be applied in the setting of one-on-one psychotherapy. Ultimately, integral theory is significant in that it influences the fullness of life as well as the life of *sangsaeng* as 'life together.' Integral theory considers and embraces people's various perspectives, thoughts and experiences. Through the practical implementation of integral theory in our lives, our methodology shifts from a previously patriarchal and exclusive one to a more co-existent and harmonious one. The question that arises here is, "Is integral theory a suitable alternative for the social framework of mission? I then ask, "How can we use integral theory appropriately in our various contexts?" These questions concern how we should live in the world.

The quadrant model helps us to understand the various dimensions of our reality. The geometrical term, *quadrant*, means a circular sector equal to one quarter of a circle, or half a semicircle. If we apply the quadrant to reality, it would be applied to four various perspectives to recognise reality. If so, why the quadrant model? The quadrant model has four irreducible perspectives to understand reality fully: subjective, intersubjective, objective and interobjective. These four perspectives are explained by two basic perspectives: 1) an inside and an outside perspective; and 2) a singular and plural perspective. Hence, we see psychological insights and cultural beliefs as the inside of individuals and groups, while we regard behavioural observations and organizational dynamics as the outside of individuals and groups (Esbjörn-Hargens 2012:2).⁴⁶

Is the use of this model practical? The reason why the quadrant model is significant is because it contains at least four irreducible perspectives. That is to say, when we understand reality, we cannot understand and evaluate it merely by one or two perspectives. For instance, we cannot understand subjective psychological realities through an objective empirical lens. Similarly, we cannot view intersubjectivity by interobjectivity. Integral theory embraces the various and complex dimensions of reality, as all perspectives are irreducible to one another. Nevertheless, in integral theory, these four dimensions arise simultaneously. These four dimensions are inseparable and inform each other (Esbjörn-Hargens 2012:3). Simply put, the four dimensions are interweaved, just as an individual person is inseparable from collective groups or societies. Figure 6 below describes the quadrant model and its reality in these four dimensions. These are inseparable from each other, and at the same time, one perspective cannot substitute the others.

⁴⁶ In the quadrant model, the four dimensions are clarified by four pronouns: “I”, “we”, “it”, and “its,” and they are divided according to interior, exterior, individual or collective (Esbjörn-Hargens 2012:2).

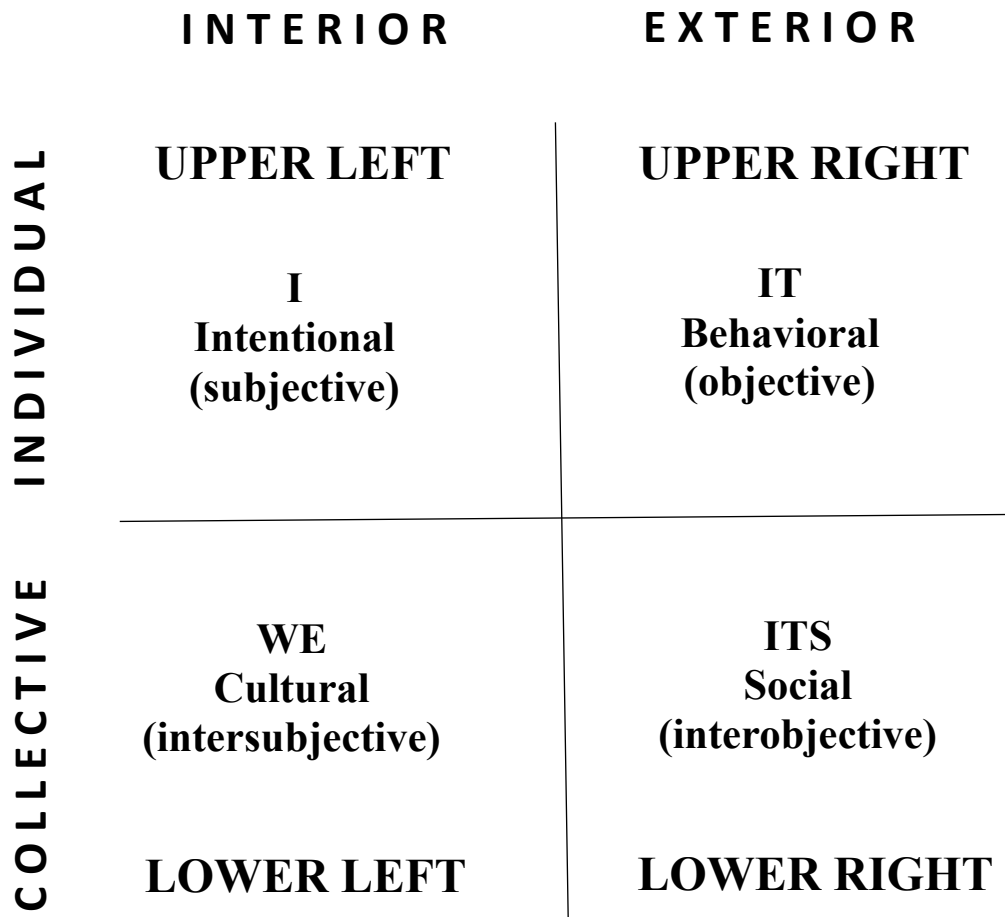


FIGURE 6. THE FOUR QUADRANTS (SOURCE: ESBJÖRN-HARGENS 2012:3)

3.4 CHRISTIAN DISCIPLESHIP IN KOREA

In this section, I argue that appropriate Christian discipleship encourages and empowers us to live ‘mutual-life together.’ For instance, early Korean Christians emphasized communicating the gospel with non-Christians, more than any other mission. This trend has influenced current Christian discipleship in Korea. Communicating the gospel is important, and many Korean people have returned to the Triune God after hearing the gospel. However, the concern is whether we are living according to the gospel. Have we lived holy lives as the light of the world? At the same

time, have we lived as the salt of the world without fighting with other people, especially our enemies?

Even though we have lived in this way, we have not shared our lives with other people, especially those of other faiths. What does ‘living together’ mean? Living together is not only a practice of cohabitation, but it is also being with others. When ‘living together’ is applied to our relationship between God and us, it indicates our holiness. However, when it comes to the relationship or fellowship among us, it becomes a mutual friendship. If so, without neglecting to ‘live together’, how can we remain holy as Christian disciples? In other words, how can we as the light and salt of the world carry out Christian mission?⁴⁷

3.4.1 Christianity in Korea

3.4.1.1 Early Christian Persecution and Martyrdom

I here defend the significance of Christian martyrs in the Korean context. What is a martyr (and martyrdom)? In addition, what do Christian martyrs do for us? How can it be compared to the persecution experienced in the early Christian church of the first century? Is the blood of the martyrs the seed of the Church, just as Tertullian, the second-century North African theologian said? Are our persecutions really blessings, for in Matthew 5 Jesus told his disciples, “blessed are those who are persecuted because of me”? More importantly, does martyrological death give us true freedom? It might be hard for us to understand the importance of martyrdom more clearly. It is noteworthy to mention here that the aim of martyrdom is not to die yet live in Jesus Christ and his Word (Lesbaupin 1987:54). Death itself is not the aim of martyrdom, and at the same time, one’s life is indescribably precious. This does not mean that many Christian leaders voluntarily exposed themselves to death by persecution during the first century. Rather, their persecution demonstrated their devotion and zeal for Jesus Christ.

⁴⁷ In his book *Life Together*, Dietrich Bonhoeffer (1954:7-11) maintains that Christian leaders and followers have to live with their enemies as well as other Christians.

To die in Jesus Christ is never limited to mere death; the significance of the death is broader and more active as it reveals Christian freedom involved in Jesus' faith, hope and love. In other words, to live and die in Jesus is to live and die for the gospel. Likewise, the gospel does not constrain us but rather frees us, as the Word of God is not chained (Lesbaupin 1987:52). In a sense, the martyrological death belongs to Christian freedom. In the indigenous Korean context, Korean martyrs were living witnesses for the receptivity of the gospel for Korean people. Of course, the receivers of the gospel were not limited to Koreans. In particular, I will examine the significance of martyrdom in both the Catholic and Protestant churches in Korea.

In the Korean context, the number of Catholic martyrs outnumbered that of the Protestants. The early Korean Catholics were severely persecuted, as was evident in the Sinhae Persecution (1791), the Eulmyo Persecution (1795), the 1st Kyōngshin Persecution (1800), the Sinyu Persecution (1801), the Gihae Persecution (1839), the Byōng-o Persecution (1846), the 2nd Kyōngshin Persecution (1860), the Byōngin Persecution (1866), and the Mujin Persecution (1868). However, due to limited space, I will not discuss all eight persecutions in detail. Of all these persecutions, the Sinyu Persecution (1801) was the turning point in the Catholic history of Korea, and was more significant than any of the other persecutions on its scale. It resulted in the death of many Catholic leaders including Chōlsin Kwōn, Seunghun Lee, Chinese Bishop Wōnmu Chu, Wansuk Kang, Kahwan Lee, and Sayōng Hwang. The persecution was intensified because of a reckless letter written by a young scholar, Sayōng Hwang's, which was intercepted by the government. Sayōng Hwang appealed for a Western army to protect the Catholics of Chosōn through a letter, but the letter was not sent to the Western country (Grayson 2002:143-146). However, an important reason why the Catholics were persecuted was because they refused to perform the ancestral ceremony called *jesa*.

On the contrary, there appears to be fewer findings on Protestant Christian martyrs, compared to that of Catholic Christian martyrs. The spread of Protestantism in Korea did not begin with persecutions like it did in the Catholic Church. In the Korean context, the Protestant church did not experience such severe persecutions as the Catholic Church did. Nevertheless, during the era

of Japanese rule, while the Japanese government enforced Shinto Shrine worship on all Korean people, several Protestant Church leaders objected, including Rev. Kichöl Joo. Due to their fear of persecution, during this era most Protestant Christians betrayed their faith and agreed to serve Shinto Shrine. Rev. Kichöl Joo was one exception; he was a noteworthy Protestant Christian martyr during that time. What important message did he give us? He was a martyr, a true reformer and disciple of Jesus, who overcame and fought against the organisational evil power of the Japanese government. At his time, Japan was afraid of the growth of the Christian Church as a community, so Japan began to commence with the cultural assimilation of Korea and Japan (An 2011:37-38). In the same vein, we should look at Shinto Shrine worship.

3.4.1.2 *Hananim as the Indigenous Korean Term of God*

I am convinced that the constant spread of the Korean Scriptures influenced the establishment of early Korean Christian discipleship. At the same time, I argue that the translation of the Bible contributed to the rapid growth of the Korean Church. In particular, the indigenous translation of the Christian God into *Hananim* enabled most Korean people to receive God without much resistance. There have been on-going debates on whether or not the Korean concept of God, *Hananim*, is indeed the Christian God. *Hana-nim* is the indigenous term for God in Korea, and means the Maker as the sovereign Being, as Korean people believe that human life begins and ends by God's power. The word *Hana-nim* is a term borrowed from folk religion such as shamanism (Grayson 1985:45). In this regard, I argue that *Hana-nim*, as an indigenous concept of God, prepared the Korean people to receive the Christian God. For instance, Ross, Clark, Gale and Underwood all used the indigenous concept of *Hana-nim* as the Great One in Korean translations of Scripture. In other words, most missionaries in Korea agreed that Koreans had the notion of the Heavenly God in the sense of primitive monotheism (Kim 1992:152-154; Brinkman 2007:107-119).

Just as the *missio Dei* focuses on the sovereignty of God and His acts in the world, Korean shamanism and its culture too contain the concept of the *missio Dei*, which has been understood as the Heavenly God or God's reign since ancient times. Interestingly, the notion of the Heavenly

God is a major point of departure in interreligious dialogue that involves Christianity (Ryu 1983:9). Significantly, Ryu notes that the idea of *Hana-nim* (the Ruler of Heaven) originates from Korean shamanism. Korean shamanism classifies the spirits into six major categories – “the Supreme Being, the gods of air, the gods of the land, the gods of the water, nameless lesser spirits, and the ancestral spirits” (Grayson 2002:221). Meanwhile, from a philosophical viewpoint, *han* is seen as a non-dualistic and non-substantial view of the world (Im 1992:305). *Han*-ism can be philosophically, historically and spiritually interpreted. Further, *han* is a way of understanding the truth and the source of truth (Im 1992:307). Therefore, from a Korean perspective, these insights could transform the dualistic Western way of thinking and reframe how missiology is perceived (Considine 2014:52-53).

In general, Korean people see God as the ‘Sky God.’ The term *han-ül* literally means sky, but it also connotes one, big, light, and wholeness. Thus, Koreans are called the *han*-people and Korea is described as the *han*-nation. I therefore argue here that the indigenous concept of *Hana-nim* has served as the basis for the Korean perception of the Christian God. Furthermore, Christianity was easily entrenched in Korean society because of the resemblance between the Christian God and *Hana-nim*, and the practicality of employing a Korean traditional term *Hana-nim* in Christianity (Lee 1995:96; Bae 2007:139). The Christian God is no doubt associated with the Korean God *Hana-nim*, as indicated in the following statement:

The Anglican took over the use of this word [Chŏnju]; as did the Protestants in the early days of their activity. However, the conviction that all Korean names for God somehow had a heathenistic tinge to them, soon caused them to be uncertain and hesitant. ‘Chŏnju’ was abandoned, replaced by ‘father’, ‘Jehovah’, or similar expressions or used *Hanūnim*, interpreting the word to mean ‘the only [hana] Lord [nim].’ Since that time, it has been possible to recognize the Protestants directly through their constant use of the word *Hana-nim* (Bae 2007:139-140).

In particular, the Scottish missionary John Ross (1890:241-248) understood God (the One High God) as *Han-im*.⁴⁸ Gale (1900) argued that the Christian God and the indigenous Korean *Hana-*

⁴⁸ First of all, I intend to introduce John Ross, a Scottish missionary. He was not only the founder of the Protestant Church in Manchuria but also the translator of the first Korean New Testament greatly influenced the early Korean

nim is identical. Hulbert (1906:403-404) affirmed that “the purist religious notion which the Korean today possess is the belief in *Hana-nim*.” He saw the Korean traditionalists as monotheists who accepted the One God. Even he separated *Hana-nim* from other indigenous spirits and gods. More specifically, Jones, a Methodist missionary, found the origin of the Korean *Hana-nim* (or God) in Korean shamanism. Likewise, *Hana-nim* has been the One Great God in Korean indigenous context. Moreover, *Han-im* and *Hana-nim* is identical. Underwood (1910) also found enough evidence for a primitive monotheism form in Korean religious culture. The indigenous notion of God, as understood by many missionaries, views God as the ‘One Great God of the Sky’ in Korea (Bae 2007:137-142; Ahn 2012:106-107, 116). Similarly, the indigenous concept of God, views *Haneullim* as *Hanal*, and the *Hanal* means ‘the great light.’

In the South Korean context, conceptualising God as *Hana-nim* is necessary in order to understand the *missio Dei*. Since ancient times, Koreans have worshipped “the personified *han* or *han-Nim* as the personal god who is the object of their faith,” as *han* means ‘One or Totality’ (Im 1992:300-302). Therefore, early Korean Christians and missionaries acknowledged the indigenous notion of *Hana-nim* as ‘the Heavenly Lord’ or ‘the monotheistic and One Great One,’ even though they did not completely concede that “...the implications of *Hana-nim* in Korean religious tradition were exactly the same as the Christian God” (Im 1992:300-302; Bae 2007:142).

3.4.1.3 The Pyöngyang Spiritual Revival

In 1907, the Great Revival Movement of Pyöngyang manifestly showed us that the revival and the growth of Christians and churches did not depend upon the power of people but the empowerment of the Triune God.⁴⁹ Simply speaking, the Revival Movement provided the foundation for the development of the Korean Church. The Movement was focused on Word-centeredness and repentance. As a means of reconciliation, Korean people experienced and realised the absolute and perfect sovereignty of God through the Revival Movement. It enabled Korean Protestant Christians

mission. In regard to the preparation for the Korean Bible translation, Ross first learned the Korean language. This could be due to evangelising Korea as well as the Bible translation into Korean.

⁴⁹ Politically, the era of the Revival Movement was interlinked with the Japanese annexation of Korea (Park 2008:5-6). Korea was faced with the most difficult situation at the time.

to repent from their heart, wisdom and strength. In an authentic sense, living together commences from being with God, that is, living with God.

Above all, the revival influenced Korean Protestant Christians to focus more on the Scriptural message in the Spirit. The indwelling of the Word of God was influential for the Christian life from the era of early Christian church up until today. Nowadays, for most Korean Protestant Christians, the Word of God is absolute for their faith and life. Besides, the revival contributed to the prayerful life of Korean Protestant Christians. Actually, since the revival, Rev. Sŏnju Gil first started the everyday early morning prayer meeting with the church members at a place of worship so that they could pray sufficiently to the triune God. Up till now, living with the Scriptural message and prayer has been the foundation of their ‘living together.’

3.4.1.4 Identifying Current Christian Discipleship and Sangsaeng in Cruciform Love with Others

The practical scope of ‘living together’ is not limited to the mission of the church; it needs to be extended to all of human life. Kuyper also argued for the principle of ‘sphere sovereignty,’ where divine sovereignty is applied to various fields in which human beings work. In a similar sense, *sangsaeng* is not only an indigenous idea of Koreans, but is also connected to the current global idea of ‘living together’ as ongoing spirituality. In the East or West, and all throughout Africa, Asia, Europe, America and Latin America, people cannot live without others, that is, their beings. Horizontal relationships are indispensable for Christian discipleship; it cannot only be a vertical relationship with God, it requires fellowship with others. Christian discipleship is living together on the basis of relationships between God and people. In this respect, living together is *sangsaeng* between God and people, and between people. Presently, due to the influence of globalization and modern technology, it is no longer easy to abide by the virtue of ‘living together’; it appears that the communal way of life has been replaced by a more individualistic lifestyle. However, closer inspection soon reveals that people still ‘living together’, albeit by means of the Social Network.

The life of *sangsaeng* is impossible without reconciliation with the other. In this regard, I link the basis of *sangsaeng* to Jesus' crucifixion. In an ultimate sense, Jesus' death on the cross signifies the restoration of the relationship between God and people, as he died once and for all. What is the significance of *sangsaeng* as 'living together' today? Upon further reflection, in the term 'living together,' what does 'together' actually mean? People generally limit the scope of their 'togetherness.' Is it right for us to do so, even though the message in the Scriptures tells us that our 'neighbour' includes our enemies and people we despise? To love our enemies cannot be explained without understanding Jesus' crucifixion. This demonstrates the significance of *sangsaeng* as 'living together'. Living together is not easy, and living together with people of other religions and cultures is even more difficult, since it is a kenotic virtue that people receive and love each other.

3.4.2 Korean Shamanism: A Primal Indigenous Religion

A shamanistic belief that comprises a feature of Korean shamanism reveals that one focuses on his/her present life with the aim of preventing disasters and wishing for longevity, blessings, health, wealth, and a good reputation.⁵⁰ Of course, there is no systematic faith or metaphysical concept within shamanism. However, the shamanistic perspective one holds could lead to communicating with God, for instance, originating from a human via a shaman as a mediator and then resulting in communicating with spirits (Lewis 2014:9). Simultaneously, Korean shamanism does not deal with its own spirits or gods in a superior or preferred way, as it does not understand non-shamanistic gods or spirits in an inferior or lowly way, even though the concept of God as a '*Superior Being*' exists in Korean shamanism. Hence, in Korean shamanism, each spirit is equal and harmonious in nature, personality and identity. In particular, each god is responsible for each place or space in Korean shamanism. The spirits or gods are also responsible for healing people, and people release the spirits' *han* resulting from their grudges and resentments, so that the spirits or gods and the world can exist in harmony (Oh 2014:36-37).

⁵⁰ Actually, from an eschatological and kingdom-orientated viewpoint, shamanism highlights the present life, rather than the future life. However, a religion should sustain the tension between the present (*already*) and the future (*not-yet*) of God's kingdom.

In Korea, each indigenous religion is interconnected with other religions. In this regard, shamanism is the first indigenous religion that has interwoven with other faiths. Korean shamanism has been syncretized with different foreign identities as well as Korean identity, as is evident throughout the history of the Korean people. Koreans are open-minded and accepting of other religious denominations (Oh 2014:33-35). More specifically, Koreans do not intend to differentiate themselves from diverse cultures and religions (Yun 2001:v). In other words, Koreans do not emphasize differences but seek harmony amongst themselves as well as those who are from different cultures and nations. They therefore have a naturally inclusive disposition. In addition, this tendency reflects how other Korean indigenous religions such as Buddhism and Confucianism seek harmony between themselves and other people.

In short, Korean shamanism, which lies at the heart of Korean culture, has been subordinated or alienated, while Buddhism and Confucianism have been regarded as higher or well-developed religions in the ruling classes of each Korean dynasty. The ordinary people have regarded Korean shamanism as an alienated religion, and the lower culture has helped to preserve the culture and traditions of ordinary life (Oh 2014:35). However, this study argues that Korean shamanism has been prejudiced and disdained, as it was regarded as superstition, especially from a modern European perspective (Noh 1998:34). Furthermore, Korean shamanism has never had the opportunity to grow into a higher culture because for more than 1600 years it has not been upheld by the ruling class of society. In other words, Korean shamanism has been marginalised and isolated from Korean society. Many shamans or shamanists could not practice organised shamanism. They therefore failed to develop political and institutional power, and were thus disregarded by the government and political leaders (Oh 2014:35-36). Rather, as an unorganized religion, shamanism has been demoted to a belief system that belongs to the marginal class in Korean society, while Buddhism and Confucianism flourished under the Korean political and social systems.

Ryu (1983:8) sees Korean shamanism as the essence of Korean indigenous culture and as shaping its framework by incorporating foreign religious cultures, which chiefly comprise Buddhism,

Confucianism, and Christianity. Shamanism indicates the survival of primitive religion in Korea. Since ancient times, Koreans have worshipped God as the heavenly God or the Supreme Being in the spring and fall of every year through various religious ceremonies. As an agricultural society, Koreans worshipped lesser gods to manipulate the elements. Their religious ceremonies took the form of singing, dancing and drinking wine. The participants got into a state of ecstasy, which enabled them to have intimate communion with the gods *and* spirits.

3.4.2.1 A Brief Introduction to the History of Korean Shamanism

Concerning its origin and tradition, Korean shamanism has a long history. In Korean mission, Korean shamanism is significant, in that we see the root of Korean indigenous religions through the history of Korean shamanism. Although it is thought to have originated in pre-historic Korea, its exact origin is not certain. This section will therefore briefly explore the origin of Korean shamanism, as well as how it developed and is associated with other Korean indigenous religions and social systems from pre-historic times to the contemporary era. For instance, Tan-gun, who founded Korea in 2332 BC, was a renowned shaman whose worship on the great altar of Kanghwa was shamanistic (Cho 1999:50-51; Oak 2001:42-43). However, little is known of this pre-historic period.⁵¹ Some historians claim that Tan-gun was the first legendary or fictional king who also held a priestly office as a shaman in Kojosŏn, the original Korean nation.⁵² Nam-sŏn Choi also regards Tan-gun as a shaman, which is similar to the Mongolian term *Tengri*, which means a man of heaven or a man who worships (Chi 1998:70).⁵³

During the Silla era, shamanistic beliefs were more popular than during any other period. *Hwarang-do* was initiated by King Jin-heung (A.D. 540-576), and it operated based on aspects of

⁵¹ During that period, the religious and spiritual life of ancient Koreans was influenced by *Pungryudo* (the way of elegance) and shamanism (Lee 2004:53).

⁵² According to an ancient Korean myth, Tan-gun is the representative of heaven or the son of God who reigns the world. The basis of Korean religion was shamanism (Choi 2009:116; Kim 2012:87).

⁵³ Korean shamanism is the unique transmitter of Korean myth, and it reveals the most essential reality of religious experience. Korean myths include national myths such as Tan-gun's story (Guisso & Yu 1988:30).

Buddhism and shamanism.⁵⁴ It began with a group of 300 girls called *Won-hwa*, but the *Hwarang-do* consisted of a number of young good-looking boys who belonged to the elite—fifteen and sixteen-year-olds from the noble class (Ha & Mangan 1998:78-79). They learned moral principles as well as the incantational function through music and dance; they also journeyed through mountains and rivers, as well as learned loyalty and filial piety. Shamans used music and dance as tools to experience ecstasy. In particular, the leader of the *Hwarang-do* was called *Hwarang*. Even today, a male shaman is called *Hwaraeng-gyi*, which shows a trace of *Hwarang-do* (Lee 2004:208-209).

The *Hwarang-do* showed the most evident shamanistic traits – the training of the proper youth group of Silla (Ha & Mangan 1998:77-102). At that time, the people of Silla believed that song and dance were precisely the incantational means by which they could cause the spirits to move. The youth of *Hwarang-do* would sing and dance while travelling to the mountains and rivers. It has been noted that the aim of these were to find shamans as mediators hidden in the caves of the mountains so that super-human spiritual power might be acquired or the thoughts of the spirits of the mountains might be perceived. I consider these travels as some form of national pilgrimage (Lee 2004:53).

Hwarang-do also corresponds to *Pungryu-do*, which existed in early Korean society. Central to both is the belief in *han* (oneness or suffering) philosophy and Korean shamanism. Literally, *hwarang* means ‘flower boys,’ and the word originates from an elite youth corps that was chosen by the Silla court. *Hwarang* and *mudang* were popular among pre-modern elites, but declined under Confucian influence during the Chosŏn era. McBride (2007:19-38) acknowledges the important connection between shamans and *hwarang*.

During the Koryŏ Dynasty, shamans participated in the programmes of *Ki-Woo-Je* (a nation-wide ritual to bring rain); *Sa-Eun-Je*; *Seong-Hwang-Je* (Shrine worship) and *Yeok-Je* (healing ritual).

⁵⁴ *Hwarang-do* (flower boys) were instituted in the first half of the sixth century, generally in the same period that Buddhism was accepted as a state religion by the royalty and aristocracy of Silla (ca. 300-935) (McBride 2007:19).

The Koryŏ Dynasty actively encouraged the growth and spread of Buddhism but still retained certain significant national ceremonies that were entirely shamanistic in nature. Of the two major national ceremonies, one was Buddhist (*Yeon-Deung-Hoe*, a dedication to Buddha), and the other shamanistic (*Pal-Gwan-Hoe*, in honour of the celestial King and five significant mountains and rivers) (Kim 2012:111).⁵⁵ *Paekchung* was the Buddhist festival that propitiated the souls of the dead, which still has shamanistic associations today (Grayson 2002:88-89). The ritual of *Pal-Gwan-Hoe* required the participation of many shamans (Kim 1993:54).

In the Chosŏn Dynasty, the number of shamans increased greatly and they functioned as priests, prophets and healers on important personal, domestic, social, royal and national occasions. However, during the period of the Chosŏn Dynasty, shamanism was rejected to a degree by the philosophic alethic and political ideology of Confucianism, and barely continued to exist as a religious belief among the greater populace. Confucianism was perceived to be the religion of the nobility, while shamanism appealed more to the reality of the masses (Kim 1993:54-55). Nevertheless, shamanism is embedded in the conscience of Koreans and their religious propositions. It also concerns reconciliation between divine and human existence. Furthermore, it is significant to note that domestic ancestral veneration and official government ceremonies were also performed under Confucian liturgies (Lewis 2014:9; Oak 2010:97).

What new insights are acquired from this brief review of the history of Korean shamanism? Shamanism has weakened since its inception into Korean culture, but its influence still remains widespread. Currently, Korean shamanism has been marginalized in the Korean society. However, it is acknowledged that Korean shamanism has been interwoven with the psyche of *han* and *jeong*, *yin-yang* thinking, and the Asian concept of *sangsaeng*. Although the religious and psychological impact of Korean shamanism on the thoughts and psyche of Koreans is evident, we cannot lose sight of the negative impact it has had on the people.

⁵⁵ *Yeon-Deung-Hoe* actually originated from the Silla era (Grayson 2002:88).

3.4.3 The Need for Reconciliation and Sangsaeng: ‘Living Together’ with the Marginalized

This section discusses the need for reconciliation and *sangsaeng* among those who are marginalized. The need for reconciliation is highlighted in 2 Corinthians 5:19; it encompasses issues of justice, peace, the cessation of violence and healing the wounds of creation. In addition, *sangsaeng* reflects the importance of reconciliation, which does not merely forgive and forget, or move on with life (Bevans & Schroeder 2004:389-395). In a sense, *sangsaeng* means to live with all people including the marginalized and the poor, and is not limited to the Korean context. In a global context, *sangsaeng* implies ‘living together’ with all people. The scope of *sangsaeng* is not limited to a particular race, tribe, religion, nation and group or society. In addition to this, *sangsaeng* means to live together with all people even one’s enemies. Therefore, *sangsaeng* signifies a borderless and universal praxis of ‘life together.’

In light of the above, concerning the Israelites, Jesus lived with them on behalf of all humanity. Jesus Christ became their representative before God as a substitute for all people (Gunton 2003:94). He is the authentic form of human life. The significance here is that Israel as the chosen people of God “...could never be an end in itself but was called to act as representative and emissary for the entire world” (Schweizer 1971:42). Thus, the mission of Israel (as God’s representative) needs to be expanded to all nations, rather than for Israel alone. The scope of reconciliation goes beyond human boundaries. For all people, reconciliation includes justice, peace, and the cessation of the violence, which God has made possible throughout human history, irrespective of context.

The mission of Jesus not only contains reconciliation but also *sangsaeng*. Jesus carried out the mission of God in an inclusive manner. That is to say, his mission was an all-inclusive one. His mission addressed the poor as well as the rich, the oppressed as well as the oppressor, and the sinful as well as the pious (Bosch 1991:28). His mission was one of eliminating alienation and hostility. Jesus’ inclusive form of mission was completely different to that done by the Pharisees and the teachers of the law, in that it included loving one’s enemies, a practice that would have been foreign to the religious leaders of the day. Jesus met and conversed with a Samaritan woman

(John 4:1-26), even though at that time most Jewish men were unwilling to mix with Samaritans, especially a Samaritan woman. Clearly, this story reveals the scope of Jesus' mission to go beyond the Jewish context. Jesus' mission is also applicable to today's context, in that our mission today needs to be extended to all people across the globe, irrespective of their situation and context.

In this same vein, the principles of Jesus' inclusive mission can be applied to the present-day indigenous Korean context. In that, just as Jesus expanded his mission into Samaria and the marginalized Jewish people, so should Korean mission be expanded to include the marginalized in the Korean indigenous context. The context of the marginalized includes the poor, the oppressed, and Korean shamanism called the isolated religion. Consequently, Jesus' inclusive mission encompasses the mission of reconciliation, which reconciles the relationship between people and God, as well as among people themselves.

3.5 DISCUSSION AND CRITICAL COMMENTS

To sum up: Sangsaeng

It is difficult to define *sangsaeng* whether we link it to reconciliation and the Korean context or the global context. From the Old Testament era until the time of Jesus, those who believed in God lived their ethical lives through the oral Scriptures and other Jewish literature. Furthermore, Israelites have practiced a common form of ethics for a long time. Similarly, Koreans have lived the life of *sangsaeng* since ancient times. As explained previously, the life of *sangsaeng* is a praxis of 'life together,' and at the same time, it is an East Asian indigenous mentality including the Korean psyche of *han* and *jeong*. Since *han* means coerced sorrow and anger, can *sangsaeng* embrace 'living together' with the marginalized?

However, *sangsaeng* is not limited to Koreans and marginalized Korean people. Rather, the significance of *sangsaeng* can be expanded to other Asian countries. In this sense, I affirm that the scope of applying *sangsaeng* transcends beyond geography, tribes and nations. If so, currently, how can the practice of *sangsaeng* as 'life together' be possible beyond regional boundaries? Above all, I maintain that *sangsaeng* as 'life together' should be practiced in Jesus Christ and

through Jesus Christ. In the Korean context, the concept of *sangsaeng* as ‘life together’ has existed since ancient times, and I believe that the significance of *sangsaeng* can be strengthened even more by the crucifixion of Christ. During the time of Jesus, the image of the cross was a dire one, as it was an instrument of cruelty, and represented death by crucifixion and abandonment by one’s own society. However, Jesus inverted the image of the cross/crucifixion, making it an instrument of salvation through the grace of God. In light of this, the death of Christ on the cross can bring about ‘life together’ in the world. Actually, when Jesus died on the cross with two other criminals, he said to the one criminal, “Today you will be with me in the paradise” (Luke 23:39-43).

As such, when we were sinners, Jesus Christ died for us on the cross (Romans 5:8). I intended to focus on ‘us’ as a community without emphasising the individual. Individuals gather and become a community, but an individual is more significant and valuable when he/she exists within his/her community. Therefore, the significance of *sangsaeng* as communal life and ethics of ‘life together’ joins us in the sense of sharing a community. Furthermore, the image of *sangsaeng* is strengthened and deepened through Jesus Christ and his life including his crucifixion and resurrection.

I am also convinced that after Jesus Christ’s ascension, the coming of the Holy Spirit strengthened us to live the life of *sangsaeng*. If the crucifixion of Jesus is the basis of our *sangsaeng* as ‘life together,’ then the Holy Spirit is the cause of our *sangsaeng*. The Holy Spirit strongly influences us to apply *sangsaeng* to our pattern of life. First of all, because the Spirit provides us with divine love emerging from Jesus Christ, our *sangsaeng* as ‘life together’ becomes possible. More importantly, I strive to link *sangsaeng* to the trinitarian faith of missionary leaders and followers. So far I have already focused on Christian mission from the trinitarian perspective. However, here, I raise the question, “How can *sangsaeng* be related to the Godhead?” Can the trinitarian concept in Eastern thinking be understood in the same way as the Western concept of Trinity?

As mentioned previously, *yin-yang* thinking is prevalent in East Asia. The *yin-yang* thinking differs from Western either/or thinking, which tends to be dichotomous. The *yin-yang* thinking prefers harmony and consistency to conflict and dualism. There appears to be a connection

between *yin-yang* thinking and *sangsaeng*; thus, can *sangsaeng* be understood by the trinitarian idea of ‘one-in-three and three-in-one’? The trinitarian concept is beyond the numerical concept, since the Tri-unity contains both one and three. Rather, the aspect of one/unity among three or three in one can be better explained from the East Asian *yin-yang* perspective.

Moreover, we can view the relation between the Three Persons of the Godhead metaphorically as a relationship within a community. In *yin-yang* thinking, its harmonious and complementary relationship is symbolic. Nevertheless, I still question, “Is this not symbolic in one’s life and practice?” If we cannot apply these two concepts, that is, the *yin-yang* thinking and the trinitarian concept to the world, then these will remain abstract theories, which do not influence our life at all. In sum, I believe that *sangsaeng* can be explained by the East Asian *yin-yang* thinking, as well as by the Trinity and the crucifixion of Christ, and is organically connected to them.

To sum up: Reconciliation

Reconciliation is not easily defined, even from a theological perspective. First of all, reconciliation has been used theologically in restoring God and sinful humanity. Reconciliation takes place in various areas, including political, military, ethnic, racial, social and economic conflicts between the poor and the rich, etc. In the Korean peninsula, the need for reconciliation concerns political and ideological differences reflecting the current crisis of the divided North and South Korea. Of course, reconciliation essentially starts with theology and is a significant process for the mission of God in a global sense, as it is linked to the macroscopic creation of God called humanity and the world. In this chapter, I have sought to understand the concept of reconciliation, but also explore how reconciliation is associated with ‘life together,’ that is, the life of *sangsaeng* in East Asia, and more specifically, in the Korean context.

However, there is still a significant difference between reconciliation and *sangsaeng*. This gives rise to the important question, “Can the models of reconciliation and *sangsaeng* be applied to the Korean indigenous context despite the difference between reconciliation and *sangsaeng*?” Here, I intended to reflect on the significance of reconciliation and reunification, informed by Korean

indigenous history, which is derived from *sangsaeng*. I seek to identify the significance of reconciliation by reflecting on the ideological differences between the divided North and South Korea, and discover the significance that reunification would make for Korean people. Naturally, reconciliation has the theological significance achieved by the Triune God through the crucifixion of Christ, and *sangsaeng* can be also associated with the theological and biblical foundation of the crucifixion and the Godhead. In addition, as the mission of reconciliation is possible by the grace of God given to Christian leaders and followers, it contains Christ's love, which embraces both Christians and other people who live in different contexts and adhere to different religions, even including our enemies, just as Bonhoeffer argues in his book *Life Together* (1954).

I maintain that there is a difference between reconciliation and *sangsaeng*, in that the mission of reconciliation is prior to that of *sangsaeng*. Reconciliation is thought of as a process that missionary leaders and followers are involved in when seeking justice and peace in the world. So reconciliation is practiced in our living context, just as *sangsaeng* follows the process of reconciliation and is inevitably applicable to human life. Hence, reconciliation is a human and social process requiring a theological explanation, and simultaneously, a theological concept seeking human and social embodiment. More practically, reconciliation is an action, praxis and movement, before it becomes a theory or dogma. For De Gruchy (2002:20-22), the way of dialoguing with others itself is an action making reconciliation possible in human contexts. With regards to reconciliation, words and deeds are important to recover the link to telling the truth and social justice.

To sum up: Christian Discipleship in Korea

Seeking appropriate Christian discipleship in the Korean context has proved to be a daunting task. Nevertheless, I have found the necessity of Christian discipleship by investigating the significance of *sangsaeng* and reconciliation. Above all, I am convinced that Galatians 3:28 shows the significance of reconciliation and *sangsaeng*, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." At the same time, the metaphor of *sangsaeng* as 'life together' is centrally shown in the gospel aimed at

the kingdom of God. In other words, the main ethics for the kingdom of God is to believe in the triune God and to live with one another. Here, I argue for the necessity of *sangsaeng* in relation to the kingdom of God. How is a community as the kingdom of God related to *sangsaeng*? How can we see the community of God as a practical model of the kingdom of God? How does the indigenous leadership of *sangsaeng* enable Korean people to value communities and strengthen their solidarity? It is argued whether or not the kingdom of God undergirds the solidarity of *sangsaeng* within a community.

The kingdom of God is the basis and goal of *sangsaeng* as ‘life together.’ In the same vein, I believe that in Korea, Christian discipleship has continually focused on the *sangsaeng* of living together. Since the early Korean Church, Korean Christians have often been orientated towards the imminent kingdom of God. However, this has constantly threatened the rootedness of sound eschatology in the Korean Christian Church. In a sense, many have lived pessimistically due to an irrelevant eschatology. This has given rise to the crisis of whether Korean Christians have established sound churches that have a sound eschatology. The metaphor of the kingdom of God reflects the appropriate leadership of *sangsaeng* in the Korean indigenous context. The kingdom of God embraces all people, irrespective of their condition or situation, whether they are poor, dumb, deaf, sick, marginalized or not. The leadership of *sangsaeng* is not limited to humanity, but includes all creatures. Therefore, *sangsaeng* entails reconciliation between human beings, as well as between human beings and other creatures. The rich have to embrace the poor, and simultaneously, the powerful should consider the powerless.

Another problem is that in Korea, institutional churches have significantly weakened the significance of the kingdom of God. In a sense, this has given rise to secularization in the church. The church is the sign and instrument of the kingdom of God, but it is not the kingdom of God itself (Bevans & Schroeder 2004:310-311), in that church is seen as the people of the kingdom of God. Through the death and resurrection of Jesus, the kingdom of God forms the foundation for establishing the church as the community of ‘life together’. The kingdom of God motivates the

church and fosters the life of *sangsaeng*, in that it is taken from Israel and given to others. If not, the church will lose focus of its end goal and become trapped in the process of secularization.

“Our Father who is in heaven, Hallowed be Your name. Your kingdom come. Your will be done, On earth as it is in heaven” (Matthew 6:9-10). The content of the Lord’s Prayer shows the present dimension of the kingdom of God. I cannot help but ask here, nowadays, is the Korean Church actualising the kingdom of God as the content of the Lord’s Prayer? Or, is the Korean Church falling prey to secularization and in the process distancing themselves from the kingdom of God and its significance? I believe that the problem between the church and the kingdom of God is ignorance. We need to discern the meaning of the kingdom of God more clearly, by paying attention to the tension originating from the difference between the present and futuristic dimension of the kingdom of God. The kingdom of God is not static but active, and fills us with the presence and will of God. The mission of God is an on-going process due to the presence and future of the kingdom of God.

Above all, we have to look at the relationship between Jesus and the kingdom of God. It is not enough that Jesus preached the kingdom of God while Paul preached Jesus as the Laymen’s Report states (Newbigin 1980:18). We cannot separate Jesus and the kingdom of God. Rather, it would be correct that both Jesus and Paul focused on the preaching of the kingdom of God. Jesus and the kingdom of God are inseparable. To preach Jesus is equal to preaching the kingdom of God.

However, although the kingdom of God means the reign of God, how can we explain it merely as the reign of God? Of course, the kingdom signifies the Lordship of Jesus, but we cannot agree that it just implies the Lordship and rule of God. It tends to be defined more prejudicially. The Lordship of God embraces the life of every person, irrespective of his or her differences, culture and context. It is erroneous to claim that the reign of God is merely the rule of God over the Korean Protestant Church, especially oppressed Christians or martyrs. Rather, it necessarily influences the whole

person.⁵⁶ In this respect, I maintain that the significance of the kingdom of God is reflected in the communities of *sangsaeng* as ‘life together.’ More importantly, its significance can be expanded to include the life of communities that pursue universal values and ethics derived from the Person of Jesus and his mission. Therefore, it is necessary that the kingdom of God include all the people of God, i.e. the Person of Jesus Christ, his disciples, and those who are potential disciples.

Similarly, another crisis is that the kingdom of God has been separated from the church all the more. Of course, the kingdom of God and the church must not be confused, combined, or identified by each other. However, there is no dichotomy between the kingdom of God and the church, although these two are not tantamount to each other. The commencement of the kingdom of God motivates the formation of a community (Newbigin 1980:19). The formation and establishment of the church cannot be accomplished by a program that is merely focused on the numerical growth of the members of the church. I have continually mentioned the significance of the crucifixion of Christ, but I have not linked this to the kingdom of God. In general, we realise the connection between Jesus and the kingdom of God. But, how is the crucifixion related to the kingdom of God? More exactly, I am convinced that the kingdom of God is intimately related to the crucified and resurrected Person, Jesus Christ. In addition to this, the kingdom of God means the specific mode of God’s activity; hence, it reflects all mission including Jesus’ incarnation, his life, death, resurrection, ascension and parousia, etc. (Nessan 1999:25).

3.6 CONCLUSION

In this chapter 3, I explored the significance of *sangsaeng* and reconciliation in relation to Christian discipleship in the Korean indigenous context. *Sangsaeng* indicates the way of life in East Asia, and more particularly, Korean ‘life together’. However, it is not limited to the Korean context. Likewise, *sangsaeng* is connected to *yin-yang* thinking, the Trinity, self-emptying, the crucified

⁵⁶ Bosch translates *basileia tou Theou* into ‘the reign of God’. He identifies the kingdom of God with the reign of God. His view of the kingdom of God is that “God would reconcile and rule the world from the temple through the priesthood,” although “the royal rule of God would manifest itself in the Davidic dynasty” (cf. 2 Samuel 7:12-16; Bosch 1991:31). Although I accept and acknowledge that Bosch’s view of the kingdom of God is a balanced one, I consider both the love of God and His sovereignty as the core of the kingdom of God.

and resurrected Jesus, and the mission of reconciliation. In addition, *sangsaeng* can be explained by the concept of *intersubjectivity* in relation to the *I-Thou* relationship, we-ness, and the African concept of *Ubuntu*. In particular, *sangsaeng* is related to the kingdom of God, as it challenges the community as they live together. The kingdom of God orientates a community, and is not individualistic.

Sangsaeng is linked to the mission of reconciliation by the Godhead, as God is triune and a community of Trinitarian Persons (the Father, Son and Spirit) and then *yin-yang* thinking is explained by the trinitarian concept. In Korean mission, *sangsaeng* is considerably significant because Korean religious and political history has been succeeded by indigenous leadership based on the psyche of *han* and *jeong*. For instance, in Korea, the division of North and South Korea makes it clear that there is the need for reconciliation, reunification and *sangsaeng* as ‘life together’. In addition to this, in Korea, the various indigenous religions also need to engage the notion of reconciliation and *sangsaeng*. Furthermore, *sangsaeng* is associated with the community based on the kingdom of God, which embraces the mission of Jesus as the crucified and the resurrected Lord and implies the liberation of the oppressed as well as the salvation of the whole person. Lastly, by seeking to understand the significance of Korean shamanism, the relationship between the indigenous Korean God and the Christian God has become clear.

CHAPTER FOUR

VERNACULAR MISSION IN THE KOREAN CONTEXT

4.1 INTRODUCTION

Often when spreading the gospel, one encounters a number of obstacles. These are sometimes closely connected to human culture, religion, as well as social and political organisations. These barriers do not only comprise elements that are familiar with the gospel, but also elements that are foreign. Here, I would briefly like to expound on the concept of culture. Although culture is closely related to humans and to God, it is neither antagonistic or sympathetic of either (Hedlund 1991:226). By this, I do not mean that culture is neutral; I am merely questioning whether culture is subjective or objective.

More specifically, there is a close connection between culture and vernacular language. In light of this point, I ask whether African people have adopted the African name of God to communicate the gospels? Regarding their culture and language, how are the African people related to the African name of God? In addition, have Korean people used the Korean name of God? Moreover, how is Korean indigenous culture linked to Korean people and the Korean name of God? To explain further, the term ‘vernacular’ lexically means the language or dialect spoken by the ordinary people of a country or region. In the Korean context, this would refer to the language or dialect spoken by the Korean people.

The gospel truths have been translated for Koreans to understand in their own language. As Sanneh (1989; 1993) notes, the truth of God should be understandable for all people and all ethnic groups. However, the term ‘vernacular’ is somewhat unfamiliar to Koreans. Scholars generally agree that the Gospels are a Hellenistic translation of Jesus’ message for his time. Similarly, in Korea, the Gospels are a Korean version of Jesus’ message translated into their vernacular language, in accordance with their context. In the context of this study, the works of Underwood (1859-1916),

one of the first Presbyterian missionaries to carry out vernacular mission in the Korean language and sociocultural context, will be explored in more detail. However, before doing so, I would like to point out here that Rufus Anderson and Henry Venn, who note that the ‘three-self’ concept (self-governing, self-supporting, and self-propagating), more commonly known as the Nevius Method (NM) in the Korean context, has challenged Korean missionary partners to engage in vernacular mission. Additionally, with regards to other religions, general revelation contributes to the actualisation of vernacular mission in the Korean culture. Thus I acknowledge Bavinck’s (1960; 1981) viewpoint, a missiologist from the Netherlands, on indigenous religions and cultures.

4.2 VERNACULAR APPROACHES IN MISSION

Reflecting on the literature in this study, I mention the importance of using missiological methodologies in outlining vernacular mission in both the African and Korean context. I maintain that all mission needs to begin with a vernacular approach, because language is embedded in the culture of all nations (Sanneh⁵⁷ 1989; 1993). Significantly, Sanneh’s translation approach appropriately explains the significance of vernacular mission in the Korean indigenous context. There is a link between the vernacular paradigm and pluralistic cultures and religions. Particularly, Sanneh (1993:16) resolves the dichotomy between religion and culture, as he considers the tension between culture and religion before initiating vernacular mission. This helps us understand how the tension between culture and religion creates a paradox between the two. In that, culture and religion are inseparable, yet disparate. Moreover, to recognise how the gospel is understood in a specific context, Sanneh’s translation approach is complemented by Walls’ (1996) translation paradigm and Bediako’s (1992; 1996) approach.

⁵⁷ Sanneh was born in 1942 and raised in Gambia, West Africa. He earned his doctorate in Islamic Studies at the University of London. After studying the relationship between Christianity and Islam, Sanneh converted to Christianity from Islam (Haney 2013:121). I find Sanneh’s vernacular translation paradigm to be appropriate for contextualising Christianity in the African context, and seek to employ it in considering how missionary tasks can be undertaken in Korea.

4.2.1 Sanneh's Missionary Approach

In this section, I argue that Sanneh (1995:47) challenges the missionary leaders and their followers to identify this intrinsic power without disregarding the essential cultural factor. Identifying the connection between the gospel, language and culture, Sanneh points out several paradoxes that reveal the essential nature of Christianity as a force for cultural integration. The first paradox is that Christianity is unique in that it was peripheral from its initiation. In fact, Christianity cannot be separated from Jewish culture, in which it originated. The second paradox is that Christians are unique in the light of relinquishing the original language of Jesus (Ackroyd & Evans 1970:1-29) and instead adopting Greek in its 'Koine', and Latin in its 'Vulgar' forms. Hellenistic culture also greatly influenced the translation of the gospels. The final paradox is "the universal phenomenon of Christians adopting names for themselves without the explicit warrant of the founder of the religion or of the New Testament itself," and this has 'practical implications for ecumenical relations' (Sanneh 1993:117-119).

However, I do not deny the importance of the original biblical languages in translation. For instance, I acknowledge the significance of Hebrew when translating Old Testament sources. Nevertheless, the original language of Jesus, that is, Hebrew, was not considered a prerequisite for faith or membership in the fellowship (Sanneh 1993:118). Moreover, at that time, Greek was commonly used in a number of countries. This was one reason why the translation of the New Testament chiefly began with the study of Greek culture and language. This shows that at that time, language and culture belonged to the Greco-Roman and Hellenistic culture. Rather, in mission, the Jewish factor could not confirm cultural absolutism, excluding all other cultures. The Jewish factor was open, related and expanded to the Gentile mission, whether it had a Hellenistic heritage or not. "If Christianity could be turned into a pure Platonic form, then it would be religion fit only for the elite, whereas if it was just a cultural disguise it would breed only manipulators. The real challenge is to identify this intrinsic power without neglecting the necessary cultural factor" (Sanneh 1995:47-48).

More specifically, Sanneh (1993:120; 1995:48) notes that Christians are to receive culture within the general context of the translatability of Christianity, rather than decrying it, although Christians identify themselves by a variety of religious labels, i.e. from Anglican to Zionist, with Methodists, Orthodox, Presbyterians and others making up the middle ranks. In his book, *Translating the Message: The Missionary Impact on Culture*, Sanneh (1989:29) suggests that mission as translation makes “the recipient culture the true and final locus of the proclamation,” so that the religion arrives without the assumption of cultural rejection. First of all, Sanneh (1993:18) challenges the significance of mission by classifying mission into two categories: mission as cultural imperialism and mission as God’s favourite draft. The two categories are a prerequisite for explaining the critical function of mission, specifically in the context of translation and interpretation. In this respect, the term translatability indicates the significance of a hermeneutical study in mission.

Furthermore, there is no doubt that the gospel adopted a critical stance toward culture. For instance, referring to the Apostle Paul’s dictum that “Christians are in the world, but not of it,” Sanneh (1989:32-34) suggests that, in mission, the gospel should be relevantly translated into the world. He illustrates this point with Galatians 2, which is related to Paul’s dispute with Peter, and Peter’s defence of his stance based on his own Jewish background. Niebuhr (1951) observes, there is an inherent tension between the gospel and culture. The Christ-principle of redemption by faith supports the Abrahamic ideal of giving an unlimited, extended application to the Jewish legacy. Thus, the gospel is thought to confirm the cultural particularities of both Jews and Greeks; the Jews sought messianic consolation, whereas the Greeks pursued philosophical wisdom (1 Cor. 7:29-31).

Sanneh (1993:24-26) sees religion and culture as being interlinked and complementary. His view is clarified by Newbigin (1986:3) when he remarks, “Language is central to culture. The language of a people provides the means by which they express their way of perceiving things and of coping with them ... And one must also include in culture ... religion.” Therefore, the result of relational characters between religion and culture shows connections between Christianity and non-

Christianity, as Sanneh (1993:140-141) notes Newbigin's argument. Sanneh (1995:54) further discusses not only vernacular translations of the Bible but also the adoption of indigenous concepts when expressing the key categories of Christianity. Adopting such indigenous concepts is a challenge to Christianity that is interpreted from a Western viewpoint. In this regard, Newbigin (1995:192) views the continuity between Christianity and non-Christianity as follows:

In almost all cases where the Bible has been translated into the languages of the non-Christian peoples of the world, the New Testament word Theos has been rendered by the name given by the non-Christian peoples to the one whom they worship as Supreme Being. It is under this name, therefore, that the Christians who now use these languages worship the God and Father of Jesus Christ ... The name of the God revealed in Jesus Christ can only be known by using those names for God which have been developed within the non-Christian systems of belief and worship. It is therefore impossible to claim that there is a total discontinuity between the two.

Although God is related to culture, Sanneh (1990:11; 1993:133) connects Him more closely to salvation history. The plan of God is not merely to shape an identity, but to put all things in subjection to Christ. The truth of God is ultimately destroyed if it is completely identical to cultural systems, although God's truth may be inconclusive because culture is perceived as inseparable from the truth of God. The truth of God is inseparable from culture, but simultaneously, it is ambivalent in that it cannot be identical to culture. Sanneh (1995:47) explains the difficulty of this gospel position as follows:

A central and obvious fact of the gospel is that we cannot separate it from culture, which means we cannot get at the gospel pure and simple. That it is no more possible than getting at the kernel of the onion without the peel. The pure gospel, stripped of all cultural entanglements, would evaporate in a vague abstraction, although if the gospel were without its own intrinsic power it would be nothing more than cultural ideology, congealing into something like 'good manners, comely living, and a sense that all was well,' the kind of genial, respectable liberalism that turns the gospel into a cultural flag of convenience. If Christianity could be turned into a pure platonic form then it would be religion fit only for the élite, whereas if it were just cultural reverence it would breed commissars of cultural codes and religious adjuncts as their subordinates, of both of which history has only too many unflattering examples. Yet, in spite of the difficulties, the gospel has its own integrity and speaks to us whatever our cultural or personal situation. The real challenge is to identify this intrinsic power without neglecting the necessary cultural factor.

Although Newbigin (1989:189) recognises the inseparability of the gospel and culture by questioning the ambiguity of critically dichotomising the gospel and culture, the finer details of

each author's view are where their differences lie. Newbigin's (1989:184) premise is that one's culture is not converted when one accepts the gospel, but religious belief contains culture and becomes a part of the culture. Christianity is multicultural, just as religions are viewed as multicultural.⁵⁸ For Newbigin (1989:188), language is the most influential element in culture, and in terms of its corporate aspect, culture includes human behaviour as well as the social aspect of human living. The gospel enters a human community in the frame of a particular language, which is the primary vehicle of culture, and the community itself embodies and illustrates the culture. Newbigin also tends to approach Christian mission in terms of vernacular translation and vernacular culture.

Seeking the significance of faith in Polanyi's (1958) philosophical thought, Newbigin regards Christian mission as vernacular. Just as faith is not a terminus but the beginning point from which understanding commences, Polanyi (1958:266) perceives the element of faith and commitment underlying all cultures.⁵⁹ Newbigin (1986:24) assumes that personal beliefs can neither be proven nor disproven by scientific means. Rather, he argues that the gospel is the criterion for criticising culture. Newbigin challenges aspects such as Paul's gospel, Jesus Christ's death and resurrection, who Jesus Christ is, and new powers that follow (Acts 2:22-36). Jesus Christ's resurrection is the reaffirmation of the original covenant with creation and all human life, the covenant with Noah and his descendants. Newbigin (1989:194) makes the following remark:

God still cherishes and sustains the world of creation and of culture, in spite of its subjection to illusion and vanity. The covenant with Noah and its rainbow sign refer explicitly to one of the most basic elements in human culture, namely the work of the farmer who cultivates the wilderness in order that it may bring forth food for human beings (Gen. 8:22). Here the interdependence of human beings and nature, and the dependence of both on the grace of God, are at their most manifest. God's promise that while earth remains seedtime and harvest shall not cease stands over the entire story of human culture.

⁵⁸ The Dutch missiologist Bavinck (1981:19) notes that religious beliefs permeate the cultural life of society. He says, "...the great religions of the world have been great social powers."

⁵⁹ The missiological books written by Newbigin were influenced by Polanyi's (1958) critique of Western culture and Cartesian objectivism (1891-1976). In his book *The Gospel in a Pluralist Culture*, Newbigin (1989) cites five points from Polanyi which shows that: 1) Polanyi examines doubt; 2) Knowing begins with an act of faith and this faith precedes doubt; 3) The work of modern science rests on faith commitments that cannot be demonstrated by scientific methods; 4) Polanyi analyses truth and relativism; and 5) Knowing has a subjective and an objective pole (Haney 2013:162-163).

However, there is a relationship between individual (or personal) behaviour and social behaviour. In particular, social change, especially the reformation of group or community behaviour, follows after the change of individual behaviour. It is not a one-way relationship, but a reciprocal one. Citing from Alasdair MacIntyre's (1981) book *After Virtue*, Newbiggin (1989:198-199) shows that the question, "How shall I behave?" can be answered by: "In what kind of a community do I want to share?" Ultimately, an individual has to undergo Christian discipleship, as one contributing to shaping and developing a community.

4.2.1.1 Sanneh's Approach to Mission as Translation

This study explores Sanneh's vernacular approach as a method of contextualising translation.⁶⁰ He points out that "missionary adoption of the vernacular, therefore, was tantamount to adopting indigenous cultural criteria for the message" (Sanneh 1989:3), as "translatability became the characteristic mode of Christian expansion through history" (Sanneh 1989:214). In this regard, Sanneh (1989:50) sees Christianity as a vernacular translation movement, and he describes the power of the Christian church to receive translation as a means of expansion and assimilation:

Christianity is remarkable for the relative ease with which it enters living cultures. In becoming translatable it renders itself compatible with all cultures. It may be welcomed or resisted in its western garb, but it is not itself uncongenial in other garb. Christianity broke free from its absolutized Jewish frame and, through a radical pluralism, adopted Hellenic culture to the point of near absolutization. By looking at the expansion of mission beyond Rome and Byzantium, we can see how this risk of absolutization was confronted.

Sanneh (1989:50) highlights the 'Translation Principle' as the prerequisite for expanding Christianity interculturally, noting that Christianity is essentially translatable into all cultures and languages. In his view, all cultures and languages are valid and equal when Christianity clarifies a plurality of geographical centres and indigenous languages as natural and legitimate destinations of the gospel.⁶¹ For instance, God is not an interchangeable cultural concept, and at the same time,

⁶⁰ For Sanneh (1989:3), language is "the intimate, articulate expression of culture."

⁶¹ Relating God and culture, Sanneh (1989:30; 1993:134-141) argues that God shows no partiality, and all persons are valuable in God's sight (Rom. 2:11; 1 Pet. 2:4). At the same time, no single culture can be God's favourite and all can be accepted within the divine plan of salvation, which means that all cultures are equally valuable. The mission means that faith and obedience in "God is appropriately translated into various cultures, without giving those cultures normative status is the divine plan of salvation" (Dingrin 2005:38). This is because God is not an interchangeable

He is not an abstract force that is encountered from outside of the limits of cultural self-understanding. Significantly, Sanneh (1989:51) points out that the expansion of Christianity was not at the expense of the authentic value of culture. In this regard, the vernacular translation of the gospels distinguishes between the heart of the message and its cultural embodiment. Actually, mission as translation confirms the *missio Dei* as the hidden force for its work. Importantly, the *missio Dei* allows translation to expand the boundaries for the transmission of the gospel (Sanneh 1989:31). Missionary leaders and followers also used local vocabulary from vernacular cultures, so that the task of missionary translation was essential in the mission of vernacular languages (Haney 2013:123-124).

Sanneh (1993:118) connects Christianity with the multiplicity of local vernaculars at Pentecost (Acts 2:4, 6, 8, 11) and to the *Antiochean breakthrough* (Acts 11:19-26). The former ‘*Pentecost*’ event is related to the initiation of mission, and the latter ‘*Antiochean breakthrough*’ event reinforces the impetus of the gospel. In particular, Sanneh sees *vernacular* as the main feature of Christianity. Vernacular languages are used to communicate the gospel without excluding any cultural description because the gospel is translatable into every cultural context. Sanneh’s concept of *vernacularity* is helpful in interpreting the *pluriformity* of world Christianity. “Christianity is not only a committed state of mind with respect to God’s Oneness in sovereignty and power, but a committed style of living with regards to the many-sidedness of culture” (Stine 1990:23). He seems to choose the dynamic meaning of style, rather than the fixed meaning of state when linking the gospel with a specific culture.

Christianity was initiated as a translated religion, and this point characterises Sanneh’s (1990:1-23) vernacular translation, which states:

- 1) Vernacular translations of the gospel began with the adoption of indigenous terms, concepts, customs and idioms for the central categories of Christianity;
- 2) Vernacular criteria began to determine what is or is not a successful translation—with indigenous experts moving to challenge Western interpretations of Christianity;

cultural concept which may be found outside “the boundaries of cultural self-understandings” (Haney 2013:124). In other words, God’s concept is true of one who is different from his or her culture.

3) Employing the vernacular led to many new languages into which the Scriptures were translated;

4) In numerous cases the missionary translations were the first attempt to write down the language. In such cases, translators had to produce lexicons, grammars, lists of idioms, proverbs, etc.

This massive effort to document the vernacular triggered many consequences arousing loyalties to the indigenous cause—serving as a seedbed of nationalism. Theologically, one might say God’s prevenient grace preceded the missionary and prepared the way to adopt existing forms—as if God was their hidden life.

It is also argued that Christianity is parallel to culture, but not proportionate to it. Religion is not the same as culture, even though it is not completely different from culture. Sanneh (1995:47) maintains the impossibility of the existence of a pure gospel without being involved in a specific culture. The gospel cannot be subjected to culture, but culture may be subjected to the gospel (Dingrin 2005:33-34). More strictly, Sanneh (1989:82) suggests the *logos* concept as an example that Christians obtained invaluable elements from the Greek religious tradition, as he points out that the Greek Orthodox Church has debated the rational claims of the Enlightenment. Philo adopted the Greek idea of *logos* and connected it to both an uncompromising monotheism and Platonism, which excludes divine agency in the material world (Sanneh 1989:17, 58-61). Subsequently, referring to Newbigin’s⁶² point of view, Sanneh (1993:163) highlights the inappropriateness of the dichotomy separating materialism from spiritualism by issuing a fundamental and significant question, “What would it mean if, instead of trying to explain the gospel in terms of our modern scientific culture, we tried to explain our culture in terms of the gospel?”

Above all, Sanneh’s (1989:1) translation paradigm of mission is identified in the following statement:

Christianity, from its origins, identified itself with the need to translate out of Aramaic and Hebrew, and from that position came to exert a dual force in its historical development. One was the resolve to relativize its Judaic roots. . . . The other was to de-stigmatize Gentile culture and adopt that culture as a natural extension of the life of the new religion.

⁶² Newbigin (1986:6) does not see the *logos* as a philosophical or mystical idea, but as “the man Jesus who went the way from Bethlehem to Calvary.”

Likewise, Sanneh (1989:1) regards Christianity as comprising two features: ‘relativisation’ and ‘de-stigmatisation.’ These two features presuppose that all cultures are valid and equal (Sanneh 1995:53-54). Thus, vernacular languages are significant because they brought about the rapid growth of the church in the non-Western countries initiated by the modern missionary movement of the last two centuries (Dingrin 2005:11-13). The movement was also possible because the Bible was appropriately translated into vernacular language. With regard to de-stigmatisation, Sanneh (1993:136) explains Paul’s view as follows:

The effect of the gospel, Paul affirms, was to de-stigmatize the culture and people was associated with it: Jews, Gentiles... all now stand on an equal footing under God’s salvific purpose. Judgment had come upon the world, upon the Jew first, but also upon the Gentile, to wit, that the terms of one people’s self-understanding, though invaluable for knowing God’s intentions, are not, however, the absolute or exclusive norm for others.

Undoubtedly, Sanneh (2003:97) sees translation as the church’s birthmark as well as its missionary benchmark, just as he understands the significance of culture and regards Greek culture as an appropriate example of what was obtained at the time of the Apostle Paul.⁶³ In this regard, he distinguishes between Christianity and Islam, since Christianity is involved in mission as translation, but Islam is not. Paul clearly spoke about the *Hellenistic appropriation* of the gospel and highlighted the connection between the Jews and Gentiles. However, it is noted that Jewish culture can influence another cultural identity, as Sanneh perceives that either Jewish or Gentile cultural elements shape the perception of norms for others. In a sense, if we accept the *Hellenistic appropriation* of the gospel, we will not be able to sustain our indigenous idea towards other religions any more, as Sanneh (1993:52) argues that culture is not a neutral entity, and there is no neutral ground in culture. Hence, the missionary partners should sense the crisis of cultural assimilation because culture has both positive and negative features.⁶⁴

⁶³ The early church was born in a cross-cultural milieu with translation as its trait in straddling the Jewish-Gentile worlds (Bosch 1991:448; cf. Stackhouse 1988:58).

⁶⁴ Sanneh (1993:52) admits that “...culture is not an ethically neutral entity, and cultural change cannot be a matter of ethical indifference.”

World Christianity is not only a *transplanted European model* but also something new, and the colonial empires that controlled it have been weakened. As a basis of mutual discovery, Sanneh (1993:153) assumes that there is active interchange between outsiders and insiders. These two categories are framed by fluid, dynamic boundaries. Hence, Sanneh's theory as a missionary hermeneutical approach challenges the missionary partners to know God's intention among all people in all contexts (Shaw & Van Engen 2003:206). World Christianity is also described as follows:

An impressive picture now meets our eyes: The exploding numbers, the scope of the phenomenon, the cross-cultural patterns of encounter, the variety and diversity of cultures affected, the structural and anti-structural nature of the changes involved, the shifting *couleur locale* that manifests itself in unorthodox variations on the canon, the wide spectrum of theological views and ecclesiastical traditions represented, the ideas of authority and styles of leadership that have been developed, the process of acute indigenization that fosters liturgical renewal, the duplication of forms in a rapidly changing world of experimentation and adaptation, and the production of new religious art, music, hymns, songs and prayers (Sanneh & Carpenter 2005:4).

According to Sanneh (1989:106), an African church rooted in the vernacular cannot but be in conflict with a political system based on the superiority of foreign institutions. Ultimately, the vernacular mission may give rise to nationalism. Sanneh highlights the strengths of nationalism, rather than its weaknesses. Nationalism produces a sentiment that is indistinguishable from the religious (Sanneh 1996:53). Nationalism offers people a creed every bit as potent as religion, with love and devotion to one's people and country a competitor in the altruistic sense with faith in God and the hereafter. Honour and duty thus arise from citizenship nearly as faithfulness and submission arise from religious faith, for both prove their claims from the personal sacrifices individuals are obligated to make (Sanneh 1996:53).

Nationalism in this understanding essentially combines persuasion with sanction, self-denial with personal vindication, natural ties with acquired skills, the struggle for existence with giving one's life, and so on (Sanneh 1996:53). "By thus identifying oneself with the state, except possibly God; in this sense of inviolability, one experiences a value that transcends egoism because it [i.e., the value] relates not to the individual but to the whole, and is made possible by an intense self-

discipline and personal subjection” (Troeltsch 1991:179). The state in these circumstances would come to regard “itself as a source of ethical value and moral obligation. It can (and often does) invest this claim with all the pathos of moral sentiment” (Troeltsch 1991:179). However, nationalism is thus sacralised, absolutised and becomes a source of the demonic and the depraved, in Europe and elsewhere, including programs of ethnic cleansing (Sanneh 1996:53).

Meanwhile, following the example of Donovan, a Holy Ghost Catholic missionary among the Masai of Tanzania, Sanneh (1993:160-161) asserts that Donovan also regards all cultures as essentially equal in their potential. Donovan (1978:193-194) considers a missionary as a social martyr who is cut off from one’s roots, blood, nation, and background. Thus, Sanneh argues that alienation could emerge from loss of power and influence in the mission field, and it often emerges from a genuine crisis of identity.⁶⁵ Maluleke (2000:91) writes, “The reduction of the majority of African languages into written form has been closely tied to the translation of the Bible into local languages.” He points out that until the turn of the twentieth century vernacularisation and translatability were significant variables for appropriate inculturation (Maluleke 1997:19). In a sense, Maluleke agree with Sanneh’s ‘mission as translation.’ However, he argues that “a rational desire to disentangle Christianity from the outgoing of colonialism and imperialism does not experience the painful experiences of those who were at the receiving end of religio-cultural and political suppression and economic exploitation” (Maluleke 1996:3-9). Additionally, Maluleke (1996:9) maintains that “... translation has not been as magical and successful as it is sometimes made out to be.” He highlights the need for the advancement of African theologies. My aim here is not to criticize Sanneh’s view, but to reflect on it from a Korean perspective, and then to apply any insights obtained to Underwood’s mission.

Mission as translation is based on incarnation. That is, incarnation is translation. In detail, Walls argues that divinity was translated into humanity, as though humanity were a receptor language (Walls 1996:27). With regard to the ‘Translation Principle,’ Walls (1996:26-36) understands

⁶⁵ Sanneh (1989:7) aims to “...combine the theological and the historical methods to describe translatability as a religious theme”. In other words, “the central message ... is that as a translated religion, Christianity through history became a force for translation” (Hock 2006:263).

vernacular mission in the context of the incarnation, as he argues that Christian faith depends upon translation: John 1:14 (“the Word became flesh, and dwelt among us”) (Stine 1990:24).⁶⁶ Walls (1996:27-28, 47) regards the incarnation as a divine act of translation into human categories. Strictly speaking, incarnation is then identical to translation. In the same vein, Walls (1996:8) understands mission as translation. Sanneh and Wacker describes his mission in the following way:

Walls builds on these works but his real distinction lies elsewhere. Methodologically it resides in a succession of penetrating articles detailing the complexities and ironies and unexpected payoffs of cultural exchange. Substantively it lies in his insistence, hammered home in a variety of contexts (including the mentoring of dozens of non-western doctoral students), that Christianity’s centre of gravity has decisively passed from the northern to the southern hemispheres (Sanneh & Wacker 1999:954-961).

In particular, in terms of the ‘indigenising principle,’ Walls (1996:8) points out that “if any man is in Christ he is a new creation”. He stresses the significance of each indigenous culture. In other words, all indigenous people have their own history and culture. Thus, those who are culturally different should not impose their own culture and history on indigenous people with the purpose of establishing a set of assumptions about life. This is not to say that a specific time in history and culture determines one’s life. Walls argues that a culture or history holds its own value and an indigenous person should feel at home within his/her own culture.

There is a relevant tension between the indigenising principle and the pilgrim principle. While the indigenising principle makes the Christian faith a place to feel at home, the pilgrim principle suggests that they have no place to abide (Walls 1996:8-9). More specifically, the indigenising principle emphasises that God speaks in various contexts, but is at the same time is culturally blinded (Walls 1996:12). One embraces a particular culture and group in the indigenising principle, but he or she adheres to a universalising factor in the pilgrim principle. This indigenising principle means being connected to God’s people from generation to generation. As the Apostle Paul mentions in Romans 9-11, Gentile Christianity differs in character from Jewish Christianity into which it is grafted. Nevertheless, Walls (1996:14-15) points out the fallacy of the Gnostics that

⁶⁶ Walls (1996:40) states that the translation principle animates Christian history because in the sixteenth century, Christianity was translated “not only into local languages but into the local cultural settings of Northern Europe.”

Greek-educated indigenisers sought to eliminate barbarian elements from Christianity; however, this resulted in rejecting significant elements of the Old Testament, the Christian adoptive past.

According to Walls (1996:80), the Christian revival supplied missionaries, and the first generation of the Protestant missionary enterprise was for practical purposes an evangelical undertaking. It was argued that mainline evangelicalism acknowledged the idea of a Christian nation during the era in which the missionary movement was born. A revival of religion can rescue both the Christian nation and its most prominent symbol, the established church. However, Wilberforce (1996:82) argues that unless people reinfuse the principle that animated their ecclesiastical system in its earlier days into the mass of their society, this establishment will not continue, although he intimates that Christianity has partly revived and the church has been firmly established.

Furthermore, Christian mission should not merely focus on the increase of numbers. Rather, mission is “about the penetration of cultures and ways of thought by the word about Christ” (Walls 1996:85). In other words, it is about the translation of the word into flesh, just as the starting point is the incarnation, in which the Son lived in the very culture-specific context of Jewish Palestine. In particular, it is about the translation of Scripture into thought and deed, as “the word about Christ is brought to bear on the points of reference within each culture, the things by which people know themselves and recognise where they belong” (Walls 1996:85-86).

Meanwhile, Bediako (1992:281-284) has a tendency to treat translation theory as vernacular mission more indigenously than Sanneh and Walls, as he locates the ‘Translation Principle’ in non-Western, indigenous theologies.⁶⁷ Indigenous churches are translating churches that are guided by the *missio Dei*, thus acting as a catalyst for newer appropriations of the faith. For Bediako, theology is the hermeneutic of identity that shapes African theological methodology and contributes to reconstructing Africa’s cultural heritage and religious consciousness, as African Christianity assumes a refinement of the experience of the old religion and the affirmation of

⁶⁷ Bediako’s (1992:15-16) African religious study reveals a hermeneutic of identity associating a translatable Christian faith with African primal religious heritage.

African selfhood (Ford 1997:431). In particular, Bediako (1992:281-284) argues for “the continuity of God from the African pre-Christian past into the present Christian experience.” In a certain sense, the enhancement of the receptivity of vernacular mission determines the Western value setting and the African value-setting of the Christian faith within different cultures (Ford 1997:428). In this regard, his perspective is also applicable to the Asian value-setting of the Christian faith, especially its Korean value-setting, including Korean indigenous religions such as shamanism.

In short, ‘mission by translation’ is vernacular mission, and implies diverse and pluralistic cultures. Moreover, it also contains the translation of the gospel as the Word. Sanneh’s (1989; 1993) vernacular mission as translation challenges the missionary partners to understand the gospel according to various contexts including culture, history, economics and political conditions. In order to promote intercultural dialogue, I note both the specific contextual-cultural space and time of the gospel. Walls argues that mission is incarnation and the incarnation is translation, thus mission is incarnation as translation. In a more contextual sense, Bediako’s (1992; 1996) research on African religions and culture contributes to recognising the value of indigenous religious factors in a cultural context.

4.2.2 Bevans’ Translation Model

Meanwhile, Bevans’ translation model contributes us to understanding and communicating the gospel message in culturally different contexts. Additionally, I maintain that Bevan’s translation model can complement Sanneh’s translatability model appropriately. First of all, Bevans mentions the translation model of contextual theology. The Christian message which was originally received by the early Christians, became captive of Greek categories, but the model of true theology liberates the message from the categories, and restores it to its original flexibility. Each model of contextual theology is a model of translation in many ways, but while contextual theology is related to accommodate to a specific culture, the claim of translation model renders a model of contextual theology to be a translation model. For instance, the values of culture and the structures of social

change are not beneficial in themselves, but vehicles to receive the essential and unchanging truth (Bevans 1992:30-31).

However, we can misunderstand translation as merely literal translation, but Kraft (1979:265) points out its weakness in this way:

Word-for-word translation and the consistency principle are, however, the result of misunderstandings of the nature of language and of the translation process itself. The results of such emphases tend to be wooden and foreign-sounding. The literalists' focus sees but dimly the livingness of the original encoding of the message. Furthermore, it often ignores completely the contemporary cultural and linguistic involvement of any but the most theologically indoctrinated of the readers. Its aim is to be 'faithful to the original documents.' But this 'faithfulness' centers almost exclusively on surface-level forms of the linguistic encoding in the source language and their literal transference into corresponding linguistic forms in the receptor language.

More importantly, the main point of the translation model is that the essential Christian message is supracultural. That is to say, the Christian message transcends a contextual culture. The gospel is like kernel while culture is like husk. The gospel kernel is covered with a disposable, and nonessential cultural husk (Bevans 1992:33-34). Therefore, any culture is as significant as the supracultural gospel message. While gospel values and cultural values meet, the content of the gospel message should be preserved without its transformation and distortion.

The strength of the translation model is that it takes the Christian message into account on the basis of the scriptures and tradition more seriously. In a sense, Christian identity is more significant than cultural identity. In the translation model, not everything that is genuinely African is automatically good, but something that is fully Asian can be a vehicle for the gospel message transcending each culture (Bevans 1992:35-37). Hence, this translation model is essentially necessary for carrying out the mission of evangelisation. Nevertheless, one important critique is that one culture is significant in another culture as every culture is roughly analogous to every other culture. Another criticism can focus on the supracultural feature of the Christian message. In contemporary context, culture can be faced with other cultures like onion, while in the previous context the gospel as the kernel is surrounded by the culture as the husk. There can never exist a naked gospel. Gospel and

culture are inseparable from each other, and the gospel needs to be translated into the most appropriate message even though culture changes into another culture.

4.3 A CASE STUDY OF VERNACULAR MISSION IN AFRICA

4.3.1 *Michael C. Kirwen and his Vernacular Mission with the Luo People*

Kirwen (1987:xv-xvi) carried out Christian mission at the Catholic Church at Ingri in the North Mara district of Tanzania. He continued to dialogue with the Luo diviner, Riana. Kirwen's concern was whether different religious factors could be integrated in African Christian churches. Kirwen's premise is that there are some relations among the gospel, culture and language, as he continually asks about the contextualisation of the gospel between theology and culture. His mission was carried out in the Luo vernacular language and culture when he began his pastoral ministry and academic research in Tanzania.⁶⁸

In his book, *The Missionary and the Diviner*, Kirwen (1987) reflects on the dialogues he had with Riana. First of all, he recognises the need for vernacular mission in translating the concept of God into the Luo language, as well as the need for employing a cosmic framework to compare Christianity and the Luo people's traditional religion through dialogue with Riana.⁶⁹ Although Kirwen recognises Jesus Christ as the cosmic mediator, he does not regard religious leaders, including Christian leaders or African diviners as mediators because Jesus Christ is the Holy cosmic mediator between God and His people. Nevertheless, his dialogue with Riana is important because it shows the need to approach various religions interculturally and cosmically. In particular, the African divination employed by the Luo people relates to African cosmology articulating the concept of God, ancestral spirits, divination, death, and so forth (Kirwen 1987:38-41).

⁶⁸ The Luo people belong ethnically and linguistically to Nilotic ethnic groups in Africa.

⁶⁹ According to Kirwen (1987:39), "Christianity recognises two related but distinct worlds within the cosmic framework. Firstly, there has been the world that God originally created. Secondly, there is the present world."

Furthermore, I argue that Kirwen endeavoured to relate Christianity with the African culture and language. Of course, he basically carried out the vernacular mission from a Catholic Christian perspective. At the same time, Kirwen did not see his teachings as an absolute and exclusive Christian doctrine. His argument was regarding how Christianity can be incarnated in indigenous ways and practices, especially in the African indigenous context (Kirwen 1987:xvii-xix). Rather, Kirwen questioned whether or not the validity of African religions can be constructed and explained in terms of the Western cultural framework. In addition to this, Kirwen's mission can be related to Korean vernacular mission, in that the values of indigenous religions can be interpreted through the Western cultural framework. His Luo mission serves as a prime example for Korean mission to emulate and engage in vernacular mission.

4.3.1.1 The Luo People's Concept of God

Just as every society has some sort of concept of God, the Luo people perceive God as 'the high God,' In the African context, the traditional concept of God has prepared African people to receive God as 'the Greatest, Heavenly Ruler' reigning over the world. In particular, Riana argues that among the Luo people the word *Kiteme* refers to 'the high God,' and the two other terms *Iryoba* (sun) and *Nyamhanga* (moon) refer to two lesser deities created by *Kiteme* (Kirwen 1987:4-5). Nevertheless, I ask whether there is a difference between Christianity and the African religion that Riana believes in.

To answer this question, one significant difference between Christianity and the Luo people's religion can be found in the concept of the triune God.⁷⁰ For instance, Riana does not understand the reason why Jesus Christ came into the world, although Kirwen sufficiently perceives Jesus as both God and human. For Riana, God is not a triune God but a monotheistic God, and he does not

⁷⁰ African Trinity emerges from *Nyambe*, *Nyame*, *Nyasaye*, and so forth (Kombo 2009). In this regard, the One God is thought of as "the common substance-essence" in the Greco-Roman terms, nor as oneness of absolute subject in the idealistic philosophy, nor in the monotheism as "non-divisible essence" affirmed in Islam and Neo-Platonism. However, the oneness of God is revealed in the context of the fatherhood implying a relationship between father and children (Kombo 2009:125). The Luo concept of God is that of a transcendent being. Particularly, *Nyasaye* is the essential word for the concept of God. *Nyasaye* and 'Supreme Being' are interchangeably used as the concept of God (Ogutu 1975:2; Awino 1994:172-174).

identify God with Jesus. He sees the Christian understanding of God as many gods, or three gods. In response to Riana's view, Kirwen confirms the significance of the Godhead as a community. At the same time, he sees the Christian God as a plurality and distinguishes between the Father, the Son, and the Spirit. Nevertheless, for Kirwen, it is not an easy task to translate or explain the concept of the triune God or the threeness of God, as understood in his own English language, into the Luo people's vernacular (Kirwen 1987:12-15). Herein, it is my view that Kirwen explained Riana to understand the triune God as a community. Not everyone thinks of God as a community because a community is made up of a number of people. However, I am convinced that by explaining God as a community helped Riana to understand the concept of the triune God in his own context. Moreover, for Kirwen, the explanation of the triune God does not mean that He is divided into three gods as Riana thought.

Kirwen's argument concerning the Godhead was that there are no adequate vernacular words for the Luo people to use to interpret the triune God, as the 'three-ness' or Trinity cannot be explained in their own language. For instance, the Luo word *kido* means a person's character, but when applied to the triune God, it signifies God as holding three characters. This does not adequately explain the meaning of the triune God in the Luo people's vernacular. Another word *kego* means to split apart. Although the word *kego* was used to explain the mystery of the Godhead, it did not explain the inner life of the Christian God (Kirwen 1987:14).

As mentioned above, it is more important to note the significance of the word *Kiteme*. For the Luo people, *Kiteme* is the one and only creator, but differs somewhat from the Christian God. Kirwen (1987:15) argues that Riana does not serve one God, pointing out that *Kiteme* created two lesser gods, *Iryoba* and *Nyamhanga*, and when the Luo people pray or offer sacrifices, they do not offer them to *Kiteme* but to these two lesser gods. In regard to Kirwen's view, Riana disproves that *Kiteme* is only one unique creator and that the Luo people do not believe in many gods like the Hindu or Christians who believe in three totally equal gods. When we consider the dialogue between Kirwen and Riana, we note that Riana and the Luo people do not believe in innumerable gods like the Hindu or Buddhists. However, at the same time, they do not believe that the triune

God is a community. Their beliefs are therefore neither monotheistic, nor is it triune, in that they believe in Kiteme and two other lesser gods, although they claim to believe in only one unique creator.

The ultimate problem with the Luo people's vernacular is that they do not have the appropriate words to explain that Jesus is fully God and fully human. Hence, for Riana, this understanding that Jesus shares two natures—he is God and at the same time a human being—is an unacceptable concept, while Christians it is the truth. Riana does not accept God as a human being because he cannot see the co-existence of God and a human being in the person of Jesus. In short, Riana believes Jesus is just a human being, and not God. For this reason Kirwen (1987:17-18) mentions that the triune God did not become a human being, but Jesus did. To persuade Riana, Kirwen (1987:17-18) highlights that Jesus was God but he did not signify himself as God in the gospel message. Rather, Jesus identified himself as the Messiah. This was Kirwen's point of emphasis—that Jesus is the Messiah. Conversely, the mission for the Luo people needs the concept of the Messiah to be translated into their own vernacular language.

Ultimately, for Riana, Jesus Christ is not God, but a lesser god like *Iryoba* (sun). His logic was that it is impossible that God becomes a human being just as the sun becomes the moon (Kirwen 1987:19-20). For him, it is impossible to understand Jesus' God-man story, since God is God, and a human being is a human being. Riana thoroughly separates creation and creatures from God and His divine realm. Riana's eschatological view differs from our view that we will ultimately live with God, as he asserts that people separate from God and His divine realm after death.

In contrast, Kirwen (1987:18-19) argues that Jesus Christ is not a Christian *Iryoba*. This is so because our salvation is based on our basic belief that Jesus Christ is the Messiah and God became a human being. Herein I note Riana's erroneous thinking, in that he does not recognise humanity's need for a saviour. On a more serious note, I see the danger in Riana's thinking in that, a complete separation between the divine realm and human beings can prevent us from receiving God's

guidance and His supernatural power. Furthermore, I note that a human being is not an endless optimistic existence, but at the same time, s/he is also not a perpetual wounded existence.

More broadly, most African people narrate four significant stories of creation. Originally, *Kiteme*, the high God, created all things. God lived very close to the people, although they could not see God. People could only see the heavens, and rain and food were abundant, but there was no death at that time. One day, there was an argument between two men. The first man got angry, so he shot an arrow from his bow, and it hit the heavens. The heavens started to recede, the rains ceased and starvation set in, and death on earth was the result. Consequently, humankind lost any chance to live close to God. Another story is that a young man shot an arrow, and it hit the heavens. From the heavens, blood was sprinkled and the sky, sun and moon moved far away from humankind (Kirwen 1987:4-8).

Two other mythical stories are also reported. In the one story, a rope was extended between heaven and earth that people could freely use to travel back and forth between the two realms throughout the day. One day a wicked man severed the rope, confining people to the earth. In the other story, the Luo people had a rope that a chameleon used daily to climb to heaven to take a piece of meat to God as an offering. One day, the chameleon took a dirty piece of meat to God. This made God angry, so He refrained from further interaction with humankind. Thus, for the Luo people, evil occurred when they broke their ties with God or the ancestors (Kirwen 1987:4-8).

4.3.1.2 Missiological Implications on the Vernacular Mission of the Luo People

An important point of the creation stories heard by Riana is that the fate of humankind was altered as a result of the break between humanity and God. According to Riana, humanity was unceremoniously separated from God. If we accept this view, the following questions come to the fore: “Did God cause the break in His relationship with humanity?” “Does the good God make people do wrong things?” (Kirwen 1987:6-7, 37). As Riana notes, God is the creator of all things

and cannot be involved in any evil because He is completely detached from evil.⁷¹ Nevertheless, God is also inseparable from this world because God destroys evil and makes us new people. With regards to the role of the Luo language in mission, the early missionaries translated the term for the devil as *Jachien*, which means the shadow or the spirit of the dead. Actually, this translation could mislead Luo-speaking Christians to think of the devil as the shadow or spirit of a dead ancestor (Kirwen 1987:6, 7, 37). However, Christianity shows that a cosmic battle took place between Jesus and the devil (Kirwen 1987:6, 7, 37).

However, Riana does not distinguish between *Kiteme*, the other two lesser gods, and ancestral spirits; they are all viewed as being closely involved in the life and health of the living (Kirwen 1987:113-116, 121). In contrast, Kirwen believes that life only comes from God, that people cannot return to the world after death, and that God exists forever for His glory. It is sometimes argued that God remains silent in our sufferings, crises and afflictions. God does not seem to solve our problems immediately, but He shows us a way to overcome evil. In a sense, God does not seem to eliminate evil. Hence, undertaking Christian discipleship means practicing the power of our love and faith, which means taking our cross and following Jesus Christ because this is the way to trust and obey Him in our kenotic faith (Kirwen 1987:43).

4.3.1.3 The Remarriage of Widows

Vernacular mission implies cultural translation in a very specific context. In this section, my aim is to understand the remarriage of widows in the Luo people's indigenous culture. In the African context, death does not merely mean the end of one's life because most Africans believe that ancestral spirits are connected to living people. In Riana's context, remarriage was prohibited for a widow.⁷² Riana illustrates this point with the case of Lucia, his dead brother's wife. Since her

⁷¹ Actually, Riana seemed to misunderstand the concept of the devil, because he classified God into two – the good God and the evil God, that is, the devil. For him, the devil is the evil God, whereas Kirwen asserts that the devil is not God but God's creature, and it cannot be another God. Therefore, because the Luo people have no concept of the devil, we cannot generalise and assume that their ancestors were the devil. Kirwen believed that transcultural theologians could resolve the issue (Kirwen 1987:49, 54).

⁷² Of course, since 1972, the Luo people have forced a woman to choose between one of two legal options concerning the death of her husband (Kirwen 1979:30): 1) she can remain in her deceased husband's homestead in a leviratic union; or 2) she can return to her father's home to remarry, if she breaks off her relations with her late husband's clan.

husband died and her situation was never easy, Lucia had to decide whether she would live alone because remarriage was customarily forbidden in her community. Worse still, the option of living alone also presented other difficulties because she could be assaulted or attacked at home by dangerous men. Thus, Lucia chose to live with her husband's brother Riana in order to follow the custom of her society and ensure her own safety.⁷³ However, there was another problem that came with her choice – living with her late husband's brother would involve sexual commitment. This is called “leviratic union” (Kirwen 1979:3). Adhering to the custom of her people meant that she had to compromise the tradition of Christian marriage. However, Riana argues that a widow is allowed to live in her late husband's homestead for her safety, while Kirwen (1987:58) questions, “Whose marital custom is right, that of the Luo people or the Christians?”

There is a huge difference between African and Western marriage customs. In Africa, marriage customs are determined by communities rather than by individuals. In other words, African marriage customs have to do with the families of the couple. When a woman marries in Africa, the husband becomes part of her family. Thus, Lucia wanted Riana, her brother-in-law, to care for her according to their custom (Kirwen 1987:73-76). Western Christian marriage customs are significantly different from the leviratic custom, in that a widow can remarry after the death of her husband. Nevertheless, the leviratic union is a cultural tradition of the Luo people, rather than polygamy. Kirwen (1979:40) does not clearly conclude whether the leviratic union, especially regarding the widow and her brother-in-law living together is lawful or not according to Western norms. Instead, he sees it as an African cultural custom. Hence, the custom of the leviratic union cannot be generally simplified as adultery or fornication, plural marriage or monogamy, or cohabitation (Kirwen 1979:204-205).

⁷³ In his book *African Widows*, Kirwen (1979:3) argues for a particular African marital custom called ‘levirate,’ which means “the cohabitation of a widow with her brother-in-law in which the brother-in-law relates to the widow as a substitute for her deceased husband.” The Roman Catholic Church has judged the custom because of Christian marital ethics, whereas ‘levirate’ refers to “widow inheritance” for the Luo people. In an anthropological sense, Kirwen (1979:4) points out that the marital custom of the Luo people is incompatible with Christian marital custom because of “the Church’s lack of understanding of and sympathy with non-Western marriage rather than out of true theological conflicts.”

Similarly, Neely (1995:170) argues that monogamy is ambiguously instructed in the Scriptures, and at the same time it was not always the view of the early church, even though historically, Western Christians have accepted monogamy as Christian-Scriptural marriage. Rather, the perceived lawful form of marriage in the Greco-Roman world made Christians think of monogamy as the normative Christian perspective. I believe that Jesus also recommends monogamy, rather than polygamy (Matthew 19:3-10), although he did not elaborate on marital ethics in detail. Particularly, it is not persuasive to say that polygamy comes from concupiscence, because it is connected with the custom of leviratic marriage, tribal traditions, and social pressures within the communities to which one belongs. In this regard, Neely (1995:169-170) points out that there is an unsolved dilemma because the church prohibits baptising those who live in polygamous relationships.

Meanwhile, Bevans sees polygamy as contrary to Jesus' instructions (Matthew 19:3-10); it is also generally viewed as a Christian tradition. However, in recent times anthropologists and theologians alike have had much to say about these marital patterns for the cohesion of some African communities, and therefore, the subject of whether polygamy is an un-Christian practice or not has been a much-debated topic (Bevans 1992:36). In this regard, not all un-Christian practices are un-Christianlike. In addition to this, during the era of the Chosŏn Dynasty (1392-1910), Korean noblemen had several wives and concubines. However, since the era of early Korean Christianity, this type of polygamy has been rejected by Korean Christians.

4.3.2 Vincent J. Donovan and Vernacular Mission with the Masai

I point out that Donovan (1978) enabled indigenous Masai leadership and the Masai vernacular to re-evaluate Western interpretations of Christianity. This study investigates how Donovan involved the Masai people in vernacular mission. Donovan's mission was vernacular in that he opened "a new flowering" of Christianity by emphasising both the local culture and the apostolic faith. His adaptation model was important in that it does not only consider the integrity of the apostolic faith but also the tradition of the local culture. However, the weakness of Donovan's model is that there is no coercive use of power, so that in churches centralised authority or local members or a

community cannot exercise power by seizing it (Schreier 1985:11-12). At the same time, his model can be evaluated as its strength, as it motivates missionary leaders and their followers to get involved in self-emptying leadership and learning about Jesus' life, including his incarnation, suffering, and crucifixion.

Donovan defines incarnational mission more authentically, as an evangelistic encounter is considered to be an encounter between two or more cultures without cultural imperialism (Presler 1990:273). As a missionary, Donovan worked among the Masai people in Tanzania, ministering in a vernacular language (Presler 1990:267). He describes his visits to the Masai villages in northern Tanzania in the late 1960s to share the gospel (Bowen 2013:86), and challenges us to be evangelical and scriptural in our attitude toward mission (Donovan 1978:33). Not only should mutual witnesses understand "cultural conditioning as a potential limitation on gospel expression," they should also accept "its potential for authentically expressing the gospel" (Presler 1990:273).

Donovan was so influenced by "the negative missionary enculturation that preceded him that he swung radically in the direction of self-emptying, and this is still where much reflection on mission stands" (Presler 1990:273). It is clear that Donovan continually thought about the identity of the church, considering it to be wider in scope than just church planting or church-establishment. Nevertheless, for Donovan, the purpose of mission is not to proclaim the church, but to proclaim Jesus Christ. Ultimately, his aim was the kingdom-oriented church. In addition, he considers the specific details of the church as the response to the gospel, and because the response is as varied as all the human cultures of the world, the focus should be on Jesus Christ (Donovan 1978:81-82). Hence, Donovan embraces both Western tradition and indigenous tradition. In maintaining European tradition, he integrates indigenous elements into liturgy (Bowen 2009:80). In other words, Donovan harmonises Western Christianity with indigenous religious traditions, as he allows for some significant symbols of the Masai culture. In this respect, his missionary perspective of the Masai is not radical but gradual (Bowen 2009:80).

In more detail, Donovan (1978:83-88) approached the Masai as a living community rather than as individuals because for the Masai, an individual was bound to the customs of the community.⁷⁴ He was introduced to the Masai through a *legwanan* (chief) and the ruling elders. To approach the community of the Masai meant approaching the symbol of unity of the group. Hence, the evangelism of the Masai was concerned with the community.⁷⁵ In particular, all African religions have the concept of a monotheistic God but they also bear “the seeds” for polytheism because of their limited view of God. For instance, the Masai have a concept of God called *Engai* and a concept of sin, but not of forgiveness of certain sins. They clearly see transgressing their taboos as unforgivable sins because they believe that transgressors bring evil and disasters to their community. For this reason, a transgressor is not afforded the opportunity to be forgiven, and is ostracized by his/her community. In actual fact, Donovan (1978:58-59) found a man that was unforgiven by his community because he committed a wrong deed and violated one of the Masai’s taboos.

However, Donovan (1978:83, 89, 193-194) also challenges missionaries to confront a different culture and to eradicate idols. He identifies two major idols, that of individualism and the love of organisations and power structures. Therefore, the aim of evangelising the Masai is not to make them the same as us, but to make them Christians in their own community. In other words, based on Donovan’s method, Christians can spread the gospel in different contexts. Of course, at the heart of evangelisation is Jesus Christ and the goal is to put all things under His dominion.⁷⁶ Moreover, Donovan points out that there is a problem with the implementation of the concept of

⁷⁴ The Masai communities belong to the Nilotic people who speak the Nilotic languages and their territory stretches across East Africa, especially Kenya and Tanzania. Basically, Nilotes adhere to traditional beliefs and Christianity. The Masai are primarily identified by the same age group system called *orporor*. What is called “the age group brotherhood of God” is the *Orporor L’Engai* (Donovan 1978:17, 68-69, 93-94). The Masai tribe is comprised of twelve clans, which is comparable to Israel’s twelve tribes or families (Donovan 1978:17, 68-69, 93-94).

⁷⁵ Unlike most African people, the Masai communities do not practice any ancestor worship. They hold the concept of the one God called *Engai* (Donovan 1978:20-21). In the Masai communities, *Engai* is translated as god, the sky or the sky god (Neely 1995:176).

⁷⁶ Donovan (1978:92-93) sees communal faith, that is ‘we believe,’ as a significant factor in the evangelisation of the Masai. This is because for the Masai, faith is not ‘I believe’ or ‘you believe,’ but ‘we believe.’ For instance, when the Masai engage in baptism, they do so in the context of community, rather than on individual terms.

mission on the home front as well as in foreign mission fields.⁷⁷ The church becomes the mission once it participates in the mission of Jesus Christ. More specifically, the church is the mission of God sending His Son into the world. It is clear that for Donovan (1978:101-104), the Christian community exists for others.

In most African languages, the verb ‘to pray’ is translated ‘to ask for,’ which is similar to the concept in English. However, Kiswahili employs the verb ‘to pray’ rather than ‘to ask for’ (Donovan 1978:132-133). Thus, Donovan contrasts the quality of Christian prayer with pagan prayer. Pagan prayer often sounds monotonous due to their repetitive use of words. Hence, Donovan sees the Lord’s Prayer as a more significant model of Christian prayer because it opens us up to the creative power of ‘the high God’ (Mt 6:7). For instance, he compares Mary’s Prayer to the Lord’s Prayer, and notes that Mary opened herself up to the creative presence of God with a simple “*fiat*, Thy will be done, let it be done to me according to your word” (Lk 1:34-37).

Remarkably, the Lord’s Prayer is somewhat different from prayer in other religions, as the Lord’s Prayer enjoins us to relate to God intimately as *Abba*, which means ‘Father.’ In other words, the prayer allows us to share extraordinary intimacy with the Father God. Christian prayer indicates a desire for God’s kingdom and His righteousness, rather than simply a demand for needs such as food and clothes, since God knows our needs in advance. The idea of *fiat* meant that “Jesus opened Himself up to the creating, redeeming power of God within him, and God’s powerful work would be done, not outside Him but in Him, and He Himself would be part of and involved in that deadly answer to His prayer” (Donovan 1978:134-136).

On the other hand, a shamanist’s prayer points to a remote God who is “out there and up there,” for a shamanist feels that God is separate from the world (Donovan 1978:133-136). However, Donovan notes that Christians can also offer a pagan prayer without expecting God’s answer because the aim of prayer is to open up fully to God and His power. Additionally, Donovan notes

⁷⁷ Donovan (1978:102) makes much of the relationship between the mission and the church, arguing that “mission is the meaning of the church.”

that we do not have to sacrifice animals anymore, because Jesus Christ offered “a sacrifice, Himself, once for all” (Donovan 1978:133-134). For this reason, we pray that this sacrifice be acceptable to God. Donovan (1978:134-136) stresses our openness or response to prayer, as creation, incarnation or resurrection constantly challenges us to believe in the presence of God.

Likewise, Donovan’s mission to the Masai people is seen as beginning with his prayerful spirituality. Actually, he challenged the Masai people to believe in the presence of God. He told them, “To be holy means to be open. If God is present to you, all things are possible. There is no limit to what you can become” (Donovan 1978:137). More importantly, the most significant formal prayer is our prayer towards ‘our Father’. Praying ‘our Father’ challenges us to start a way of “spontaneous Christian prayer.” Hence, our Father is seen to imply all forms of Christian prayer. That is to say, ‘our Father’ is the best and most essential prayer for Christians to do (Donovan 1978:138).

Donovan (1978:150) criticises that a strict authoritarian understanding of the priesthood seems to come from the Jewish culture, and not from Jesus Christ’s description of a faith community. The Western Greco-Roman world and the Eastern Byzantine world enabled the gospel to spread with the dignity and regal splendour of the priesthood. Actually, this attitude prevents the indigenous church from being established in the mission field because true Christian discipleship must reflect “the simplicity of the servant mentality” of Jesus Christ (Donovan 1978:157-158). For Africans, pastors or missionaries are helpers or servants in their communities, as *ilaretok* means helpers. Herein, Donovan sees the difference between the African view of a pastor, and the view held by others. Of course, the Masai people had *Laibon* (witch doctor), *legwaan* (chief), *olkarsis* (the rich one) and *ol kitok* (the head). However, they themselves rejected their traditional names, after responding to Donovan’s question: “By what name would you refer to me in the job or role that I perform in your Christian community, even in the temporary way I do it, until one of you is ready to take over that job? What do you call me? What will you call the one who will do my job among you when the bishop authorises him to do it?” (Donovan 1978:157).

In the Masai community, Christian leaders such as pastors and bishops were called *ilaretok*, meaning helpers or servants (Donovan 1978:158). Importantly, Donovan challenged the Masai people to call themselves *ilaretok*, rather than other powerful or influential names. Hence, we arrive at a new understanding of the deeper sacrificial and incarnational meaning of Jesus' priesthood, as Donovan notes that missionaries are essentially social martyrs cut off from their roots, homelands and background in the same way that Jesus Christ emptied Himself, taking the form of a slave (Phil 2:5) (Donovan 1978:158-159).

4.3.2.1 Sanneh's Missiological Assessment of Donovan's Mission

In this regard, Sanneh (1993:159-160) argues that Donovan's mission challenges the missionary leaders and their followers to seek a resolution or relativize Western cultural forms in terms of other cultures/contexts, especially in preparation for Africans to be mutually transformed. Sanneh (1993:160-161) sees the obstacles in African mission as being due to "the history of a church imbedded in a single culture," rather than due to Scripture, as Donovan recognises all cultures as intrinsically equal in their potential (Donovan 1978:122). Donovan (1978:193) recognises social martyrdom as the climax of missionary partnerships. As a social martyr, a missionary should be challenged to relinquish his/her roots, blood, land, background and culture. In other words, a missionary as a stranger, more specifically, as a servant, should adopt a kenotic attitude, as Christ emptied Himself in the form of a servant (Phil. 2:7). Therefore, I argue that a missionary as a social martyr is involved in a specific culture, as Sanneh (1993:160-161) connects the activities of social martyrs to kenotic acts in other cultures.

4.3.2.2 My Assessment on Donovan's Mission

Donovan's argument sheds light on the Masai's understanding of God. The Masai call God *Engai*, but they also have many names for God. In a strict sense, the God the Masai refer to is the 'unknown God'. God is the one true God, although the Masai call Him by different names when He is kind and when He is angry, respectively (Donovan 1978:42). In other words, I argue that the Masai call God by a different name depending on his temperament. Furthermore, the Masai view God as either male or female, while most Christians regard Him as a male; to think of Him as a

female seems wrong. God is not a Being that can be expressed by gender, as He is neither male nor female. I therefore point out that Donovan sees the Masai's understanding of God as being more inclusive than the indigenous understanding of God.

However, at the same time, the Masai's inclusive understanding of God is in danger of polytheism. Donovan exemplifies Abraham's call in Genesis 12. In particular, I understand Abraham's call as the close of polytheism, as at that time, God called Abraham to become the one high God in a polytheistic context. God was an unknown Supreme Being before He revealed himself to Abraham. At the same time, God did not limit His Being and blessings to Abraham and his family, as He promised that He would bless those who bless Abraham (Genesis 12:1-3). God blessed the Gentile people through Abraham, as He considered him to be the source of blessings. Similarly, all African tribes are thought to believe in a monotheistic God, but they restrict God's protection to their own territories. According to Donovan, this tendency lays the foundation for polytheism (Donovan 1978:41-49). We can also renew our perspective of God; we must accept God before we seek His blessing and provision. For this reason I am convinced that Donovan was cautious of polytheism among the African tribes, as they loved God's provision more than God Himself.

Moreover, I note that Donovan's approach is a combination of both the translation model and the anthropology model. For him, the gospel is not just a message, but is also about the divine-human Person called Jesus Christ (Bevans 1992:58-59). He sees the Person as being present in his Spirit throughout history. For the Masai, the image of God could not only be male, because for them God was neither male nor female. Therefore, by using the image of a lion who stalks and kills its prey, Donovan could relate to the Masai and open their heart towards God.

4.4 RUFUS ANDERSON AND HENRY VENN

Before investigating Underwood's mission, I will first highlight a few points regarding the way the two missionary masters—Anderson and Venn—influenced Korean mission theories. In

particular, because Anderson and Venn established a missionary policy immediately before Underwood's arrival in Korea, I will consider their missionary policy and thought for foreign missions. Anderson and Venn had a significant influence on the majority of missionaries who came to Korea. Their contribution to foreign mission was the construction of healthy and indigenous faith communities without distorting the essence and content of the gospel. Here, I argue for the indigenisation, contextualisation or inculturation of Anderson and Venn's missionary policy in Korean mission. My argument is that their missionary policy was considerably vernacular, although it did contain some negative elements.

The theory of missions seems to have been systematised by Anderson, the secretary of the American Board of Commissioners for Foreign Missions, who focused on the modern Anglo-American missions of the nineteenth century. Anderson rejects the idea that the Christian faith was inseparable from Christian civilization by advancing the following two points: 1) "The vocation of the missionary who is sent to the heathen, is not the same with that of the settled pastor"; and 2) "The object and work of the missionary are pre-eminently spiritual" (Anderson 1986:x-xi). Venn (1846:17) affirmed that, "The church missionary society has long given its most earnest attention and most strenuous support to plans for preparing and educating a native ministry, and for introducing a self-supporting principle into the native churches." Following Venn, in his book, *Foreign Missions: Their Relations and Claims*, Anderson (1986) tries to encourage native leaders to establish indigenous churches based on the conviction that there is science or philosophy of missions, rather than theology of missions (Anderson 1986:x-xi, 111; Shenk 1999:39-41).

Of significance here, Shenk identifies the following three stages in Protestant mission: 1) *The replication Model* (from the 17th century till the mid-1800s); 2) *The indigenization model* (till the 1960s); and 3) *The contextualization model* (from the 1970s). When the missionary partners encounter the indigenization model, they are encouraged to consider the vernacular and culture of the receiving country. For instance, the three-self concepts (as mentioned above) have been applied to the indigenous churches. Similarly, Nevius challenged the missionary partners to apply these to the indigenous churches in the Korean context.

In mission studies, the approach adopted by Roland Allen (1868-1947), a missionary to China, was theological and historical, rather than sociological. Although Allen (1984) did not mention a new theory of culture, he regarded the root of the church as all cultural contexts, which are described as a faithful representation of the body of Christ. Contextualization means “a process whereby the gospel message encounters a particular culture” (Shenk 1990; 1999:50-58). The approach relies on the context rather than an external agent. Hence, culture is “a dynamic system of values, patterns of behaviour, and a matrix shaping the life of the members of the society” (Shenk 1990; 1999:50-58).

4.4.1 Henry Venn, Rufus Anderson and Indigenous Mission in Vernacular Language

For Venn (1796-1873) and Anderson (1796-1880), Christian mission is both indigenous and vernacular, in that it is self-governing, self-supporting and self-propagating within a specific context. Sanneh and Walls note that in Korea, Christian mission itself is infinitely translatable.⁷⁸ In a sense, the three-self concepts (self-governing, self-supporting and self-propagating) reflect non-Western Christianity, and are elaborately connected to vernacular mission (Bevans & Schroeder 2004:271, 386). In this regard, Beaver (1979:94-97) describes Venn and Anderson as “the two greatest mission theoreticians and strategists of the nineteenth century.”⁷⁹

Anderson’s view (1986) was vernacular, in that he helped establish self-subsisting Christian communities immune to the Western view of Christianity. For Anderson and Venn, the purpose of mission was to set up self-governing, self-supporting and self-propagating Christian communities (Bevans & Schroeder 2004:231-232; Bosch 1991:450). In particular, Anderson affirmed that vernacular education is significant for the practice of the three-self formula. Instead of English, the vernacular should be the important vehicle of communication and education. It was

⁷⁸ Venn (1846) is well known as the father of “the indigenous church principle” which is based on self-supporting, self-governing, self-propagating (Anderson et al., 1994:541-545).

⁷⁹ Luzbetak (1989:98) regarded Venn and Anderson as the chief Protestant mission strategists of the 19th century.

significantly epochal that Anderson did not see civilisation as a precondition for Christianization, unlike other Western missionaries of that time (Luzbetak 1989:98-99).⁸⁰

4.4.2 Indigenisation with Korean Vernacular Mission

Protestants prefer the term *indigenisation* to *accommodation*, and in Korea, indigenisation was a type of vernacular mission practiced by means of the Nevius Method (NM), which was based on the three-self concepts (self-governing, self-propagating and self-supporting) promoted by Venn and Anderson. Indigenisation was the official missionary policy in all Protestant mission organisations (Maeng 1997:57-58, 77-78; Park 2003:360-362; Van Gelder 2007:17). However, the main problem with indigenisation was that “the younger churches had been ... demoted from churches in their own right to acting merely as agents of the missionary societies” (Bosch 1991:301). At one time, Korea had not yet been influenced by Western colonialism, but by Japanese colonial rule. Under Japanese rule (1910-1945), Koreans benefitted from Christian mission through Western missionaries without being affected by Western colonialism. In this regard, Koreans differed somewhat from almost all other Asians and Africans who were subjected to Western colonialism at the time Koreans were under Japanese imperialism. However, Koreans received Christianity through Western theology, and as a result have to a degree lost their religious identity and heritage. Therefore, the following questions come to the fore here: “What does the contextualisation of the gospel mean in Korea and Korean culture?” And, “How can it be connected with vernacular mission in Korea?” (Bosch 1991:294-297, 307-308; Bevans & Schroeder 2004:213).

4.5 HORACE GRANT UNDERWOOD AND KOREAN VERNACULAR MISSION

To recap, this study investigates how the early missionaries engaged in the power of transformative interreligious encounters with Korean indigenous religions. This section will argue how

⁸⁰ I note that the three-self concepts have been applied successfully in the Korean context, even though Peter Phan noted that the younger churches have failed to grow up. I have also noted that the fourth self is *self-theologising*, which means that Western culture is not synonymous with Christianity (Bosch 1991:448-451).

Underwood applied some form of translatability to the transformative encounters with Christian disciples and Korean indigenous leaders, including shamans. In actual fact, Underwood (1859-1916) was one of the first missionaries to significantly influence Korean mission. In particular, his mission was concerned with the establishment of vernacular mission in Korea. He was an American Christian leader and the father of Korean mission, and inspired many foreign missionaries to come to Korea.⁸¹ He was also a missionary and pastor who served Korean Protestants. Latourette (1970:421) writes:

In 1885, the second Presbyterian missionary Underwood (1859-1916) arrived. Underwood continued to mission, and soon he became a wise missionary who led Korean mission, and excellently worked as an educator, translator of the Scripture, Christian writer, editor of dictionaries, evangelist, coordinator, and unofficial advisor of the king.

Underwood is a highly esteemed missionary whose main aim was to carry out vernacular mission. In his endeavour he maintained the Korean religio-cultural identity by translating the Korean concept of God into the Christian God.

4.5.1 Vernacular-Etymological Mission in Korea

As a foreign missionary in Korea, Underwood probed the Korean understanding of God. He saw the Korean God as both a Creator and a Supreme Being who had control over other gods. Underwood also considered the possibility of the existence of pure primitive monotheism in Korean religion based on the Tan-gun myth. He reasoned that before the introduction of Buddhism, the Korean concept of God must have been purely monotheistic (Underwood 1910:104-106). For Underwood (1910), ancient Korean religions subscribed to the idea of a Creator and Supreme

⁸¹ The first Presbyterian clerical missionary Underwood came to Seoul in 1885 (Oak 2010:109). Referring to missionary situations before Christianity entered Korea, Neil (1975:259) shows that, "Pietism in Germany and Puritanism in England and New England gave rise to worldwide missionary activity carried out by voluntary missionary societies." The societies were preoccupied with what mission is and what a Church is. Neil thought of the three-self formula, which Venn (1796-1873) and Anderson (1796-1880) introduced, as a solution to the problem of establishing indigenous churches. In Korea, the three-self formula which was applied by Nevius and called the Nevius Method (NM) became popular in various parts of Korea. Although Venn and Anderson differed regarding ecclesiology, they held similar views about indigenous churches. In terms of missiology, Venn expected independent growth, while Anderson aimed to establish indigenous churches based on a scriptural, self-propagating Christianity. Verkuyl agreed with Venn's three-self theory, which meant establishing a *missional* church and not an institutional church. I intend to consider the relationship between an indigenous church based on the three-self formula and the idea of a *missional* church by integrating these two views (Neil 1975:259; Van Engen 1981:267-270).

Being, but because God's identity is ambiguous (that is, in relation to many other gods), Koreans had no clear appreciation for 'the Sovereign Ruler God.' Nevertheless, Underwood saw the Korean concept of God as a basis for sharing the gospel with Koreans. Thus, the Korean concept of God *Han-anim*, as the basis for Korean mission will be explored in more detail in this chapter. It should also be noted that Underwood's eschatological expectation of the Kingdom of God stirred him to evangelise unbelieving Koreans with much passion because he was convinced that at some time the Sovereign Ruler God would come to judge and redeem the earth (Lee 2006:32; Seol 2012:124-125).

Actually, Korean culture has preserved the concept of 'a High God,' which has its roots in folk beliefs such as shamanism, although this is a debatable point amongst scholars. The concept of 'a High God' is exceedingly similar to that of the Christian God (Hong 2008:1-2). The Korean belief is that knowing God is naturally ingrained in the human mind. God is called *Hana-nim* ('Honorable Heavens' or 'Lord of Heaven') in Korean Protestant churches. He is named *Hana-nim*, the 'One God' in whom the Hebrews believed. The root *Hana* has a double meaning, that is, 'the One Great Being' or 'the blue sky,' while *Nim* means honourable. Therefore, *Hana-nim* is 'the Lord of Heaven' or 'the Supreme Ruler of the Universe' who rules over all things. Underwood saw the Korean concept of God (*Hana-nim*) as evidence of pure primitive monotheism.⁸² For Underwood (1910:109), *Hana-nim* could be regarded as the basis for Koreans to accept the gospel, in other words, it functions as a point of contact with the Christian faith. Gifford also regarded *Han-nim* as a point of contact between Koreans and the gospel; while Hulbert agrees that the meaning of *Hana-nim* is a combination of the words 'Heaven' and 'Master,' that is, 'the Lord of Heaven' (Kim 1991:116; Park 2003:334-35).⁸³

⁸² For Underwood (1910), *Hana-nim* is similar to Shyang-jyu, the Chinese concept of God, as R.A. Hardie and D.L. Gifford also note. Actually, before Underwood used the term *Hana-nim*, Gale, Hulbert and Clark accepted *Hana-nim* as the monotheistic God (Kim 1991:116; Oak 2002:300, 304).

⁸³ Underwood (1910) regarded the monotheistic concept as a common ground between Christianity and the Eastern religions including shamanism.

In Korea, most foreign missionaries decided to use the name *Hana-nim* for God; this gave rise to much controversy. Some scholars argue that *Hanul-nim* is *Yahweh* God, the name of the Supreme God, because *Hanul-nim* can be mistaken for one of many gods. Again, some are uncomfortable with adopting the name of the god of an Eastern religion as the name of God and consider it dangerous for Korean Christians to replace the ‘One God’ with the natural god. In addition, many missionaries regard *Hana-nim* as *Yahweh* God (Park 2003:334-335). From a missiological point of view, it is significant that the Korean word for God, *Hana-nim*, resembles the idea of the ‘One God.’ Even though Underwood did not see the shamanistic god as the monotheistic God, he believed that Korean shamanists had a strong belief in *Hana-nim*. Underwood (1910:134) thought of the Korean concept of God or the God of Eastern religions including Taoism, as monotheistic even though in Confucianism the monotheistic status of God was unclear. Underwood believed that the primitive worship in Eastern religions was monotheistic but that Eastern worship was modified into polytheism or fetishism over time. This is explained by the theory of degeneration in evangelical mission (Kim 1993:137, 147, 156, 167-173).⁸⁴

Although Underwood regards pure primitive monotheism as henotheism, Legge (1877:10-12) sees the god of Chinese religions as monotheistic. In Underwood’s view, the concept of god in most other religions is henotheistic, but for him, Christianity is monotheistic. Henotheism is somewhat different from monotheism because henotheism recognises a supreme god among all other gods (Seol 2012:108-113). However, there are no other gods but God in monotheism. Underwood affirms that henotheism is likely to succumb to superstitious and idolatrous polytheism, which is one of the reasons why the Korean concept of God is somewhat ambiguous (Oak 2002:289; Seol 2012:118-119).

4.5.2 The Nevius Method (NM) in Vernacular Mission

In Korea, vernacular mission was practiced through the Nevius Method (NM) initiated by John Livingston Nevius (1829-1893), who worked for forty years as a Presbyterian missionary in China

⁸⁴ The theory of degeneration means that the primitive monotheism transmuted into polytheism, pantheism or idolatry through the sinful history of human beings. It is also being applied in Korean mission.

(Anderson et al., 1994:190). Underwood was determined to apply the NM in the Korean mission policy, as it was a method adopted by the early missionaries.⁸⁵ The Presbyterian missionaries, unlike the Methodist missionaries, employed it in the Korean churches. Underwood (1910:449) emphasised the idea of self-support in the NM as follows:

After fifteen years of work in Korea, the Presbyterian churches who (*sic*) have followed this system are able to report one hundred and eighty-six out of one hundred and eighty-eight as self-supporting native churches with a baptized membership of over three thousand, contributing during the year nearly seven thousand yen, and almost entirely supporting and carrying on their own work.

Underwood (1910:91-94) also noted that 334 of the 337 primary schools in Korea at that time were self-supporting. Underwood established these self-supporting schools with the aim of training native Koreans to become Christian leaders (Kim 1999:52-54). Thus, the NM was thoroughly indigenised and blended into Korean culture. The original NM was modified in line with Korean culture and Underwood identified the Sorae Church as well as the Saemunan Church as Korean models of the NM (Bang 1996:246-247).

In the Korean context, the NM focused on the centrality of the Scriptures (*sola Scriptura*) and almost all of the Presbyterian churches followed this principle. In other words, the Bible was central to the NM. On the 7th of June 1890, Nevius visited Seoul in Korea and recommended that all foreign missionaries (such as Underwood) equip themselves with essential mission principles. As Samuel A. Moffett pointed out, Nevius had a significant influence on mission methods and policies employed by foreign missionaries, and all the Presbyterian missionaries from North

⁸⁵ The NM originated from a North Presbyterian missionary J. L. Nevius (1829-1893), a graduate of Princeton Theological Seminary who served as a missionary in China. He highlighted the development of the local indigenous leadership using the NM. Nevius' work had a significant effect on the radical growth of the Korean mission, as T.S. Soltou has noted. His approach also had a great impact on the church in the area of self-sustenance and the Bible class approach. Henry Venn and Rufus Anderson defined the three-self formula, which encouraged the contextualisation of the gospel in local cultural forms (Moffett 1975:18; Anderson et al 1994:190-195; Hiebert 2002:82).

America affirmed that the NM was most suitable for Korean mission (Park 2003:348-349; Lee 2006:163).⁸⁶

Not many would deny the connection between the NM and the growth of the Korean churches, except for a handful of scholars, Roy E. Shearer being one example. In Korea, Anderson and Venn originally used the NM as “an indigenous church formula”, and Charles A. Clark explained the NM in detail in his study *The Nevius Plan for Mission Work in Korea* (Conn 1984:79). The NM accepted the values of indigenous Korean culture and helped to contextualise the gospel in Korea. The method regarded Christianity as the transformer of culture, and not its destroyer. It is significant that as an indigenous paradigm the NM emphasised “non-missionary national initiatives” governing, supporting and propagating local churches (Kim, S. 1991:138; Bosch 1991:450).⁸⁷ In 1893, the NM was introduced to the Presbyterian missionaries working in Korea, and subsequently the NM was accepted as an inspired, independent and indigenous method in the Korean Presbyterian Church. The NM was a specific model that followed biblical conservatism and had a great impact on the Korean Protestant Church. Through the NM, the Scriptures were studied and planted in the minds of Christians.

In particular, Underwood encouraged the use of the Scriptures in prayer. For instance, in his commitment to prayer, he noticed that they chose and accepted it after praying and considering whether they should adopt the NM. In short, the NM embodies a missionary policy focused on studying the Bible; the missionary policy was Scripture-based. Hence, the NM was employed in Sunday schools and Bible study; it was grounded in the belief that the authority and supernatural character of the Bible is founded on the Word of God. The NM essentially relies on both the Word of God and prayer (Park 2003:348-352; Seo 2004:25-28).

⁸⁶ The NM clearly had an influence on the Korean mission of biblical conservatism. It was the representative and collective mission policy adopted by all Korean missions (Park 2003:347).

⁸⁷ If practiced doctrinally, the indigenous formula could disrupt all missions. However, it is important to distinguish colonial missions from our own missions (Conn 1984:79).

Although various reasons have been presented for the rapid growth of the early Korean church, most of the early missionaries agreed that the most fundamental factor was the focus on the primacy of Scripture. The message of the early missionaries was Bible-centred. During the 1930s, the Presbyterians were six times more in number than Methodists in the Northern areas because of the NM and other factors such as the number of leaders and their active leadership (Bang 1996:238-239; Park 2009:7). The major contributing factor to the radical growth of the early church in Korea was the NM. Other factors include: a sense of nationalism, spiritual eagerness, patriotism, Western education, religious character, and so forth. Similarly, Latourette (1944:425-430) acknowledged the impact of the NM in his study *A History of the Expansion of Christianity Vol. 6: The Great Century in Northern Africa and Asia, 1800-1914*. Latourette stresses the three-self principle of the NM, namely, self-supplying, self-governing and self-propagating, upon which the independent Korean churches were founded (Park 2003:360-362).⁸⁸

Above all, the NM positively contributed to Korean mission, church planting and the development of contextualisation, although it also resulted in Western and colonial denominationalism (Kim 1991). The NM had a significant impact on Bible study in the Korean Protestant Church.⁸⁹ Through Bible study (the Bible Training Class system), Korean Christians were provided the opportunity to be trained for the ministry and to develop a godly character. Since the first missionaries opted for the NM in 1890, the Bible study approach proved to be a major missionary

⁸⁸ Hiebert (2002:82) identifies *self-theologising* as the fourth self, while Koo (2005:26) regards *self-education* as the fourth self. I see these two views as essential for undertaking appropriate Korean mission. Both self-theologising and self-education are essential factors in developing powerful Christian discipleship in Korea.

⁸⁹ Roland Allen (1868-1947) was an English missionary who served in China from 1895, sent under the patronage of the Propagation of the Gospel (SPG). Allen emphasized the role of the Holy Spirit's power in the process of indigenization. His ecclesiology is identical to the three-self formula. Allen saw the Church as "the world-wide community, one, catholic and apostolic." He opposed a static and institutional perspective of the Church, but saw Church growth as being based on spontaneous expansion (Van Engen 1981:271; Allen 1984:143-157; Kim 1991:86-87).

The relationship between the young and the old church, that is to say, the sending and the receiving church, was quite complicated. For instance, Nevius first applied the three-self formula in China, but consequently, the young-church became independent of the old-church, and this severed the basic unity between the two churches. In Korea, the three-self formula was practiced appropriately with harmony between the sending and receiving churches. I therefore argues that the Church is related to the Kingdom of God, and the Church *sui generis* is not only present but also futuristic (Van Engen 1981:276-277, 281).

principle. In 1890, Underwood also trained seven Koreans for a month in Seoul in the Bible study technique. The following year, there were eighteen participants in the Bible study, more than twice the number of candidates in 1890. At first, the Bible study was held in one centre but by 1894, the Korean Protestant Church had decided to open several other Bible study centres (Park 2003:354-360; Lee 2006:198-203).⁹⁰

4.5.2.1 Arguments in favour of the Nevius Method (NM)

Some scholars have denounced Anderson and the three-self formula. They criticise him for disregarding particular aspects of the gospel such as social service and justice (Anderson et al., 1994:551-553). Even though Anderson did not think the behavioural patterns of the new converts were on par with those of European-American Christians, he remained silent on the matter that Western civilisation was superior. Consequently, he failed to recognise the need for “thoroughgoing cultural adaptation” in the young churches, although both Nevius and Allen based their respective approaches on Anderson’s missionary principles (Anderson et al., 1994:551-553).

In addition, in the Korean context, the NM also came with some negative consequences, such as theological poverty, political neutralism, theological dualism, anti-intellectualism, and so on. For instance, Min (1982:24) comments that the Korean church did not raise trained theologians and scholars, nor did it offer high-level theological education or have a union of churches. The three-self formula of the NM had the potential to lead to serious sectarianism and institutionalism (Kim 1991:85-86). Beyerhaus and Lefever (1964:91-93) critically pointed out that the three-self formula exposed colonialism. They accepted that the main object of the missions was the establishment of indigenous churches. However, they affirmed that a local church has to take chances for evangelism by finding the required funds or personnel. In other words, the autonomous churches and the broader Christian fellowship must be linked to each other.

⁹⁰ The Bible class system was the life of the early Korean church. In 1890, a group of seven men began a Bible study class in Underwood’s room, and the Bible class for women was initiated in 1898 (Lee 2006:199-200).

Although Bavinck (1960) does not mention the NM directly, he highlights several great dangers of the role of the mother church in *An Introduction to the Science of Missions*. First, he is concerned about the authority of the missionary, noting that it can be dangerous for a missionary to work alone without any appropriate partnership because both the mother church and the young church can carry out their own mission without accepting the missionary's authority or considering his/her position. Second, Bavinck (1960:191-199) points out the possibility of immature church growth due to the cultural difference between the context of the missionary and that of the young church. Lastly, he notes that there is lack of appropriate missionary leadership in the young church.

Goheen (2000:325) also affirms that authentic partnership is required for the mission of the church. He argues that "...older and younger churches are to work together in equal partnership" (Goheen 2000:324-325). However, Newbiggin criticises that the three-self formula could not resolve the structural problems, in that the old church tried to dominate the younger church during the colonial period. Newbiggin (1994:17) also challenges us in this way: "Is there a way that the strength of the older churches can be used for the task of world evangelisation without spiritually weakening the younger churches?" Ultimately, the structure between the older churches and the younger churches must be mutually interdependent, rather than dependent or independent (Newbiggin 1994:16-18).

4.5.3 Culture and Religion in Korean Mission

I maintain that Underwood tried to view Korean mission in terms of Korean culture and its various religions. In fact, religion and culture have been intricately linked throughout human history. Religion cannot exist without culture, as Sanneh (1993:150-151) states, "Religion emptied of cultural concreteness would be an intellectual conceit, if it were limited to such concreteness only it would incite ethnic jingoism."⁹¹ Religion necessarily contains culture, since religion and culture are inseparably related. Likewise, Korean religion is also inseparable from Korean culture.

⁹¹ *Jingoism* means nationalism, which is formed in aggressive foreign policy. It specifically refers to an extreme type of nationalism that advocates employing actual force if it is concerned with national interests.

Underwood (2000:93-94, 99-100) saw shamanistic faith and the immortality of the soul as significant contact points for Christianity, although Korean shamanism and Christianity differ from each other. It has been argued that Korean shamanism, which involves spirit-worship, created a receptive ground for Christianity, which seems to have prepared Koreans for Christianity, as most missionaries have suggested. Underwood maintained that whether Koreans were Buddhists, Confucianists, or shamanists, they believed in the supremacy of *Hana-nim*. For him, the concept of a monotheistic God could be found in the historical and religious context. He explained that in Korea, this concept was not explicitly stated because it was taught by revelation. The historical and cultural circumstances of Buddhism, Confucianism and shamanism were the raw material for the establishment of the Korean Church (Paik 2006:87-88). Owing to the fact that Korea was isolated, Koreans were enabled to preserve a primitive monotheistic faith, rather than a polytheistic one.

4.5.4 Reflecting on the Concept of God in General Revelation: Insights from Bavinck and Underwood

I am convinced that general revelation enables missionary partners to know God's intent in a specific context. Revelation is an act of God and His divine grace, and it can remain hidden, except through faith (Visser 2003:118). General revelation is associated with the reality of other religions as well. However, it is relevant to the mission of God, in that it is not an object but an act of God. The reality of general revelation presumes God revealing Himself in nature, history and reason (Visser 2003:118). For Bavinck (1955:43-55), general revelation is less "an entity appealing to human philosophical instincts," but it is more "a power that man encounters in the various relationships of his life." Meanwhile, the idea of God in the Eastern religions originates from 'an imperfect revelation,' that is, general revelation, while God was constantly revealed through special revelation (Kim 1992:171-173). In other words, Christianity presents God through special revelation. It is on this point that Underwood (1910:231-264) argues that Eastern religions fundamentally differ from the Old and New Testament.

In particular, I argue that Underwood's understanding of general revelation can be deepened by the insights of the Dutch Reformed missiologist J.H. Bavinck. While Bavinck (1955:43-55) pays attention to the role of special revelation, he does not neglect the aspect of general revelation.⁹² In particular, general revelation is a dynamic reality. General revelation is not just abstract or philosophical but very concrete and real. Identifying general revelation enables missionary partners to face the reality that God exists and is very much alive. More importantly, people cannot push God away, because general revelation is the encounter of transformative power that makes it possible for them to accumulate various relationships throughout their lives (Visser 2003:128).

The idea of primitive monotheism is revealed in different religions. The world religions have the vestiges of God's presence, just as the original religion of human beings was modified and distorted into a polytheistic form – a view that is compatible with the teaching of Scripture. At the same time, Christians need to have a sympathetic attitude toward other religions. According to him, God communicates with or speaks to human beings, and this leads us to two significant questions: “How does God reveal Himself?” and “What does God reveal to His people?” (De Ridder & Van Woudenberg 2014:47).

First, God reveals Himself through “the works of nature that present themselves to the human senses, and through human conscience”,⁹³ and second, what God reveals of Himself is His eternal power and divine majesty (Rom. 1:20), as the Apostle Paul stated. Furthermore, moral laws play an important role in the revelation of God. God's general or creational revelation shapes the origin of human religions. For instance, ancient religions including Buddhism, Hinduism, Confucianism, shamanism, and so forth, can be diverse responses to God's general revelation (De Ridder & Van Woudenberg 2014:47-48).

⁹² It has been argued that there is some relation between the special revelation and the general revelation noting that, “Without Christ, the general revelation is inactive, and cannot give us the life-giving results” (Covolo 2012:40). In particular, this assumes that there is a distinction made between theology of religion and theology of mission in context, even though, of course, these two cannot be separated from each other in relation to mission (Visser 2003:85).

⁹³ See article 2 of *The Belgic Confession*.

The goal of general revelation should be the *gloria Dei*⁹⁴ as the ultimate aim of all God's actions, and general revelation is significant because it guides people to know God and makes them aware of Him. General revelation as a firm, cross-cultural foundation enables Christians to meet non-Christians. Significantly, general and special revelation is similar in character, as there is an intrinsic unity between the two (Visser 2003:128, 132-134). In other words, the place where God appears before people is the point of their encounter with God's revelation. The point of encounter is people's fallen existence, that is, their depraved identity.

There are inappropriate human responses to the general revelation of God, as the Apostle Paul claimed:

For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles (Rom. 1:21-22).

These sorts of inappropriate human responses to God's revelation push Him away, and replace Him with idols. Thus, the Christian faith implies both the general and special revelation of God because God's general revelation is incomplete.⁹⁵ In addition, special revelation is special because it is the revelation of God at a specific time and place to a specific person (De Ridder & Van Woudenberg 2014:49-50). For example, most of the Scottish or American missionaries accepted the Korean concept of God. Of interest here, in Korea, many foreign missionaries related the primitive monotheistic *Hana-nim* (the Korean concept of God) to the Christian God, and recognised a similarity between them. They also found a close connection between the Korean idea of trinity and incarnation revealed in the Tan-gun myth. However, in spite of the above, there is a clear discontinuity between Christianity and other religions (Ahn 2012:106-108, 118).⁹⁶

⁹⁴ This means the glory of God, which indicates how human beings should live in the world. The *missio Dei* should aim at the *gloria Dei*.

⁹⁵ Bavinck (1966:19) connects the reality of general revelation to the revelation of God in Jesus Christ. In this regard, he cites Paul's word at the Areopagus, "For in Him we live and move and have our beings" (Acts 17:28; Visser 2003:119).

⁹⁶ I see general revelation as a contact point between Christianity and other religions. General revelation reveals that the image of God is not completely erased from their hearts because they have God's seed, however faintly, even when they have never believed in God.

4.5.5 Underwood's Trinitarian Understanding of God

The notion of the Trinity God presupposes Jesus' kenosis. Although it is true that the Korean concept of God does not take cognisance of divine love, it acknowledges the providential sovereignty of God (Hiebert 2002:228). Here, we see that the Trinity represents the attributes of God, of which God's love is clearly expressed. In other words, the Trinity is the culmination of God's love. The Tri-unity or Trinity presents the monotheistic God as three Persons—Father, Son and Spirit. Furthermore, this concept stems from divine revelation rather than from human thought. It is remarkable, however, that Underwood (1910:255) traces the trinitarian concept to *samsin*, affirming that,

God reveals Himself more and more fully as we are able to bear His Light, ... and so we find the idea of the Trinity in Father, Son, and Spirit coming more and more clearly into view as we proceed from times of the Pentateuch to the prophets, and from the prophets to Christ, reaching its clearest and the most definite presentation in the New Testament.

Even though there is some evidence of the Trinity among ancient Koreans, Underwood (1910:11) does not equate the Korean concept of God with an old form of monotheism, neither does he see it as pure henotheism. Nevertheless, the Korean belief in a 'Ruler Being' enabled them to accept God because the supremacy or sovereignty of the Absolute Being was recognised in Buddhism, Confucianism and Korean shamanism (Seol 2012:124-125). In addition, the reason why the trinitarian idea of God is important in Korea is because it represents the close relationship between the Persons of the Trinity. The Persons stress their relationship since they are not impersonal but personal, allowing us to understand the trinitarian power in terms of the relational personality.⁹⁷ Nevertheless, the Trinity is not the same as *samsins* (three gods).

Samsins are seen as 'the Baals' of Korea, that is, like the gods of the mountains or the fertility gods that were worshipped by Palestinians. Surprisingly, I find that the *samsins* are also united as one. Although the idea is clearly different from emancipation in Buddhism, there is no clear distinction

⁹⁷ Actually, the concept of 'Tri-unity' is more clearly revealed in the New Testament than the Old Testament (Underwood 1910:255).

among the members of the *samsins* (Underwood 1910:111). Similarly, Taoism also reflects a trinitarian idea. The Taoist trinitarian idea is somewhat similar to that of Nicene orthodoxy, although many Chinese scholars disagree with this. Nevertheless, in a negative sense, Underwood (1910:250-251) argued that unlike the Old and New Testament, the Eastern religions including Korean shamanism lack the idea of the holiness of God. The God of Scripture is a holy God, and the presence of God Himself indicates His holy attributes; God tolerates no evil because of His holiness. However, Eastern religions hold no concept of a holy god (Kim 1992:173-174).

It is argued that the trinitarian idea is present in the shamanistic Tan-gun myth⁹⁸ In a certain sense, Hwanin was the Creator, Hwanung was the life-giving ‘Spirit,’ and Tan-gun was the incarnated ‘Son.’ The Tan-gun was not only a god-man, but also a king-prophet-priest, like Jesus Christ. Tan-gun is considered ‘a semi-mythical hero,’ as in Genesis 6:2 and Matthew 1:23 (Oak 2002:292-303). Underwood (1910:252-253) noted that the Christian God is a loving Father, who cares for His children; this concept is not found in the Eastern religions. At the same time, God requires reciprocal love from us, as he demanded from the Apostle Peter. Thus, the missionary partners are challenged to love God with all their hearts in order to reciprocate God’s love.

God is in essence three Persons. Without the Trinity, people cannot truly know God. They cannot understand the concept of God if they misunderstand God as a threefold existence or wrongly think of the unique essence of God as being divided into three Persons. Therefore, besides Christianity, no other religion believes in the Trinity, in which all the Persons in the Trinity are equal to one another, and although they are distinct, they remain identical. More specifically, a trinitarian interpretation of general revelation clarifies the revelation to be theocentric, Christocentric and pneumacentric in its origin, content and effectuation, respectively. Therefore, revelation entails theological reflection to achieve its missiological implications (Visser 2003:316-317).

⁹⁸ The triadic forms have been observed in the *Tan-gun* myth (the foundational myth of Koreans). These forms suggest a way to clarify the trinitarian concept of God (Park 2012:107).

4.5.6 Underwood's View of Shintoism, Shamanism and Death

Shintoism is essentially understood as polytheism. More specifically, Underwood did not find any monotheistic idea in shintoism, as it does not have any concept of a supreme god. Kim (1992:149) affirms that shintoism reveals the unity between Japanese religion and the government. Underwood considered Taoism, Buddhism, Confucianism and shamanism as the chief religions of Korea with only shamanism showing traces of a monotheistic core. Kim (1992:149-150) agrees that Korean shamanism does not only consist of superstition, but also a certain primitive way of observing the outer world. However, Underwood (1910:94-96) observed that Korean shamanism seems to have been gradually modified through integration with Buddhism, Taoism and Confucianism. Korean shamanism was open to other religions, as it embraced the native demonology of Buddhism, the Confucianism belief in spirit dragons, and even the spirits of Japanese Shinto (Kim 1992:150-152). However, of all the names of the spirits of the Heavens in Korean shamanism, Underwood (1910:109-110) singled out the name *Hana-nim*.

All human beings will inevitably die physically but their souls will not die. All human beings also reflect the image of God (the *imago Dei*). Hence, human beings have potential power because the image of God represents the King and his power (Guardini 1998:133). Underwood (2000:99-100) found that Koreans believed in the immortality of the soul, as they feared the spirits of the dead, and that Korean shamanism had a powerful influence on Koreans. Since ancient times Koreans have practiced ancestral worship rooted in shamanistic superstition. Although the majority of Koreans believed in the immortality of the soul, they had no idea where the soul would end up after death. However, only Christianity was able to elucidate the destination of the soul after death. Underwood's faith in the Lord's Second Coming clearly showed that the soul is immortal and at some point, the earth would be destroyed. He also believed in the resurrection of the dead, the judgment, and the creation of a new heaven and a new earth.

In Korea, all the foreign Protestant missionaries including Underwood (1910:104-105) agreed that ancestral worship contradicts the Christian faith because according to the judgment of God every soul would end up either in heaven or in hell. In other words, the Bible does not say that the souls

of ancestors continue to exist, and all the foreign missionaries affirmed that ancestral worship contradicts the teaching of the New Testament. In a sense, ancestral worship is a kind of spirit worship. Since 1896, ancestral worship has been prohibited in Korea.⁹⁹ Thus, for Korean people, believing in Jesus Christ meant refraining from ancestral worship because in other religions this was based on the notion that after death the souls of ancestors wandered about without a final destination (Park 2003:302, 401; Underwood 2000:95).¹⁰⁰

4.6 CRITICAL COMMENTS

I believe there is a strong link between biblical translation and culture (or context) and language. In other words, biblical translation encompasses cultural translation and its interpretation. Having noted this link, when dealing with religion, we need to begin with the translation of its culture and language. For instance, in order to understand Korean indigenous religion, it is necessary to recognise Korean culture and language. In their mission, Underwood and Ross translated Scriptural messages in terms of Korean culture and language. Similarly, Sanneh engaged in the African culture and sought to identify each tribal term for God with the Christian God.¹⁰¹ However, here I would like to address a few critical points observed in the work of Underwood and Sanneh, although I do acknowledge that their contribution to Korean and African mission was significantly influential.

⁹⁹ In 1895, the Presbyterian missions adopted the seven rules called the *Rule for the Native Church in Korea* by J. L. Nevius. For instance, the first rule states that, “Since the Most High God hates the glorifying and worshiping of spirits, we do not follow the custom, even the honoring of the ancestral spirits, but worship and obey God alone” (Nevius 1896:22a-24a; Oak 2010:98).

¹⁰⁰ In Korea, Christians have memorial services called *chudo-yebae* instead of ancestor worship called *jesa* (Kim 1999:136-138).

¹⁰¹ I consider van Engen’s notion on Sanneh’s view that the translatability of God’s Word is worked into the languages of West Africa (Shaw & Van Engen 2003:7). This translatability gives rise to communicability. Particularly, in the book *Communicating God’s Word in a Complex Word*, the theme argued by Shaw and van Engen is knowing God in context. This is identified by knowing God in the African context affirmed by Sanneh or in the Korean context carried out by Underwood.

Sanneh

Sanneh maintains that the adoption of vernacular mission was identical to adopting indigenous cultural criteria for the message. In addition, he sees the message as “a piece of radical indigenization far greater than the standard portrayal of mission as Western cultural imperialism” (Sanneh 1989:3). Here, Sanneh’s focus is on revealing the indigenous factor of culture, rather than disclosing Western culture and its imperialism or colonialism. In more detail, I argue that Sanneh’s main concern has been focused on vernacular indigenous cultures, and simultaneously, he points out the contradiction of cultural absolutism in Hellenistic, Western and other pervasive cultures. Of course, without the hazard of cultural absolutism derived from Hellenistic, Western and other dominative cultures, current cultures need to be equally applied to our contexts. However, mission in the vernacular is more important because implies various and different cultures.

I am convinced that Sanneh’s view of the translatability of Christianity has been more than adequate. In a sense, early modern missionaries carried out mission from an indigenous perspective, rather than from an imperialist or colonial perspective. This is evident in the way they transmitted local terms to the indigenous people (Sanneh 1989:90). However, the reason why indigenizing mission is justified here is because of the various instances in which missionaries imposed Western cultural ideologies on non-Westerners. I acknowledge that it is considerably difficult to remove all Western, African and Asian cultural factors when carrying out mission with those who are from a different culture; nevertheless, imposing Western cultural forms is irrational.

First of all, it is my observation that Sanneh holds a balanced view when it comes to interpreting cultures. In that one culture must not be absolutised over another; Sanneh does not do this. He sees the Jewish cultural factor as one of all cultures. For him, all cultural factors are equal. I think that his view of culture is relative and without cultural absolutism. In a sense, cultural relativism is accepted. At the same time, culture is not inferior and untouchable (Sanneh 1989:47). Thus, Sanneh argues for both the equality and particularity of culture. In other words, all cultures are equal, yet unique.

I question here, when it comes to religion, can we receive religious relativism without any criticism? Or, even though we allow religious relativism and pluralism, can we accept a polytheistic perspective? The interpretation of culture is complicated by the connection between religion and culture. Significantly, if translatability confirms pluralism, how does it explain pluralism? In fact, I think that it is never easy to connect translatability to radical pluralism. However, I am convinced that the radical pluralism Sanneh mentions is thoroughly related to a specific cultural factor, although Sanneh does not discuss religious pluralism in much detail.

Likewise, Sanneh points out that Paul did not negate Jewish cultural particularity. More extensively, Sanneh acknowledged Gentile cultural particularity in this way. This is still linked to Sanneh's view, finding the importance of Western mission. Hence, I think that Sanneh does not deny the importance of Western cultural particularity, just as he accepts both Jewish cultural particularity and Gentile cultural particularity. For him, Judaization, Hellenization, Westernization and other forms of transformation are equally significant, as they represent diverse cultural particularities (Sanneh 1989:51). In this regard, I am convinced that Sanneh considers the cultural particularity of all times and places. It is also clear that Sanneh avoids the tendency to divinize one cultural stream, just as he does not only endorse one cultural particularity, i.e. Jewish, Greek, or any other Gentile culture. Thus, one culture should not be divinised, whatever the reason or motive is. This also applies to the Korean indigenous context. In other words, culture needs to be contextualized in human contexts. In sum, the Korean context contains Korean cultural particularity, and it too must not be divinised.

Similarly, how has Sanneh related to vernacular cultures? In addition, how is Sanneh's translatability applicable in the Korean context? How does Sanneh's translatability extend to Underwood's mission? Sanneh's criticism on Hellenistic culture is helpful to understand the importance of vernacular mission by translation. Of course, the Hellenistic culture made many contributions, for instance, it brought the Greek translation of the gospel, and made it possible to carry out mission more effectively in one language and culture. During the time of Jesus, Hellenistic influence enabled Christians of the first century to carry out mission in various regions,

including Judaic areas. However, in a sense, the Hellenistic culture should not have been absolutised or deemed superior. As a result, many of the local cultures lost their unique particularities. Consequently, we can deduce that many cultures were obliterated during the Hellenistic era.

As Sanneh argues, I agree that the church has to make the Christian vision true and real. However, merely interpreting one culture did not make the Christian vision real, since it could only absolutize the one culture uniformly. If so, how do we consider the specific values of other local cultures, especially those absorbed by Hellenistic culture and language? In a positive sense, the Hellenistic transformation of the gospel revealed a single achievement, but it struggled to separate reason and revelation, and dichotomised science and religion, as the Greek Orthodox Church argued against the rational claims of the Enlightenment (Sanneh 1989:82). In conclusion, the Hellenistic culture presents anti-scientific and anti-intellectual features. This exposes the danger of integrating other cultures into one culture.

Underwood

In terms of Korean mission, I considered Underwood's missionary contribution to Bible translation. In Korea, Bible translation tends to be literal, and also contains elements of Korean culture and its interpretation. Thus, in the Korean context, Bible translation encompasses the translation of both text and context. The importance of the exegesis and interpretation of scriptural texts, irrespective of time and place, is also recognized. In this respect, I focused on Underwood's translative mission in relation to the concept of God and Christianity, rather than delving into his early life or theological perspective.

As I mentioned previously, during the translation of the Bible into Korean, it was indicated that the indigenous concept of God has been identified with the Christian God, and thereby confirmed the concept of God in the Korean context. I strived to reveal the Korean concept of God, as Sanneh highlighted the necessity of representing the African concept of God. These processes demonstrated the importance of vernacular mission in various contexts or cultures, whether these

are African, Asian, Latin American or European. In particular, the translative mission of Underwood exemplified the appropriateness of Christianity and the Korean name of God in the Korean context. In addition to this, Underwood confirmed that there is some sort of a relationship between Christianity and Eastern religions.

More importantly, Sanneh (1989:157) sees the “unknown God” as the missionary point of contact in Acts 17:23. Similarly, the “unknown God” is also applicable to the Korean indigenous context. In a sense, God is unknown except He reveal Himself. In the African context, and simultaneously, in the Korean context, to maintain that God is unknown is to trust the incomprehensible God. In other words, God is not always comprehensible; sometimes His will is hidden from us. The Scriptural message reveals God’s intentions; He reveals Himself on His own accord, not with help from others.

I argue that the unknown God Paul announced to the Athenian Greeks had been hidden by the time Jesus Christ came into the world (Acts 17:16-34). Several hundred years before the era of the Apostle Paul, ancient Greek philosophers raised the question of how the traditional religious faiths were appropriately used in their culture. In this regard, how can we understand the “unknown God” in our context? In other words, how is God revealed in our various contexts, i.e. the Judaic, African, Latin American, or Asian context, and in particular, the Korean context? The aim here is to understand God in a specific context. Even though we cannot understand the ‘unknown God’, He reveals Himself in our specific contexts.

Nevertheless, I note that the ancient Greek concept of God implied significant Gnostic influence. Although Gnosticism contains esoteric spiritual beliefs, we cannot completely devalue the significance of the culture of Athens. Rather, understanding the Greek name of God helps the Greeks to comprehend and receive the Christian God. The limitation of biblical interpretation has missiological implications. Likewise, the indigenous name of the Korean God contributes to understanding God hidden in the Korean context, just as Paul sees the ancient Greek concept of God. In reality, for Paul, the “unknown God” was the point of missionary contact between the

Greek god and the Christian God. Even Paul confessed, “I am greatly indebted, both to the Greeks, and to the Barbarians” (Romans 1:14). More evidently, Paul mentions, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them: for God made it evident to them” (Romans 1:18-19). Ultimately, Paul argues that God is revealed by general revelation, more specifically, in nature and creation. In the Korean context, that which is known about God is evident to Korean people. Therefore, I argue that the unknown God is the connection between the indigenous Korean God and the Christian God.

In short, Paul’s mission to the Jews at the Areopagus can be appropriately explained by Jesus’ mission to serve and witness to God’s reign of love. Furthermore, it entailed a shift in his culture, and the crossing of cultural and religious boundaries (Bevans & Schroeder 2011:101-108). The significance of the “unknown God” is clarified by the person of Jesus Christ. The significance of the unknown God in Acts 17:22-31 is culminated by the death, resurrection and the second coming (parousia) of the divine-human person, Jesus Christ. Paul’s rhetorical approach begins with the Creator-God, which he then connects to Jesus Christ as the Saviour.

Consequently, the unknown God that Paul declared at the Areopagus could be explained by the Creator and Saviour God. In light of the above discussion, how can Paul’s Areopagus mission be applied to the Korean mission Underwood carried out? Through the appropriate translation of the indigenous concept of God, I maintain that it is possible for us to apply the meaning of the unknown God to that of the monotheistic God. In addition, the significance of the unknown God becomes apparent when seen from the Christological and trinitarian viewpoint. Hence, the unknown God is applicable to our translation mission, because it makes the unknown God known to us.

Redefining The Nevius Method (NM)

Before evaluating the Nevius method (hereafter referred to as NM), I would first like to point out that indigenisation was the major method for doing mission during the nineteenth century. I believe

this method had a significant influence on Henry Venn and Rufus Anderson. Subsequently, it influenced the mission of Nevius, and then the NM was carried out with the chief indigenous principles of self-support, self-government, and self-propagation. However, a significant problem was that the missionaries determined the limits of indigenisation without deliberating with the members of the native churches and sufficiently considering their indigenous views and positions. Nevertheless, indigenisation was the official missionary policy in all Protestant mission organisations and its purpose was the establishment of independent younger churches (Bosch 1991:294-295).

I argue here that by means of the indigenous method, the NM was closely related to the rapid growth of the Korean Presbyterian Church. It is important to note that Underwood also did not see his missionary system as what was originally known as the NM, but his method was influenced and developed in accordance with the NM. Here, I regard the mission of Underwood as reflecting the NM, although he did not identify his mission system with the Nevius system. Ultimately, in Korea, Underwood's mission could not but be connected to the NM and was greatly influenced by it, although it was not directly associated with his mission. In this regard, I maintain that the NM could be linked to the mission of Underwood.

In terms of Korean Bible translation, Ross was one of the most influential missionaries. Moreover, the NM was related to the translation of the Bible into Korean initiated by Ross, and in a sense, the mission of Underwood had some continuity with the mission of Nevius and Ross. Ross' translation mission was considerably significant because Korean people had already experienced the Korean Bible immediately before the missionaries came to Korea. Hence, I am convinced that the mission of translating the Bible into Korean made Koreans believe the Bible as the Word of God inspired by the Spirit of God. Furthermore, the mission of translating the Bible into Korean reinforced the NM as the appropriate model for Korean indigenous mission. The NM implemented the indigenisation-orientated mission of self-support, self-government and self-propagation; it was sufficiently indigenous and simultaneously considered the indigenous culture, and to a certain extent, the receivers of the gospel as well.

Significantly, the NM was one of the most influential Presbyterian mission methods for establishing indigenous churches in Korea. However, I rather think of the NM as the Nevius-Ross method (NRM), as understood by Oak (2015:32-47). To go one step further, I think that the NRM can be extended to the Nevius-Ross-Underwood method (NRUM). The strength of the NRUM was revealed through the church-centred indigenisation, the institution-centred Christian civilization, and the station-centred expansion. The influence of the NRUM is shown by the numerical growth of Korean Protestant Christians between 1898 and 1910, as illustrated in Table 4 below. Although I am not attributing the entire growth of the Korean Protestant church solely to the NM), I am somewhat convinced that it is one of the main reasons for the quantitative and qualitative growth and development of the Korean Protestant Church, and was the motivating factor behind the Korean Bible translation project and its appropriate vernacular mission.

**TABLE 4. THE NUMERICAL GROWTH OF PROTESTANT CHRISTIANS
BETWEEN 1898 AND 1910 (SOURCE: OAK 2015:32)**

YEAR	THE NUMBER OF PROTESTANT CHRISTIANS	NOTE
1898	12,465	
1901	26,643	
1906	81,684	*Protestant Christians have outnumbered Roman Catholics since 1906.
1908	111,379	
1910	214,960	

However, more recently, Koreans have been debating the NM, called the NRUM. One important dispute is how the NM is related to Korean nationalism, its character, and the development of Korean democracy evident in the churches of Korea (Oak 2015:44-47). In other words, we would not be able to deny that the self-government of the local churches influenced the development of democracy and capitalism. I am also convinced that the transformation of churches and Christian leaders and their followers has had an influence on social change. Nevertheless, it is difficult to substantiate this link to the NM.

Likewise, it is difficult to prove that the Great Revival Movement of Pyöngyang (1907) is associated with Korean nationalism. I believe that the NM contributed to the Great Revival Movement of Pyöngyang (1907) and the growth of Korean Presbyterian churches. It is significant that the Nevius method motivated Korean Presbyterian Christians to carry out Christian discipleship independent of missionaries or the sender-churches, although in reality it is strange to relate the NM to the development of early Korean capitalism. However, I raise the question of whether the NM still influences Korean mission, especially in contemporary Korean Protestant churches, in that it informs the initiation of mission aimed at receiver-churches. In light of the above discussion, it is evident that why and how the NM is helpful in Korean Christian discipleship needs to be critically evaluated and explored further, but this is beyond the scope of the current study.

4.7 CONCLUSION

To know God's intention in the Korean context is linked to interpreting the indigenous name of God in the Korean context, and then to translating it into the equivalent term for the Christian God, as knowing God's intent in one context is applicable to other contexts. In this chapter, I argued that vernacular mission is a form of Christian discipleship and power encounter, and that the truths of the gospel ought to be contextualised for Korean people to receive in their own language and culture. Sanneh's vernacular mission theory clarifies the cross-cultural compatibility of both the

universality and the particularity of culture. First of all, I maintain that the missionary power of translatability and the national liberation movement characterised in Sanneh's vernacular mission theory can be expanded to the missionary power of translatability and national liberation movement in Underwood's vernacular mission. In particular, I argued how Underwood, a Western missionary and Bible translator, carried out vernacular mission in Korea so that Christian discipleship could be cultivated in the Korean culture and language.

Given that Venn and Anderson interpreted missionary theory in the light of vernacular mission, Underwood sought to understand the gospel in the Korean culture and language. He did not disregard the significance of indigenous terms, as is evident by his use of the Korean name of God (*Hana-nim*), which he equated with the Christian God. For instance, the indigenous concept of *Hana-nim* as 'the One of sky' was indigenously translated in Korean language and culture. In a sense, I pointed out that the Korean translation belonged to the scope of the NM called the three-self concepts (self-government, self-support, self-propagation). A noteworthy point here is that Korean vernacular mission was initiated by the NM, an appropriate form of indigenisation, in the Korean context, even though it contained elements of colonial mission.

CHAPTER FIVE

MISSION AND HEALING

5.1 INTRODUCTION

In this chapter I will discuss the relational significance between healing mission and Christian discipleship in the Korean context. I will also take a closer look the close connection between kenosis/self-emptying and healing mission. In healing mission, kenosis is revealed in human weakness, more specifically, in human vulnerability such as grief, tears, pain, disease, and human death, although it is difficult to describe healing mission and human weakness with the concept of kenosis. In particular, my aim is to discover the significance of healing mission and medical mission¹⁰² in terms of theology and medical anthropology. In addition, my understanding of healing is not limited to physical disease, but encompasses the whole person. In terms of healing, I am seeking to find the appropriateness of medical mission by clarifying the significance of social reality, more specifically, healing (or clinical) reality.

It is also true that Western rationalism and medical mission have influenced healing mission. Although, Western medical mission still experiences a crisis when it comes to healing and mission. I am not saying that all diseases should be treated with Western medicine, but at the same time, I do not think that all indigenous healing methods needs to be treated as futile and superstitious. For instance, acupuncture has contributed to the remedy of various diseases for many centuries in both China and Korea. I shall, therefore, endeavour to find the theological and missiological significance of healing in the Korean context, especially in the mission of spiritual deliverance derived through prayer and exorcism. As a transformative power encounter, healing mission forms part of Christian discipleship. It is understood by means of social reality, especially healing (or clinical) reality, as well as symbolic reality. The healing reality is revealed in the health care system.

¹⁰² Medical mission is the term used for typically Christian missionary endeavours that involve the administration of medical treatment.

More recently, scholars have debated whether Western rationalism depends on modern medicine instead of indigenous healing. In the book titled *Mission in Bold Humility*, Saayman and Kritzinger (1996:44-45) point out that Western missionaries substituted rationalism for indigenous views of healing, but that Western rationalism was incompatible with African and Asian cultures. Here, I seek to explore whether Western rationalism can be incompatible with the Korean indigenous culture. Of course, we cannot ignore that during the nineteenth century, the radical development of modern medicine prepared Western missionaries to accept medical missions, as medicine began to make use of and employ modern science and technology (Grundmann 2008:186-187). Since then, medical missions have advanced along with medical science. However, most indigenous cultures were regarded as “magic, superstition and idolatry” without critically evaluating the medical role they played in indigenous religions (Saayman & Kritzinger 1996:44). In Korea, indigenous healing has also been regarded as mere superstitious acts. In hindsight, Koreans have not questioned why indigenous healing has been viewed as such. In this regard, the question is raised whether all forms of indigenous healing are superstitious and idolatrous. In Korea, indigenous healing has been thoroughly neglected since the modern era; at one time, even most Western missionaries considered Korean shamanism and other Korean indigenous religions such as Buddhism and Confucianism as superstition or idolatry.

Significantly, I argue that healing is connected to missionary power, that is, the transformative power encounter of mutual witnesses, and the kingdom of God is the theological foundation for the mission of healing given to the sick and the weak (Phan 2003:38), just as Jesus’ healings are viewed as efficacious signs of the presence of God or manifestations that the kingdom of God is near, particularly among the oppressed, afflicted and marginalised (Mt 12:22-32; Lk 10:9; 11:17-23; Grundmann 2005:55). In Jesus’ mission, healing should never be treated indiscreetly, and the kingdom of God he proclaims implies the significance of healing for the oppressed and the persecuted. Of significance here, the kingdom of God is proclaimed through the gospel of Jesus Christ, and at the same time, his healings through prayer and exorcisms are eschatologically revealed in his proclamation of the kingdom of God, especially in the context of the marginalised.

The implications of the above-mentioned arguments and the outcome of engaging Korean people with this topic will be discussed later in this chapter. I am convinced that there is a theological and missiological perspective regarding healing through prayer and exorcism in the various denominations of the Christian church, including the Hapdong denomination. The argument is linked to healing through prayer and exorcism as the appropriate means to carry out Christian discipleship on the basis of the presence of the kingdom of God. For instance, Ik-du Kim's ministry will be highlighted as an appropriate example of a case study on healing through exorcism and prayer in the Korean context (Paik 1929:11-16).

5.2 HEALING IN KENOSIS

There has been much debate regarding the authenticity of Christian healing. Why have classical cessationists denied the possibility of Christian healing, even though cessationism is not fully biblical? This is of significance, and should be investigated further. A further problem is that the miraculous acts of God, which include Christian healing, is repeated mechanically by the Spirit, yet the pattern and process differs. I neither accept nor negate the cessationist perspective, i.e. the cessation of the gifts of healing through the Spirit. Although I am not convinced that the same healings that took place in the early churches have continued today, I argue that there is a variety of types of healing, and that Christian healing can be carried out at diverse times in different contexts in various ways.

Nevertheless, it is difficult to distinguish between healing that occurred in the New Testament era and healing that takes place today. The former has clear limitations in comparison to the latter. Furthermore, we cannot be assured that current forms of healing and cure do not fully interpret the significance of Christian healing in the New Testament era. Clearly, the gap in the understanding of Christian healing then and now needs to be explored further. In particular, it is important to compare indigenous healing with Christian healing as revealed in the era of the New Testament. In doing so, I seek to understand Korean indigenous healing as well.

It is widely agreed that God's acts were kenotic. Basically, our acts need to be understood in terms of why they were carried out (Williams 2009:294). In this respect, the reason why Jesus died on the cross is illuminated when understood in terms of how our salvation occurs. When these acts are understood, people believe that the experience of such is a reality. Christian disciples do not readily accept God's miraculous acts as being supernatural without first critically evaluating them, even though such an interpretation is biblically correct and the Spirit has made that which is impossible possible.

Upon further reflection, healing acts can be explained in a number of ways. The experience of healing is a reality. The healing experience of Jesus needs to be understood in light of his kenosis. Like his incarnation, suffering, and redemptive act, his healing act is closely connected to kenosis. Furthermore, it is significant to note that body-spirit dualism has prevented the practice of healing from continuing throughout history. Consequently, the human being was no longer perceived as a whole.

Another argument focuses on how healing occurs in kenosis. To explain this, I intend to associate the Spirit with healing mission. Christian healing is regarded as an aspect of salvation in that it is possible if the Spirit connects the sick to the source of life—God (Williams 2009:295-296). The saving work of the Spirit comprises healing. In a nutshell, healing is adequately described in the kenotic experience of Jesus Christ. The crucified Jesus is the essential source of healing in kenosis. In Philippians 2:5-11, Jesus Christ identifies with human weakness such as sickness, illness, and disease, as he overcomes kenosis/self-emptying. As shown in Isaiah 53:5, Jesus was wounded for our transgressions and bruised for our iniquities. Consequently, by his stripes we have been healed (Isaiah 53:5). Not only have our diseases been cured, but also, the whole person has been restored. The Spirit has made healing possible through the mission of Jesus Christ. Herein, I argue that Christian healing is possible in so far as we are and live in Jesus Christ in relation to the work of the Spirit. Furthermore, I affirm that the essential source of healing is based on the compassion of Jesus Christ, which is the culmination of his kenotic love.

5.3 HUMAN VULNERABILITY AND ITS SIGNIFICANCE FOR HEALING AND HEALTH

To connect human vulnerability to healing is not an easy task because it encompasses a broad range of human weaknesses and suffering. The word ‘vulnerable’ indicates that humans have been exposed to various forms of weakness, limitations and suffering, i.e. disease. The significance of human vulnerability motivates us to find healing so that we can live healthier lives. Lexically, the word vulnerability means the quality or state of being exposed to the possibility of being attacked or harmed, either physically or emotionally. In this respect, human vulnerability includes human suffering, weakness, and limitations. Although, when applied to humans, the scope of vulnerability is very broad; however, I maintain that humans are vulnerable because they are exposed to many factors that threaten their health, for example, disease. All humans remain vulnerable, regardless of whether they are healthy or sick. Yet life is worth living, even though we are continually at risk of certain dangers, i.e. acute or chronic diseases, and even death.

The word vulnerability is an endemic feature of human life (Taylor & Dell’oro 2006:33-35).¹⁰³ To be vulnerable means to perceive our limitedness, concretisation, deep interdependence and ethical sensibility. In his book *Dependent Rational Animals: Why Human Beings Need the Virtues*, Alasdair C. MacIntyre (1999:1) points out that human beings are vulnerable to various afflictions or diseases. He points out that human beings can encounter physical illness, mental disturbance and aggression, and simultaneously, these factors threaten their survival or hinder them from flourishing. Furthermore, human beings are responsible agents who are able to act ethically or unethically.

In an affirmative sense, perceiving vulnerability is conducive to form human life and is life enhancing. Furthermore, it challenges Christian disciples to adhere to ethical virtues and to recognise human vulnerability more realistically (Taylor & Dell’oro 2006:34-35). In a negative sense, vulnerability means loss, injury or insult, in that Christian disciples may endure great suffering or travail. To illustrate this further, a pianist may suffer from arthritis, but by investing

¹⁰³ Lexically, vulnerability means the inability to withstand the effects of a hostile environment.

much time practicing, his/her fingers may become flexible and strong. In a sense, a disease can be understood as human affliction or suffering (Taylor & Dell'oro 2006:35-37). Hence, one's flourishing is influenced by a world that is outside his or her control. That is, one's flourishing renders an individual vulnerable or it is endangered by his/her vulnerability. Therefore, it is said that a person's flourishing itself is made up of vulnerability. MacIntyre (1999:1, 73) points out:

We human beings are vulnerable to many kinds of affliction and most of us are at some time afflicted by serious ills. . . . What resources an individual needs varies with circumstances, temperament, and above all the obstacles and difficulties that have to be confronted. We need others to help us avoid encountering and failing victim to disabling conditions, but when, often inescapably, we do fall victim, either temporarily or permanently, to such conditions . . . we need others to sustain us, to help us in obtaining needed, often scarce, resources, to help us discover what new ways forward there may be, and to stand in our place from time to time, doing on our behalf what we cannot do for ourselves. . . . [A]t different periods of our lives we find ourselves, often unpredictably, at very different points on [the scale of dependency and need].

In mission, vulnerability is required to maximize life-enhancement, as it challenges Christian disciples to characterise the value of kenosis for each other. In other words, vulnerability implies embracing the self by reflecting on the context of the other. Vulnerability is intimately linked with voluntary powerlessness, humility and self-limitation, and openness towards the other (Bekker 2006b:4). More practically, Bosch explains that God's acts are possible through human weakness. Hence, I believe that the first step of Christian discipleship begins with God's acts and human weakness. In God's mission in particular, practical involvement is characterised by the following features, as indicated by Bosch (1978:101): reconciliation, vulnerability, compassion, and cruciformity. These four key features are interchangeably connected to one another. I assert that vulnerability is necessarily linked to reconciliation, compassion and cruciformity.

5.4 MEDICAL MISSIONS

Medical missions are intrinsically missionary. In seeking protection and a way to escape illness, misfortune and death, many people see medical missions as a necessity (Porterfield 2005:3). For Bosch (1991:494), the term 'mission' implies medical mission because it refers to serving, healing

and reconciling a divided, wounded humanity. Medical missions enable the missionary partnerships to connect health issues to various communities. Health in the Scriptures is explained in relational terms. Furthermore, the root word for both health and salvation is *yeshuwah*, which includes salvation, deliverance, health and welfare (The Lausanne Committee World Evangelization 2004:35-55).

Reflecting on Bosch's view (1969:2-6) of the three periods of medicine, health and healing mission, he categorizes these as follows: 1) The pre-scientific period; 2) The scientific medicine period; and 3) The post-scientific period. First, the pre-scientific period concludes with the Renaissance and the Enlightenment. The exact time of its commencement is unknown; simply, one can call it the period of primitive medicine. The traditional medicinal view was based on both the inborn capacity of the human body to heal and the human person's will and aspiration to be healed. Nevertheless, at that time, physicians treated human sickness not in an intellectual and scientific way but in a magical and demonological way. Second, the scientific medicine period began with the Renaissance and the Enlightenment. During this era Cartesian dualism (the view that the body and soul (or spirit) are separate) pervaded medical mission. The problem with Cartesian philosophy was the dichotomous division of body and soul. At the same time, this gave rise to the problem of depersonalisation, which was the inevitable outcome of the development of medicine and technology. In other words, physicians focused on diseases themselves, rather than caring for the person. Third, the post-scientific period is the period where sickness has been regarded as the failure of a whole organic system. Human persons are not physical and psychological, but a psychosomatic unity, inseparable from the body and soul. It is my view that these components can be understood holistically.

Furthermore, I also link Bosch's (1991) concept of paradigm shifts to medical missions, as he argues in his book entitled *Transforming mission: Paradigm Shifts in Theology of Mission* how the world has continued to change. First of all, according to Bosch, the theological foundation of medical missions is based on the compassion of God. The vital aim of medical missions is not just to soften human need but also to play the role as a sign of the kingdom of God. In the New

Testament, medical missions demonstrate God's compassion through diaconal works of healing (Livingston 2013:51). In particular, Bosch (1979:3) analyses the Gospel of Luke from three perspectives: 1) saving the lost, 2) healing the sick, and 3) empowering the poor and the weak. The two latter perspectives indicate the purpose of medical missions.

Jansen (1995:298-299) argues that medical missions were initiated as "an auxiliary service" to evangelism,¹⁰⁴ but since the Jerusalem Conference of the International Missionary Council (1928), this has no longer been the case. It was at this conference that medical missions were related to indigenous churches, and was considered an essential aspect of the missionary task. Furthermore, at Tambaram, churches were deemed responsible for the mission of healing. The church must effectively share in Christian medical missions. While medical work was not necessarily a prerequisite a number of years ago, today it is a prerequisite for the church.

Medical missions are not a transient means to spread the gospel, but are an essential part of the mission of the Christian church (Jansen 1995:298). If so, why were medical missions initiated? The Danish medical missionary, Fridodt-Möller (1929:106) answers the question in the following way:

It is during the next generation that the indigenous Churches must prepare themselves to take over the ministry of healing. If this is not done within the next fifty years, and done through the existing medical mission work, the opportunity will most probably be lost forever, and the ministry of healing will never be regained in the life of the indigenous Churches.

In Jansen's (1995:300) view, a church that disregards the sick, the poor, and those who have been in mortal danger, does not characterize a Christian community. In other words, caring for the sick is one of the essential reasons why the church exists. Furthermore, in 'The Labyrinth of Medical Pluralism in Africa: A Missiological Appraisal, AD 2000,' Jansen (2001:69-91) views the contemporary era through the postmodern lens of medical pluralism. In a broad sense, Newbigin (1989) addresses the issue of how to introduce the Christian message in a secular and religiously

¹⁰⁴ Dr Gerard Jansen, living in the Netherlands, was the medical officer at the Chogoria Hospital of the Presbyterian Church in East Africa from 1990 to 1996 and again in the last semester of 1998. From 1959 to 1970 he served as a medical missionary for the Transkei Mission of the Dutch Reformed Church (DRC) (Jansen 2001:69).

plural society. There seems to be a connection between postmodern thinking and the idea of pluralism. In the health care system, medical pluralism was an important issue in anthropological discussions of inter-cultural health work (Jansen 2001:70). In particular, Jansen accepts Bosch's view of witchcraft. Bosch (1987:41) understands witchcraft as "the struggle of the African with the problem of evil." Bewitchment challenges African Christianity, its churches and hospitals to offer appropriate pastoral care to its victims. Likewise, witchcraft as a mythical diagnosis engages with an intercultural doctor-patient relationship. It is naturally concerned with the African question: "Who is the cause of my sickness?", rather than the European question: "How has this been caused?" (Jansen 2001:86).

More specifically, medical mission in the Korean context began with missionaries who were engaged in early mission in Korea. I am therefore interested in knowing more about these early medical encounters. In particular, *Chejungwon* (1885), the first hospital, which was established by Horace Newton Allen (1858-1932), a physician and a Presbyterian missionary, was based on Western medicine, and greatly influenced the progression and development of medical mission in Korea. Ongoing medical care provided the missionaries with the opportunity to communicate the gospel to the Korean people. Basically, the medical care functioned as a bridge between Koreans and their concerns, and the missionaries and their message. The social class of the patients varied, and just as the name *Chejungwon* indicates, many were succored in the hospital (Park 2003:311).

The following two problems are identified here: On one hand, there was disharmony between Korean indigenous approaches to healing and Western medicine. There appears to have been few adequate remedies between patients and Korean indigenous healings, as most of them were involved in idolatry. Thus, the missionaries prohibited their indigenous remedies. On the other hand, the patients were unfamiliar with the culture of the medical missionaries. For instance, many of them did not adhere to the prescription and medical treatment given by the medical missionaries, and so some even took a turn for the worse. In light of these two problems, how can their differences be resolved? A doctor-patient relationship is not formed through a one-sided conversation. More importantly, I also intend to distinguish treatment from healing, because

healing focuses on the whole person, while treatment concentrates on efficacy (Pilch 1995:320). If treatment means cure, then healing comprises care. Here, I stress the importance of an appropriate relationship between Western medical missionaries and patients. I would like to point out that, if Western medical missionaries treated patients as potential Christians, they should have familiarized themselves with their patients' culture and religions.

5.5 THE CONTRIBUTION OF MEDICAL ANTHROPOLOGY TO HEALING MISSION

It is my view that medical anthropology can harmonise the dissimilarity between medical mission and healing mission. Strictly speaking, these two are distinct in that medical mission focuses on curing the disease, while healing mission focuses on healing the illness (Bate 1999:81). In medical anthropology, the significance of healing is revealed in the two important elements of efficacy and meaning. Western medicine emphasises efficacy when dealing with sickness from a narrow medical perspective, but medical anthropology adds the restoration of meaning or the discovery of new meaning to it. Medical anthropology focuses on the cultural context, whereas this is of little importance to Western medical mission. To understand medical mission means to reflect hermeneutically on more appropriate ways for healing mission to be carried out. I will not define medical anthropology in detail here, but rather intend to find the significance of medical anthropology in relation to appropriate healing mission. Moreover, medical anthropology does not avoid indigenous approaches to healing. Thus, at what point does medical anthropology need to include indigenous healing?

However, before exploring medical anthropology in more detail, I first need to define the terms 'health,' 'disease,' 'sickness,' 'illness,' 'healing', etc., used in medical anthropology. A noteworthy point here is that no Bible translation distinguishes between the terms disease, sickness, illness, cure, treatment and healing. The classic definition of the term 'health' as given by the World Health Organization (WHO) is: "A state of complete physical, mental, and social well-being and not merely the absence of disease and infirmity". However, from a non-Western perspective, the word health is significant because non-Western cultural values emphasize well-being from various perspectives. From a medical anthropological perspective, health is defined as

“a condition of well-being proposed as such by a given culture” (Pilch 1995:320). Disease is frequently employed in biomedicine and the medical model, while sickness or illness is used in the appropriate arena of medical anthropology.

The term ‘sickness’ encompasses actual human experiences of disease and illness, whereas the term ‘illness’ describes “the human perception, experience, and interpretation of certain socially disvalued states including but not limited to disease” (cf. Worsley 1982:327). Illness is used as a cultural construct. Hence, healing of an illness is different from the remedy of disease, just as the latter indicates treatment without implying care. From a medical anthropological perspective, healing is not just the cure of the disease, but “the attempt is made to provide personal and social meaning for the life problems created by sickness” (Pilch 1995:321). It is also a basic social function and experience derived through the exchange relationship, and at the same time, it is a principal class of symbolic behaviour.

5.5.1 Illness, Disease and Healing: A Medical Anthropological Perspective

The term ‘disease’ is familiar to us; we use it to identify a physical and medical sickness, to find its cause, and to prescribe an appropriate cure. In defining disease, cure is to remove the cause of its pain or to restore one’s health with the hope of instilling well-being. Hence, the concept of disease is a somewhat recent Western term. In contrast, the interpretation of illness and sickness is a socio-cultural aspect. Kleinman, Eisenberg and Good (1978:252) appropriately describes illness and disease as follows:

Disease in the Western medical paradigm is malfunctioning or maladaptation of biologic and psychophysiologic processes in the individual; whereas illness represents personal, interpersonal, and cultural reactions to disease or discomfort. Illness is shaped by cultural factors governing perception, labelling, explanation, and valuation of the discomforting experience, processes embedded in a complex family, social, and cultural nexus.

In particular, it is not easy to define the word ‘healing’. I believe that healing is much broader than disease or illness, in that it means the restoration of life irrespective of the cure of a person’s physical pain or disease. Moreover, healing is not only applied to disease or sickness, but to all the

dimensions of one's life. It is proved difficult to provide a simple definition of the term 'illness'. For instance, Cheetham and Rzedkowsky (1980:321) point out that there is no common consensus around a single definition of the term 'physical illness'. Basically, it has been defined in various ways, i.e. in terms of suffering, aetiology, a pathological lesion or demonstrable physiological change, or ultimately, the need for treatment.

5.5.2 The Social Reality of Healing

In this section I seek to investigate whether this study is both missiologically and anthropologically significant by exploring how healing, social reality and symbolic reality are related to medical mission. In a certain sense, healing and social reality are intimately related to social identity and its enhancement. Furthermore, this study challenges missionary partners to assess the reality of healing from an anthropological perspective. Stuart C. Bate (1999:103-104) describes anthropological categories of healing as follows: Religious healing is divided into: 1) cultural healing (Kleinman 1980:82); 2) folk healing (Simons & Hughes 1985); and 3) symbolic healing (Moerman 1979:59-80; Dow 1986:56-69).

Lieban (1977:13-15) argues that "the way in which health is interpreted and achieved" has a cultural component. In particular, Kleinman (1980:40-41) connects health-related aspects of social reality with clinical and healing relationships. Similarly, patient-doctor/healer relationships can never be entirely disconnected from cultural meanings and social relationships. In this regard, this study shows that health care systems (HCS's) are possibly linked with comprehensive and specific culture-laden components, and that those systems are simultaneously interconnected with symbolic reality. The internal structures of HCS's are similar in most contexts, i.e. cross-cultural frontiers, although they differ in "their social, cultural and environmental circumstances" (Kleinman 1980:49).

5.5.3 Healing (or Clinical) Reality and Health Care Systems

Health care systems are meaningless once they are separated from their cultural contexts. Rather, health care systems are impossible to understand if they are removed from their cultural contexts.

Likewise, I am convinced that the health care system is closely related to each culture. This study confirms that there is a link between sociological studies and life-enhancing components within the psychological field of mission, given that healing is related to social reality, more specifically, clinical reality, which is interpreted as healing reality (Asante & Karenga 2006:405, 413). In addition, this study shows that human dignity is central to HCS's, but that human beings are only healthy and whole when in a community. Furthermore, human beings are closely connected in a vast web of interpersonal relationships. For instance, an interpersonal group establishes values and norms to enable its participants to become healthy (Ashley & O'Rourke 1989:2).

Reflecting on medical anthropology, a HCS is described as the totality of sociocultural interrelationships; however, it is not an entity but a concept or conceptual model (Kleinman 1980:24; Pilch 2000:26). Before proceeding, I argue that the social identity approach contributes to the understanding and assessment of medical anthropology. A brief explanation follows below. The social identity approach is based on a few basic premises that are connected to the nature of persons and society, and their interrelationship (Hogg & Abrams 1988:14). To explain further, I am convinced that society is made up of powerful social categories and relationships of status. For instance, social categories refer to the division of people based on certain categories, i.e. nationality, race, class, occupation, sex, religion, and so forth. More importantly, social categories do not exist alone; they presume societal (social, or more broadly, intergroup and intersocietal) relationships. Therefore, the nature of social categories and their relations challenges a society to hold its distinctive social structure.

Above all, I maintain that humans as social beings require a sense of social identity. Social identity is defined by Tajfel (1972:292) as "the individual's knowledge that he belongs to certain social groups together with some emotional and value significance to him of his group membership." Psychologically, people connect to these various social entities as groups or relational structures in which they are involved, and which contribute to defining who they are. One of the main reasons why people embrace others in this way is because those groups have the ability to enhance their lives in diverse ways. In a practical sense, medical missions consist of groups that give people a

sense of place, purpose and belonging, which is beneficial to them psychologically. Furthermore, they provide meaning and add value to their lives. Consequently, their self-esteem and sense of worth are enhanced, and this in turn influences their well-being and health, which binds people into groups of ‘we-ness’/‘us-ness’ (Haslam et al., 2009:2-3). Therefore, a social identity framework is intrinsic in medical missions because it is closely related to health and well-being. Medical missions have the potential to manage and promote health care (HC) and its systems (HCS’s) (Harwood & Sparks 2003:145-159).

Concerning the philosophy of medicine, medical anthropology and cross-cultural psychiatry contribute to identifying the social construction of illness in everyday contexts, as well as in biomedical and folk-healing contexts. The medical anthropologist Arthur Kleinman (1980) argues that the HCS integrates the health-related components of society in connection to culture. For example, patients and healers cannot be understood apart from their own cultures, just as they are a basic component of the HCS. Kleinman’s medical anthropology shows that both illness and healing belong to the HCS. It examines that the study of patients, healers, illness and healing arise from analysing the HCS’s (Kleinman 1980:25). The HCS is explicated in the following three sectors: popular sector, folk sector, and professional sector, as shown in Figure 7. Here, it is important to note that each sector has overlapping parts.

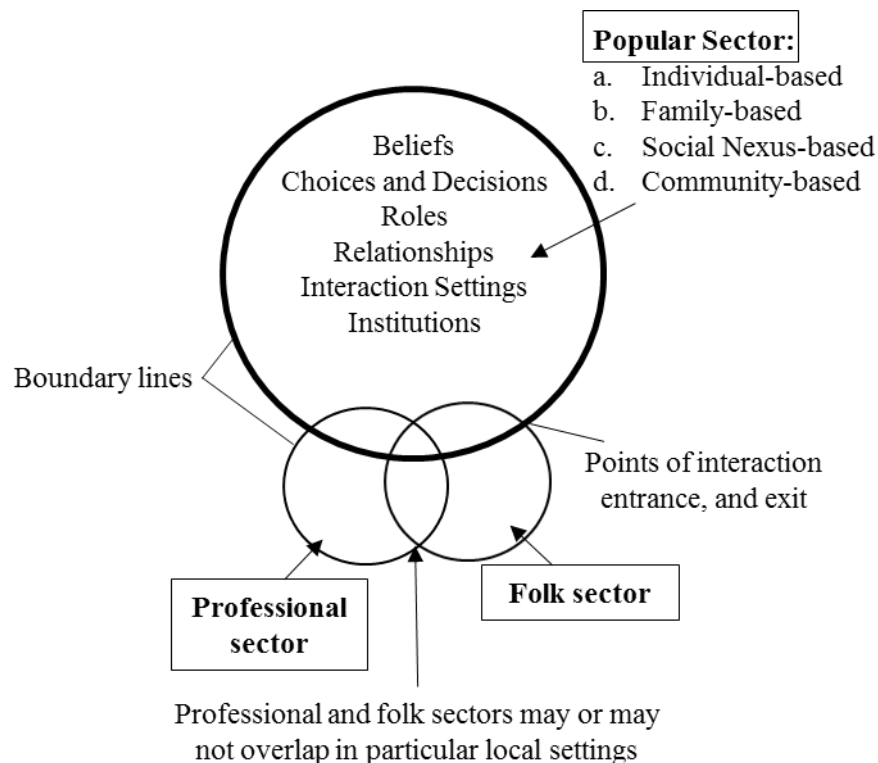


FIGURE 7. HEALTH CARE SYSTEM: INTERNAL STRUCTURE
(SOURCE: KLEINMAN 1980:50)

In a broad sense, mission studies also need to consider the social reality in relation to a single and complex reality in mission (Bevans & Schroeder 2011:71). In describing an extended and challenged epistemology, reality is not objective but intersubjective.¹⁰⁵ It is also an interpreted reality that is influenced by our self-definitions (Bosch 1991:24; Kritzinger 2011:35). With regards to Jesus' kenosis, it is not in appearance but in reality that Jesus took the form of a human being

¹⁰⁵ Intersubjectivity is the most intrinsic quality of human existence. It is a basic aspect of "human experience and human cognition" (Duranti 2010:16-17). If appropriately comprehended, intersubjectivity can influence "an overall theoretical frame for thinking about the ways in which humans interpret, organize, and reproduce particular forms of social life and social cognition" (Duranti 2010:17). Intersubjectivity is not only mutual understanding but also the source of objectivity, just as human consciousness is made up of the objects of experience (Cohelho & Figueiredo 2003:197). The basic presumption of intersubjectivity is that people intersubjectively share the same reality (Richardson 2000:167-191). At the same time, its implications are that it is "the fundamental ontological category of human existence in the world and therefore of all philosophical anthropology" (Duranti 2010:19-20, 24). More importantly, intersubjectivity means "the we-relationship" is influential as "the foundation for all other categories" of human existence (Duranti 2010:24).

(Phil. 2:7; Cobb & Ives 1991:10). In this respect, this study supports the notion of the reality of Jesus—that he was a real person, who entered a particular culture, at a particular time, approximately two thousand years ago. Jesus is a reality, just as culture or religion is a social reality. Thus, a healing reality, as a part of social reality, is intersubjective.

In other words, I begin with the question: “How significant is it for missionary partners to understand culture or religion as a social reality?” Social reality represents social human interactions occurring outside the person and between persons. It is also regarded as a system that is shaped by cultural accumulations, as it is composed of “meanings, institutions, and relationships” permitted by society (Kleinman 1980:35-36). Enculturation on the other hand is the general process of internalising norms from the world in which humans live.¹⁰⁶ Enculturation occurs in all aspects of culture and individual life including education, ritual, recreation and occupation. Berger (1973) relates internalisation and externalisation to individual identity and social reality, respectively. In other words, enculturation takes place with regard to both object and subject, and social realities differ from one field to another.

Healing and its identity also belong to social reality in a socio-cultural sense, more clearly, in a holistic sense. Healing is transformative at the margin of small yet crucial changes in physical processes that have social effects (Kleinman 1995:4). Simultaneously, medical anthropology deals with the symbolic reality of medicine and a comparative study of medical healing. More importantly, Kleinman (1980:40-41) points to health-related aspects of social reality, including attitudes and norms towards sickness, clinical relationships, and healing activities, which he calls clinical reality. In terms of mission, I argue that clinical reality is related to healing reality and contributes to finding an appropriate healing identity, as medical systems (MS's) or healing systems (HS's) is understood within cultural systems (CS's) (Kleinman 1978:85). For instance, patients and healers are inseparable from basic systems of cultural meanings and social relationships (Kleinman 1980:24-26). The healing of illness also concerns health care systems

¹⁰⁶ According to Crollius & Nkérámihigo (1991:8-9), enculturation is an anthropological term, while inculturation is a missiological term. Enculturation is a learning process which a person achieves competence in his or her culture, but inculturation means the dynamic relation between the local Church and the local culture.

(HCS's). The model of the HCS is concerned with the way people act and use its components, which includes people's beliefs and patterns of behaviour. A HCS can be understood by a cultural system (CS), just as a CS is defined on the basis of its instrumental and symbolic activities.¹⁰⁷ HCSs are forms of social reality just as they are socioculturally constructed, and social reality signifies the transactional world in which social roles are practiced, as people negotiate with one another within well-established relationships under a system of cultural rules (Kleinman 1980:35-36).

Social reality is created when “certain meanings, social structural configurations, and behaviors are legitimated” (Kleinman 1980:36). For instance, a person internalises social reality as a system of “symbolic meanings and norms governing his or her behavior” (:36). That person perceives the world, communicates with others, and understands “both the external, intrapersonal environment he or she is situated in and his or her own internal, intrapsychic space” – during the process of enculturation (1980:36, 415). For Pilch (2000:26-27), social reality influences what power is. Moreover, witchcraft, exorcism, fortune-telling, surgery, psychotherapy and symbolic reality influences “the pathways by which the application of power may be effective”, and political, political-economic and cultural power influences “which views prevails and which outcomes are acceptable.” Ultimately, Kleinman clarifies the significance of social reality in relation to healing, just as he argues that HCS's are related to their cultural context.

5.5.4 Identifying Symbolic Reality

The significance of social reality is related to symbolic reality, and simultaneously, it clarifies the significance of medical mission from a medical anthropological point of view. Before I elaborate on the importance of symbolic reality in medical mission, I would first like to briefly explain the importance of symbolic reality. From the viewpoint of semiotics and the study of signs, which in Greek is called *semeion*, all cultures can be seen as a large network of communication. Speakers circulate both verbal and non-verbal messages along elaborate, interconnected pathways; then,

¹⁰⁷ For Geertz (1973:3-30), a cultural system (CS) is a map ‘for’ or ‘of’ a specific space of human behaviour (cf. also Kleinman 1980:26).

these messages create systems of meaning. In the semiotic approach, those who bear the messages are called bearers, and the bearer's generic term is a sign, although it can also be called a symbol or signifier (Schreier 1985:49-51). Semiotics covers a wide variety of "cultural manifestations, from animal communication, to art, folklore, religion, economics, and attempts at description of larger cultural systems" (Umiker-Sebeok 1977:121-135).

Here, I focus on the interpretive theory of culture adopted by Geertz. Geertz (1973:17) explains culture as follows:

[C]ulture is most effectively treated, the argument goes, purely as a symbolic system (the catch phrase is, "in its terms"), by isolating its elements, specifying the internal relationships among those elements, and then characterizing the whole system in some general way – according to the core symbols around which it is organized, the underlying structures of which it is a surface expression, or the ideological principles upon which it is based.

Importantly, Geertz (1973:5) points out that the concept of culture is essentially a semiotic one. He relates the richness and complexity of the sign systems as seen in action. The notion of identity is important in the semiotic description, as religious symbols can be dramatized in rituals or myths. For Geertz (1973:90-123), a religion is "a system of symbols which act to establish powerful, pervasive and long-lasting moods and motivations in men [*sic*] by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic." However, it is important to note that we do not live in the world of religious symbols all the time, but most of us live there only sometimes. I herein note the significance of symbols in culture and religion, and how these contribute to cultural and religious identity.

5.5.4.1 Symbolic Reality in Medical Missions

More significantly, this study argues that medical anthropologists seek the commonality of symbolic healing in religious healing, shamanism and Western psychotherapy. Furthermore, symbolic reality serves as the bridge between socio-cultural space and psychological and biological reality (Pilch 2000:33). Recent arguments also show that the concept of symbolic reality

can connect the physical environment with psychological processes (Kleinman 1980:41-43). To further the discussion, the concepts of ‘symbol,’ ‘metaphor,’ ‘myth’ and ‘ritual’ have all been reconstructed in Bosch’s postmodern paradigm. They have been re-evaluated even though they were maligned during the rational Enlightenment era. Bosch’s (1991:353) postmodern paradigm enables us to recognise authentic Christian humility and self-criticism. Rather, symbols, metaphors, myths and rituals enable people to integrate their mind and will. Bosch is somewhat affirmative in applying symbol, sign and metaphor to our social contexts. Using these symbolic signs and metaphors are not irrational, as objectivism does not need to replace subjectivism (Bosch 1991:353-360). Applying symbols to our contexts helps us embrace both objectivism and subjectivism. Therefore, as a bridging reality, symbolic reality challenges missionary partners to deepen God’s mission even more.

In the medical mission field, symbolic reality as a binding reality is helpful in that illness and healing can be interpreted by symbolic reality. On the one hand, symbolic reality is shaped by the individual’s acquisition of language and systems of meaning (Kleinman 1980:41-42). Symbolic reality also implies internalisation, as it plays an important role in helping the individual orient his or her inner world. Hence, symbolic reality enables individuals to shape their personal identity in harmony with cultural or social norms. On the other hand, symbolic meanings influence the basic psychological processes of individuals, including attention, state of consciousness, perception, cognition, affect, memory, and motivation, and it enables the physical environment to connect to psychobiological processes.

Likewise, illness and healing is viewed from the perspective of symbolic reality. People cannot understand the reality of healing and the HS or HCS without examining how this biosocial bridge links culture as a system of symbolic meanings, norms, and power, to illness and treatment. HS’s, such as HCS’s, are seen as cultural systems (CS’s) linking illness and treatment. Similarly, a lingual system is also a CS that connects thought and action (Kleinman 1980:43-44). Furthermore, this study examines in what way symbolic reality is related to socio-cultural systems (SCS’s) and their legitimated power. Glick’s (1967:31-56) hypothesized that identifying the main sources of

power of a culture enables one to determine its beliefs about the causes of disease and how one deals with this reality, as cultural systems (CS's) are based on the concepts and sources of socially legitimated power. In a metaphorical sense, we can speak of socially legitimated power as the energy behind HS's (including HCS's) and social reality determining what that power is (e.g. witchcraft, fortune-telling, science) and how it is to be applied (e.g. rituals, injections, psychotherapy) (Kleinman 1980:43-44). At the same time, symbolic reality prepares the pathways by which the power can be affectively applied. Political, socio-economic and cultural power will determine which perspectives on social reality (or alternative social realities) are legitimated.

According to Giddens (1976), a cultural analysis of social realities contributes to the effects produced by the interplay of three types of forces, namely: systems of meaning, norms, *and* power (cited by Kleinman 1980:45). Furthermore, "Describing the powers bearing on health care systems requires an analysis of a number of different external factors affecting those systems..." (Kleinman 1980:45), before we connect social and symbolic reality to the internal structure and core clinical tasks of HCS's.¹⁰⁸ Just as language can be divided into different structural units such as phonemes and morphemes, so too, healing systems (HS's), including HCS's, can be categorised as complicated structural components that establish a context of meaning and legitimation within which illness is labelled and health care-seeking behaviour is initiated (Kleinman 1980:44). Moreover, healing (or clinical) reality is culturally fashioned, and it will not only influence the course of illness and treatment, but also the actions of patients and practitioners. Thus, the marginal status given to Korean shamanistic healing reveals a specific healing reality in the Korean context, just as the marginal status given to shamanistic healing in the People's Republic of China and the efforts there to integrate professional Chinese and Western medical therapies reflects the legitimation in those societies of various kinds of healing (or clinical) reality within a variety of socio-political, economic, and cultural contexts. Figure 9 below illustrates social reality as a

¹⁰⁸ Wellin (1977:57) identifies the common point of departure in medical anthropology as three empirical generalisations: (1) the universality of disease as part of the human condition; (2) the fact that all human groups develop methods and roles for coping with disease; and (3) the fact that all human groups develop beliefs and perceptions for cognising disease.

healing (or clinical) reality, while Figure 8 depicts types of social reality (Kleinman 1980:28, 42-45).

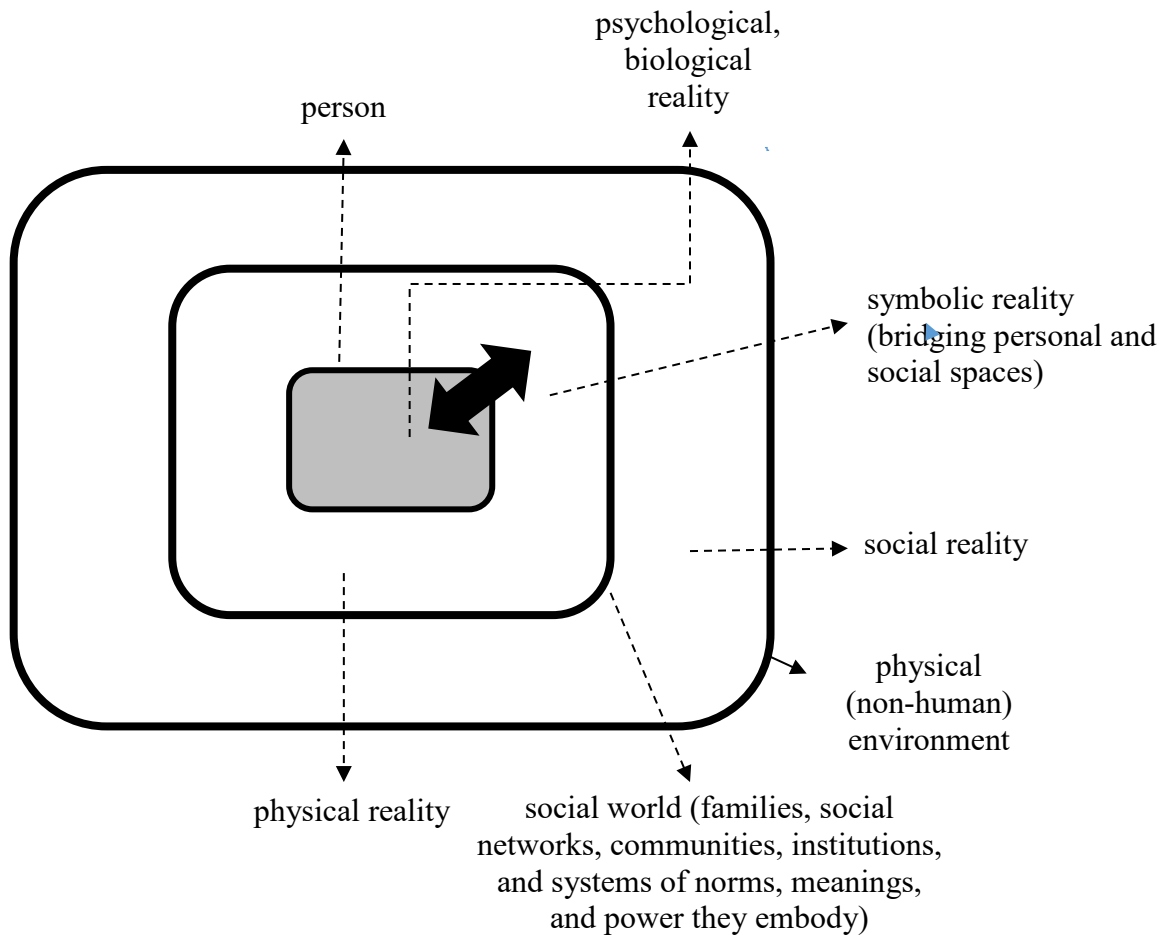


FIGURE 8. SOCIAL REALITY (SOURCE: KLEINMAN 1980:28)

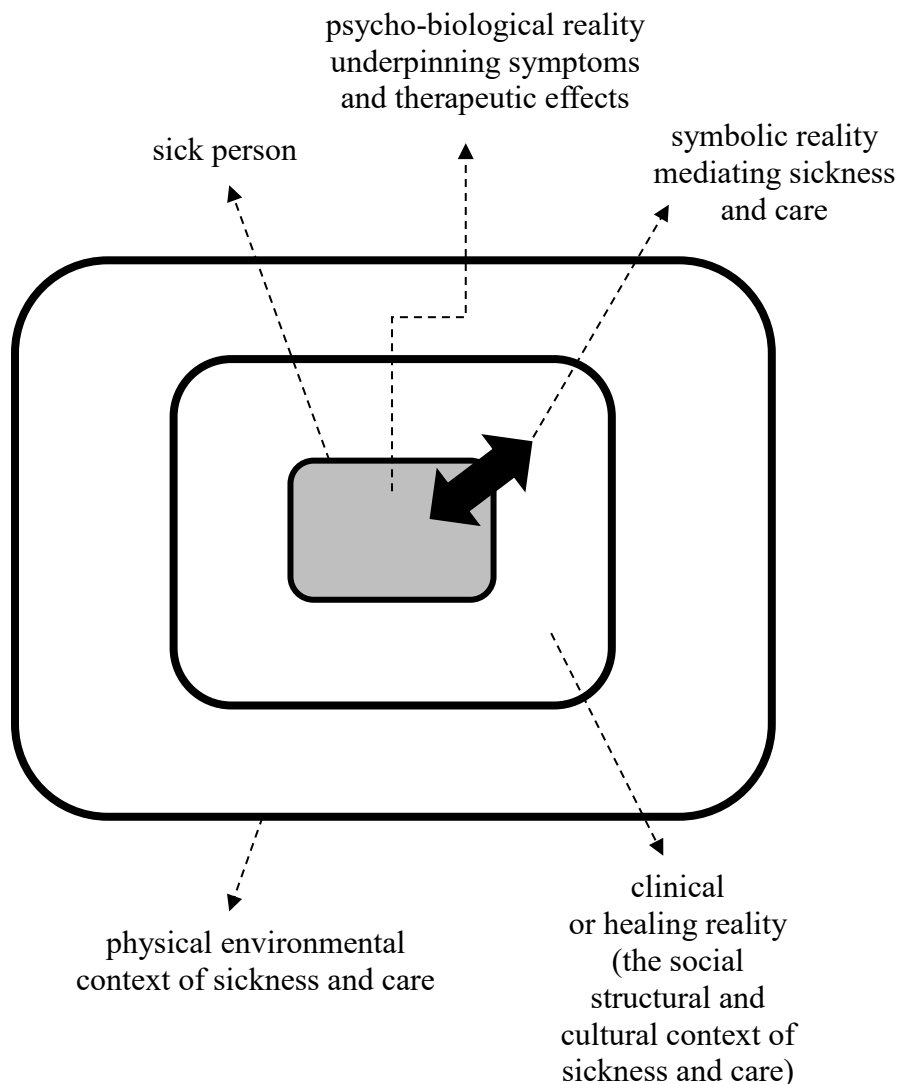


FIGURE 9. CLINICAL OR HEALING REALITY (SOURCE: KLEINMAN 1980:42)

Western medicine is merely pharmacological and surgical, but as Moerman points out, medical anthropologists show that cultural factors influence physiological states. Moerman (1979:61) reveals a large body of research confirming how cultural, psychological and sociological phenomena can “be shown to correlate with a variety of physiological symptoms.” In his research, he shows that the mind can directly influence involuntary actions “such as heart rate, blood pressure, body temperature, alpha rhythms and so on” (Moerman 1979:61-62). He sees the

hypothalamus as the core of the mediation between psycho-social and cultural factors, and the physiological factor. For him, factors such as pathogens, carcinogens, the immunological system and mental or emotional states decide the course of a disease and form a complex interacting web. Significantly, Moerman thinks of the hypothalamus as the link between the conscious and immune system.

A noteworthy point here is that symbols depict a cultural understanding of healing, although it is difficult for Western culture to accept this because Cartesian dualism rejects symbolic forms of healing. However, taking note of symbolic reality in healing finds cultural significance in healing mission. Emphasizing symbolic reality, Moerman (1979:60) defines the healing process and symbols as “healing metaphors,” which facilitate the process and experience of healing. Healing takes place when the sick person constructs healing. In other words, the construction of healing symbols itself brings healing (Moerman 1979:62-66).

Moerman (1979:60) also notes that healing symbols work within a metaphorical structure, a system of healing:

I will argue that the metaphorical structure, the system of meaning, of a healing discipline is decisive in its effectiveness, as important as any other “actual,” “physical,” “pharmacological” elements ... In both the personalistic and naturalistic medical systems, there is a clear symbolic metaphorical component. This is not to say that herbal medicines do not have significant specific medical effects; they certainly do. What I am arguing is that the symbolic component of treatment is significant as well, that it is these healing metaphors which provide the symbolic substance of general medical treatment.

He tries to interpret the nature of medical treatment and its systems by connecting healing and its symbolic significance. He argues for symbolic healing on the basis of all religious, shamanistic and Western psychotherapeutic forms of healing. In the same vein, structuralists often show that the symbols used in the healing process are not only culturally conditioned but also universalised.

For the sick person the fundamental change in healing means a change in identity. Bate (1995:93) explains¹⁰⁹:

It is widely accepted that religious healing, shamanism, and Western psychotherapy invoke similar psychological processes. They seem to be versions of the same thing, but what is that thing of which they are all versions? Moerman (1979) has called it “symbolic healing,” and that is what it will be called here. Labeling, however, leaves unanswered the question of its universal structure. What is the common structure that can describe and explain the organization of all forms of symbolic healing regardless of the culture in which they occur?

Meanwhile, Dow (1986:63-64) notes the role of symbols and myths as communication devices that are closely associated with different levels— biological, conscious and social—of the human person. The general symbol (or myth) exists within the symbolic framework of culture as an accepted sign of health, healing or power (Bate 1995:106). Symbols differ from group to group, but the process of symbolic healing has a universal structure (Dow 1986:56). Dow outlines the four features of this structure as follows: 1) The experiences of the healers and the healed are generalised with culture-specific symbols in cultural myth; 2) A suffering patient comes to a healer who persuades the patient that the problem can be defined in terms of the myth; 3) The healer attaches the patient’s emotions to transactional symbols particularised from the general myth; and 4) The healer manipulates the transactional symbols to help the patient transact his or her own emotions.

In addition, Douglas (1978:132-133) stresses the relationship between the symbolic and the social order in a review of Turner’s (1969) four volumes on the Ndembu. On the one hand, Turner connects Ndembu beliefs to the symbolic referents of diseases, psychophysiological reactions and culture-specific tensions in social relationships. On the other hand, he shows that Ndembu beliefs relate the symbolic referents to treatment practices aimed at instrumental and symbolic efficacy (Douglas 1970:303). Each symbol offers form to the other in a dynamic intermingling of meaning. Douglas defines context as a whole complex of realities that are physical, ecological, and social in

¹⁰⁹ Here I note that there is a link between health and illness and the cultural component. For instance, Kleinman sees illness as a cultural construct, and he claims that healing symbols can be “manipulated and reconstructed in the therapeutic process”. Moerman (1979:66) also argues for the construction of healing symbols as healing.

nature. She summarises Turner's contribution to the mission of healing as follows (Douglas 1970:307):

The healer is not working on the psyche of the patient, in terms of a private set of fears, but on those of the friends and kinsmen at his bedside in terms of their widest social concerns. His business is with how they internalize the values of their society. Useless for him to propose heroic sacrifice if it is not already validated; useless to open new perspective of hitherto unimagined love and harmony which leave his audience unconvinced. If his therapy works it is because the symbols are creative instruments of a particular social structure.

However, it is difficult to argue what symbolic healing precisely is, because healing is only an emotion in the transfer process and is a personal affair within the psychological dimension of the patient. So instead, we focus on the significance of the restoration of social relationships in relation to healing. More specifically, it is challenging to find the reality of healing in the category of medical anthropology. At the same time, it is difficult to link symbolic reality to healing mission, while the symbolic realities become creative instruments in composing a specific social structure if people's social values are internalised for the enhancement of their healing realities. Basically, sickness, illness and disease give rise to problems in relation to sociocultural reality. As mentioned before, the contribution of medical anthropology to healing helps us to find the significance of a variety of healing processes and its mission, as symbolic healing also confirms the usefulness of medical anthropology in healing mission.

5.6 SPIRITUAL DELIVERANCE

In this section, I argue for the significance of spiritual deliverance derived through exorcisms and prayer. Although the Bible mentions the healing of those possessed by spirits, it does not explain the deliverance in detail. For example, in the Gospels, the phenomenon of spiritual deliverance is illuminated in the dialogues that took place between Jesus and those he healed. I am convinced that Christian exorcism through prayer belongs to the realm of Christian discipleship, and although it is a difficult and sensitive topic to deal, it requires further reflection.

Most New Testament scholars are unfamiliar with the characteristics of possession, and have interpreted spirit possession apart from today's anthropological phenomena (Keener 2010:216, 221). Can the phenomena of spirit possession be independent from the contemporary milieu? Also, do experiences of possession (i.e. behaviour and beliefs) differ in various cultures? I therefore explore whether spirit experiences are related to theological anthropology, particularly missiological anthropology. According to Keener (2010:217), possession experiences and beliefs are geographically and culturally pervasive. In particular, possession experiences are fairly common in the Northeast, Southeast, Central East, Africa, Northwest, and the West (Boddy 1994:409; Keener 2010:218-219).¹¹⁰

An important question to ask here is, "How is spirit possession related to healing?" In the Gospels, spirits sometimes cause diseases, whereas Jesus' mission empowers his Spirit to heal those who are forcibly manipulated by the devil. "Early Christian texts portray the source of possession as invasive spirits, an interpretation of spirit-possession experiences held in many cultures today" (Keener 2010:227). Also, Western scholars interpret possession behaviour differently to those in indigenous contexts. Actually, the social pressure of religious settings can provoke experiences of possession. Nevertheless, many people who hold both a certain traditional and Western belief attribute disease to spirits, but then mainly rely on medicine for healing (Keener 2010:225-226).

Bosch (1991:72) links Jesus' exorcisms to the coming of the eschatological kingdom of God. In this section, I argue that the diverging points between Christian discipleship and shamanism are healing and spiritual deliverance through prayer and exorcism based on the theology of the kingdom in a specific context (Kritzinger & Saayman 1990:20). The discussion shows that shamanistic religion includes the reality of healing, the roles of various spirits, and particular rituals performed by the shaman to appease the spirits or heal sickness (Shearer 1966:30). The

¹¹⁰ Possession is quite a broad term which means "an integration of spirit and matter, force or power and corporeal reality, in a cosmos where the boundaries between an individual and her environment are acknowledged to be permeable, flexibly drawn, or at least negotiable" (Boddy 1994:407-408). The subject of possession is "thematic for the discipline as a whole in its confrontation with the Other, continuously affirming our identity as anthropologists" (Crapanzano 1980:15).

reality of healing is a social reality and is also related to both personal identity and cultural identity.¹¹¹

5.6.1 Shamanistic Spirit Possession

Meanwhile, some scholars see shamanism and spirit possession as antithetical processes, but possession is an incarnation. Generally, in Arctic shamanism, shamanism and possession tend to appear together, as both Eskimos and East Siberian shamans are possessed by spirits. Lewis (2003:44-48) describes the shaman's body as a receptacle or vehicle for spirits. A shaman has been appropriately described as a religious leader in shamanistic contexts. They are diviners who seek "to discern what spiritual being or impersonal force is causing illness, disharmony, or catastrophe to prescribe some remedy" (Steyne 1990:57, 60). Hence, shamans are sometimes called witch doctors (Van Rheenen 1991:154-155), for example, in the African context where they attempt to treat the predicaments of life in the spiritual and the physical human world through rituals. The African rituals produce power sources that challenge people or make them successful. The powers seem to be exorcised through an encounter with spiritual beings. Likewise, shamans exercise spiritual powers through rituals (Steyne 1990:57, 60).

Keener (2010:215-216) sees spirit possession as a cross-cultural experience, and for many New Testament researchers, spirit possession is an ancient Mediterranean belief that deviates from the contemporary trend. Although Keener treats experiences of possession as an anthropological phenomenon, one could also examine such experiences from a theological and missiological perspective (Bultmann 1963:50-75). According to Keener (2010:217), experiences of possession do not seem to be limited to the New Testament or the ancient Eastern Mediterranean world. He also notes that religious settings provide "a frequent context for possession behaviour." Spirits are often associated with illness, as they are in several cases the cause of infirmities in the Gospels. In Acts 10:38, we read that the Spirit of God empowers Jesus to heal those who are coercively

¹¹¹ Healing (or clinical) reality means "the beliefs, expectations, norms, behaviours, and communicative transactions associated with sickness, health care seeking, practitioner-patient relationships, therapeutic activities, and evaluation of outcomes" (Kleinman 1980:41-42). Social reality expresses and constitutes "healing (or clinical) phenomena, and it is clinically constructed" (:41-42).

controlled by the devil; this idea is understandable in the early Judaic context. Early Christian texts describe the source of possession as aggressive spirits. However, recent anthropologists attempt to interpret the experiences of spirit-possession in non-spiritual ways, which is in contrast to most shamanistic views. Anthropologists differ from the traditional Western way of understanding the experience of spirit possession because they try to describe spirit possession through a social framework (Pilch 2000:105; Keener 2010:224-227). Bell (1992:117) sees shamanistic healing in a traditional society as:

...the exorcisms performed in that context not only as normally having a stage in which the shaman goes into a trance, which is construed by the participants as possession by one of the deities, but also as being preceded by a divinatory session in which trance is essential for the success of the performance.

However, from a psychological point of view, Vera Bührmann (1986:92) merely sees demon possession as “an outward manifestation of something deeper and neurotic sickness is developed in order to correct psychic balance.” She argues that healing therapy cannot be attained without a change in the sick person’s personality or attitude. In Western culture, psychotherapy focuses on understanding the dream of the sick person, while religious healing acknowledges the reality of demon possession (Bate 1995:78). Most cases of demon possession are explainable within the framework of modern psychiatric knowledge, although effective healing relies on the healer’s ability to establish a therapeutic relationship with the sick (Hollenweger 1972:380).

5.6.2 The Trinitarian God as the Ecstatic Spirit

The Greek theologian John Zizioulas defines the concept of *ekstasis* in trinitarian relational theology in *Communion and Otherness* (Zizioulas & McPartlan 2006). The core of his approach is that authentic existence is constituted in communion (Kärkkäinen 2007:90). Zizioulas argues that one should move beyond individual self-existence and live in relationships in order to be an authentic person and to live in liberty.¹¹² Above all, God’s ecstatic character is based on His love.

¹¹² Von Balthasar (1982) defines human existence as essentially *ecstatic* and *kenotic*. In his opinion, the *ecstatic* dimension is expressed within God’s glory and love, while the *kenotic* dimension is done with God’s service. *Ecstasis*

Pinnock (1996:38) is of the view that the Spirit opens God up to what is non-divine, as the divine ecstasy directed toward the creature. The Spirit as ecstatic God indicates the Spirit as the communicator of trinitarian life (Bergin 2004:279; Van den Bosch-Heij 2012:210). Moreover, the personal and equal relationality of the Triune God is a “metaphor not of what we have but of what we do and who we are in the intricate web of connections with God, self, others, and the planet” (Medley 2002:4). In short, the trinitarian God is a loving God who demonstrates authentic love.

5.6.3 Inculturation as the Theological Basis for Healing

A study of culture helps shed light on the purpose of inculturation, especially when such a culture seeks to understand the process of sickness-healing. This makes inculturation a theological key to interpret the healing phenomenon. Transformation is one of the stages of inculturation, and the local church plays an active role in transforming the culture. Culture challenges the local church to be aware of cultural aspects that do not conform to the gospel. Its identity as a local church within a culture brings about the transformation of non-Christian elements (Bate 1995:19-20).

Broadly speaking, the theological basis for inculturation is intrinsically related to the incarnational union between Jesus Christ and the people of a given culture. In the Synoptic Gospels, Jesus Christ always carried out his ministry by preaching, teaching and healing. For example, when healing a blind man (John 9:1-7), “Jesus spat on the ground and made mud with the saliva and spread the mud on the man’s eyes,” saying to him, “Go, wash yourself in the pool of Siloam (which means Sent). Then the man went and washed and came back able to see” (John 9:7). From a shamanistic perspective, using mud and saliva replicates some of the things shamans did during the era of healings through rituals. Of course, Jesus’ act was not exactly the same as that performed by shamans, who sucked water into their mouths and spat it onto the sick. Although we cannot generalise, I am convinced that there is the possibility that God’s Spirit works through the healing rites of indigenous shamanism to bring about wholeness for the sick (Fung 2002:8-10).

as Theo-aesthetic experience has no “self-alienating effect” but *kenosis* denotes existential *Theo-dramatic* tension (McGregor & Norris 1994:126-129).

It is also affirmed in the literature that healing is intrinsic to the ministry of Jesus Christ. Actually, I view Jesus Christ as our Saviour or Lord, but not as our healer all the time. However, Jesus Christ is not only our protector but also our healer, although traditionally he is confessed as our Lord and Saviour. Jesus is also our deliverer as well as our divine medical doctor who eradicates evil (Cardoza-Orlandi 2013:30). In the Korean context, Christianity is also characterised by healing, including spiritual deliverance and exorcism. The same is true for Korean shamanism, although healing and spiritual deliverance takes place through a shaman and by means of shamanistic rites.

5.6.4 Missiological Implications of Healing through Exorcism and Prayer

Most of all, I find that it is more difficult to deal with spiritual deliverance through exorcism and prayer than other types of Christian healing. This study argues that healing by means of exorcism is problematic for those who hold a scientific view of the world and of illness (Dunn & Twelftree 1980:210). With regards to this study, a more relevant question is whether exorcism exists or not. In short, this study confirms that malevolent spiritual beings do exist. Furthermore, they can impair one's health, which can be cured by means of a healer (Twelftree 2007:25). Another relevant question here is whether exorcism is linked to the sovereign kingdom of God.

Above all, in Jesus' exorcisms, the kingdom of God as the final reign of God was manifested, and this meant the defeat of Satan, which was influenced by the power of the Spirit (Dunn & Twelftree 1980:219-221). The Gospel of John does not mention exorcism, but the synoptic Gospels do. Perhaps the writer of the Fourth Gospel emphasized Jesus' resurrection rather than his exorcisms. In addition, during the era of the post-Easter church and its mission, there was relative silence in relation to exorcism. Nevertheless, I note the connection between Jesus's exorcisms and the broader mission of healing for both Jesus himself and the first Christians. God's kingdom has also been described as 'creation healed' (Maddocks 1981:17-29). For Jesus Christ, God's reign is the starting point and the context for mission (Senior & Stuhlmüller 1983:144). God's reign is also both already present and eschatological (Bosch 1991:32).

The biblical text contains various examples of power encounters. In the Old Testament, for example, Elijah witnessed God's power defeat the power of Baal in order that God might be seen as the one true God. Besides, the significance of the Exodus strengthens us to consider Christian discipleship in relation to power encounters. Moreover, the Exodus motif implies the liberation of Israel from Egyptian bondage through God's almighty guidance (Bosch 1977:36-37). More profoundly, "For Israel, the Exodus meant spiritual freedom from the rule and reign of the powers of darkness" (Kamps 1986:36). It is therefore my view that the Exodus not only represents Israel's holistic salvation, but also her spiritual freedom. In that, those who passed through the Red Sea experienced holistic salvation—of the body and spirit. The event of the Exodus as a power encounter was paramount in that the Red Sea became a protective and guiding wall of water for the Israelites, but a water judgment for the Egyptian soldiers when the sea collapsed in on them destroying them all.

Furthermore, God's ten plagues shown in Exodus chapters 7:14 to 11:10 really belonged to God's power encountering the earthly gods'. At the same time, the ten plagues were a curse to the Egyptians, but a blessing and healing to the Israelites. All the Egyptian magicians failed to overpower God. More seriously, all the Egyptians experienced the ten plagues without any being excluded. In contrast, not one Israelite was harmed. For Israel, these events demonstrated God's omnipotent power as they experienced His blessing and healing, just as they were renewed and restored through the disasters inflicted by God before the Exodus. The metaphor of the Exodus can be connected to the baptism of Jesus who focused on establishing the kingdom of God with His ministry of healing through exorcism or prayer. This is because being baptized with God is the start of the New Exodus.

More specifically, Evans (2005:73) sees healing as the current demonstration of God's power, and the exorcisms of Jesus as an intrinsic part of his proclamation of God's kingdom.¹¹³ Without Jesus' exorcisms, the study cannot confirm his mission. Jesus seems to connect his exorcisms to the rule

¹¹³ The kingdom of God has been interpreted traditionally on the basis of the roots of Jesus' proclamation in the Scriptures of Israel with its context in the hopes of Israel's restoration (Evans 2010:151).

of God in the statement, “If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you” (Evans 2010:151-152; Luke 11:20). The kingdom of God is the central datum of the proclamation of Jesus. Jesus’ exorcisms demonstrate the reality of the presence of the kingdom of God. In a sense, Jesus was seen as an exorcist, and more broadly, as a healer in the Judaic context, although he was always intent on proclaiming the kingdom of God. Jesus’ healing mission is manifested in three areas: 1) the rule of God and discipleship; 2) prophecies and expectations regarding the kingdom of God; and 3) Jesus’ proclamation and exorcisms in context (Evans 2005:49-50).

Evans (2010:152-156) links the Hebrew idea of the kingdom of God to the concept of God as king and warrior, and God as the Ruler of Israel is associated with the King of all nations (Isa. 33:2; Jer. 10:6-7a). God as a warrior also gave Israel victory so that they no longer needed to be afraid of their enemies (Zeph. 3:16-19). The victory of the kingdom of God entails the destruction of the kingdom of Satan (Evans 2010:164). In particular, Evans considers Daniel’s dynamic understanding of “kingdom,” where kingdom means sphere of influence, ability to reign (Dan. 2:37), or even dynasty (2:39-42). Importantly, the inauguration of God’s kingdom of Jesus and his exorcisms are essential to understand the terms of the Danielic tradition (Evans 2010:165). In the Danielic tradition, the kingdom is parallel to the power, the might and the glory, and the human kingdom will end but the kingdom of God will be eternal. That is to say, God will establish a kingdom and it will never perish.

Furthermore, exorcisms and the kingdom of God are also shown in Isaiah. Jesus’ proclamation of God’s kingdom is considered to continue Daniel’s “the time has arrived and the saints have gained the kingdom” (Evans 2010:166). In Isaiah 40:9 and Isaiah 52:7, “God is a present king” means “the kingdom of God is at hand.” The kingdom of God is the very content of the gospel, but Jesus is also the content of the gospel. The attributes of the kingdom of God start from a people responding to God’s calling, and these are defined by the life and death of the crucified Jesus.

If the kingdom of God is a category which presumes and creates a people, then through Jesus they are shaped as authentic citizens of the kingdom by accepting and transmitting God's forgiveness and grace (Constantineanu 2008:13-14). Therefore, God's kingdom is a significant theological foundation that reveals the identity of the church in relation to the mission of God. In particular, Jesus proclaims the kingdom of God in his teaching and preaching, as well as in his public call for repentance, in his acts of wonder and exorcism, and in his commissioning and sending of the apostles. Jesus also shares his message of the messianic expectation including the message of the kingdom of God among God's people (Moltmann 1967:102; Guder 1985:40). It was understood that the kingdom of God that Jesus proclaimed was to foretell the restoration of Israel, which had profound implications for society and the ruling powers. These miracles and exorcisms were grounded in the main events of salvation, as God translated us from the kingdom of darkness to that of His Son (Evans 2005:63-64; Colossians 1:13).

In the New Testament, the Jewish people doubted Jesus' identity because he healed through exorcism (1 Kings 18:21, 39; Van Rheezen 1991:85-86). Jesus cast out evil spirits, although his healing acts raised theological issues about power and authority at that time, as Twelftree (2007:112-116) shows in his *In The Name of Jesus: Exorcism among Early Christians*. The idea of the kingdom of God was therefore closely connected to the practice of casting out evil spirits (Dunn 1998:175; Twelftree 2007:168-169).¹¹⁴ For instance, proclaiming the kingdom in shamanistic contexts including South Korea not only reveals the reign of God over all the world and creatures, it also equips Christians to defeat the powers of evil spirits. God "heals the sick, blesses and protects His children, and casts out evil spirits," as manifestations of the kingdom of God (Van Rheezen 1991:140).

Nevertheless, it is not denied that Jesus played an important role as an influential exorcist. At the time of Jesus, the theological implications of demon possession and exorcism raised two questions: "How did Jesus and the first Christians understand demon possession?" "What value did Jesus and

¹¹⁴ Twelftree (2007:112-116, 168-169) focuses on the textual and theological issues in Jesus' exorcism but he misses the socio-economic and political issues surrounding demon possession and exorcism.

the New Testament writers place on exorcism?” (Dunn 1998:171-172). Belief in the healing of the demon possessed through exorcism was widely accepted in the ancient world, and theologically, Jesus’ exorcisms were seen as the defeat of evil spirits (or Satan). Jesus also saw his exorcisms as being influenced by the power of the Spirit, and it is thought that God’s reign arrives whenever Jesus overcomes the power of evil (Bosch 1991:32). Specifically, Jesus’ exorcisms were viewed as the manifestation of God’s final rule. In a sense, exorcisms are the coming of the kingdom of God (Evans 2010:170). Accordingly, the connection between Jesus’ exorcisms and his kingdom cannot be neglected, because God’s kingdom was such a central theme of Jesus’ proclamation (Dunn 1998:181-182). Within the missionary worldview, Jesus’ exorcisms are also carried out in contemporary contexts. Therefore, this study makes the following inquiry: “Of what significance is Christian exorcism in the contemporary context, especially in the Korean shamanistic context?”¹¹⁵

For example, in African churches exorcism is popular and traditionally associated with witch-finding and accusations. Misfortunes are indiscriminately attributed to evil forces; therefore, exorcism is used to eradicate evil and heal the person. However, Shorter (1999:95), who cautions that Christ did not see demon possession as the cause of all afflictions, regards exorcism as a pastoral tool in the African Church. Newbigin (1987:1) cites the following verses to describe Christ’s approach to mission:

Jesus came into Galilee, preaching the Gospel of God, and saying: “The time is fulfilled and the kingdom of God is at hand; repent and believe in the Gospel.” And passing along by the Sea of Galilee, he saw Simon and Andrew... And Jesus said to them: “Follow me, and I will make you become fishers of men.” And immediately they left their nets and followed Him (Mark 1:14-18).

Newbigin (1987:2) sees the kingdom of God as a new concept, not because of its distant future, but because of a present reality. More significantly, Jesus is the kingdom, as we cannot separate him from the kingdom or communicate the kingdom without him, and the Holy Spirit is the

¹¹⁵ Unger (1994) defines demon possession as “a condition in which one or more evil spirits or demons inhabit the body of a human being and can take complete control of their victim at will”. However, the word exorcism means “the casting out of evil spirits by conjurations, incantations, or religious and magical ceremonies” (Frank 1975:2-3).

arrabon of the kingdom (Newbigin 1987:6-10). Newbigin (1987:15-16) connects the question of the kingdom with the promise of the Spirit, arguing that the kingdom is not a human program but God's reign.¹¹⁶ In other words, the question, "Lord, will you at this time restore the kingdom to Israel?" is linked to the following statement:

It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth (Acts 1:7-8).

For Newbigin, the kingdom of God is connected to power, authority and rule. In this regard, the powers refer to human rulers or authorities, including a governor like Pilate or Herod. In other words, the powers belong to human agencies not as individuals but as institutional representatives or offices. Newbigin challenges the missionary partners to recognise that the powers have not been destroyed but disarmed. In particular, through the death of Jesus Christ, the powers have been unmasked and disarmed, rather than having been destroyed. For instance, Newbigin (1989:200-210) notes that the victims of the Colosseum did not win "by seizing the levers of power: it was won when the victims knelt down in the Colosseum and prayed in the name of Jesus for the Emperor."

Similarly, it is my view that the Holy Spirit confirms the kingdom of God and His power, and makes it possible for Christian leaders and their followers to carry out spiritual healing and deliverance through exorcism and prayer. The kingdom of God cannot coexist with the kingdom of Satan. However, it is not an easy task for us to manifest the power of God or an encounter between God and evil spirits. For instance, although we basically pursue Christian healing, we also need to perceive the significance of indigenous healing, i.e. shamanistic healing. I therefore question, to what extent God accepts indigenous healing? In other words, can the kingdom of God embrace the significance of indigenous healing as it contains Christian healing? It is difficult to determine the borderline between indigenous healing and Christian healing, but the contribution that medical anthropology makes to Christian healing can strengthen the significance of healing

¹¹⁶ Healing through exorcism and prayer cannot be the act of mastering techniques or formulas of exorcism, but it reflects dependence on God's reigning power (Ott et al., 2010:261).

mission in God's mission and alleviate the conflict between the core values of indigenous healing and Christian healing.

5.6.5 Sociological Implications of Jesus' Healing Activities

The sociological significance of Jesus' healing activities enables missionary leaders and the followers to discover what being a person entails. In other words, it inquires how Jesus, as a human being, performed healing. It is undeniable that Jesus' healings had a social, moral, religious and political influence. I am not saying that healing is not powerful; of course it is. Furthermore, Jesus' healings were not restricted to individuals, but had corporate implications as well. Ultimately, sickness and healing cannot avoid the problems of relationships with others. As Percy (1998:34-35) argues, I too question the true value of healing and how society deals with the sick without discriminating between the clean and the unclean. In a sense, Jesus' healing activity is incarnational, and an on-going process. Jesus' incarnation is actualised as a healing act. More importantly, Jesus' healing activity breaks through all coercive barriers.

To illustrate this further, in the context of HIV/AIDS, if Jesus were here today, he would have touched the sick as if he himself had AIDS. I am by no means saying that Jesus had AIDS; instead, I am merely trying to explain that he had the same mind as those who do. According to Percy (1998:31-32), this has to be applied to today's context, as the apostle Paul encourages Christian disciples to have the same attitude that Jesus had (Philippians 2:5-8). This is because the person's suffering and affliction becomes a part of Jesus when he heals it. When Jesus healed the sick, for example, the haemorrhaging woman, or restored life to Jairus' daughter, it not only revealed his divine power, but also his love for the marginalised. This implies that Jesus' healing acts were specific expressions of his self-emptying love, revealing the relational love of the Trinitarian God.

5.6.6 Identifying the Role of the Spirit and His Power in Korean Mission

The Spirit is the transformative power of the encounters in that the reception of the Word of God is accomplished through the sanctifying work of the Spirit of God (Collins 2000:284). In this section, I will investigate the widespread occurrence of shamanistic beliefs across Asia, and how

it places various intermediate spirits above human beings, but below the one Absolute Being (Cho 2004:19). Kim (2008:177) connect the Christian understanding of the Holy Spirit to the missionary context in Asia where Christian pneumatology has been shaped by various cosmologies. The difference between the belief in one universal Spirit or many spirits is connected to the experiences of modernity and postmodernity, contemporary interest in spirituality, theological reflection and missionary practice.

Kim (2008:178) note that in other contexts, the connection between the Holy Spirit and Christian mission is represented in different ways: 1) in the Western context, the Spirit is thought of as the Spirit of mission; 2) Eastern Orthodox theologians may be more inclined to conceive of mission as the mission of the Spirit; 3) in the Indian tradition, mission is thought of as mission in the Spirit; and 4) for Korean Christian theologians, mission may be understood as the power of the Spirit among or over the spirits. Accordingly, discernment of the Spirit is an ecumenical issue (Bosch 1991:113-115; Rayan 1999:194-206).¹¹⁷ Moltmann (1992:1) agrees that, “In the contemporary flood of writing about the Holy Spirit (in the West) no new paradigm in pneumatology had emerged beyond the Catholic doctrine of grace or the Protestant pattern of the Word and the Spirit.” He also engaged in dialogue with theologians from other contexts, i.e. Protestant, Catholic, Orthodox, and those with a Pentecostal-charismatic background.

Reflecting on India and Korea, Kim explains that the religious background understanding of ‘spirit’ affects the expectations of what the Holy Spirit is able to do and how the Spirit will work. In India, a cosmic Spirit is universally present in a context that is fascinated with spiritualities of all kinds. Kim (2008:179) notes that “the pervasive consciousness of one universal Spirit has led to pneumatologically-based initiatives in inter-faith relations and, on the other, to a willingness to support movements of transformation beyond the Christian community.” Nevertheless, Korean theologians are working with a widespread custom of belief in the many spirits of a shamanistic

¹¹⁷ Although Oleska (1990:331) argues that the church knows where the Holy Spirit is, “the claim that God’s presence is with us is not for us to make.” Ukpong (1990:77-89) seeks for authentic spiritual kenosis to connect “a self-emptying and complete self-surrender to the power of the Spirit.”

worldview, and an expectation of the intervention of the Great Spirit; hence, the focus on the Holy Spirit's power and a heightened awareness of spiritual struggle in mission (Boyd 1975:241-242).

The Holy Spirit's work cannot be limited to the visible boundaries of the church. If the Spirit's work were confined, mission itself would be impossible, as the Spirit cannot bring people to Christ (Oleska 1990:331). In Korea, spirits can be viewed as 'many', as the spiritual world holds a variety of spiritual entities; contrarily, the Indian perspective is 'a one-Spirit' theology. The plurality of the Korean theology of the Spirit seems to result from a setting that appears to be relatively and racially homogenous and mono-cultural, but also one where religion is a differentiating factor. For example, Korea is distinguished from other Asian nations by its history and eschatology, which tends to override general Asian cosmological universalism (Kim 2008:178-180). However, in the Korean context, Confucianism places less emphasis on the spirit-world than shamanism (Koyama 1988:141).

Many Korean theologians also believe that their context is characterised by a complex worldview of many spirits. For instance, in 1991, at the General Assembly of the World Council of Churches in Canberra, Hyun-kyung Chung tried to focus on the world of spirits in her presentation, which shocked those who were present and led to much debate.¹¹⁸ Chung's view reflected the reality of other spirits in terms of the language of the spirit-world. Another presentation highlighted the differences between evil spirits and the Holy Spirit who saves us. The debate about 'multiple spirits' began in 1989 in Crete, where Orthodox reflections warned that spirits other than the Holy Spirit may be at work in the world. Furthermore, at Canberra, Orthodox reflections indicated that "...in Orthodox worship, the work of God in saving and redeeming from political and other forces

¹¹⁸ Kim (2004; 2007) sees Chung's shamanistic ritual as "the process of *hanpuri*" or the act of releasing *han* in reconciliation. Chung led "an exorcist's dance invoking the Holy Spirit and the spirits of suffering, oppressed individuals, peoples, and created things" through "the symbolism of her shamanist ancestors" (Kim 2004:350, 353; 2007:27-28). In contrast, the Orthodox churches expressed "alarm at a lack of discernment in affirming the presence of the Spirit" and emphasised "the need to guard against a tendency to substitute a private spirit, the spirit of the world or other spirits for the Holy Spirit" (Kinnamon 1991:281; Kim 2004:350-353). They found it impossible to "invoke the spirits of earth, air, water and sea creatures." However, Chung's presentation made participants realise that "the spirits were a supernatural reality" (Kinnamon 1991:281; Kim 2007:27-28).

is articulated as a victory over the demonic principalities, forces and powers” (Ukpong 1990:77-89; Kim 2008:183).

However, Kim (2008:184) argues that ‘one-spirit religions’ can suppress local spirituality. The Holy Spirit without many spirits may convey a sense of abstraction and distance. After the Canberra Assembly of 1991, one of first scholars of Pentecostalism, Walter Hollenweger (1997:383), stated, “The fact that the issue of spirits has produced so much dissension and discussion shows that it aggravates a weak spot in Western theology, which tends just to label such beliefs psychological or superstitious.” Recently, positive interest in indigenous spirituality in the ecumenical movement seems to enable contemporary Christians to hold a balanced view of indigenous religions, including shamanism. Kim (2008:184-186) note that Pentecostal-charismatic theologians focus on spiritual power, in line with the Bible’s recognition of authorities, cosmic powers, spiritual forces and heavenly places.

Kim (2008:185) notes that the ‘spirit-world’ should be discussed under the heading ‘Africanization’ in connection with shamanism, but not as inherent in Pentecostalism itself. Pentecostal-charismatic spirituality is connected to witchcraft, sorcery, as well as shamanistic and ritualistic activities, but at the same time, it is focused on the power of the name of Jesus Christ and His Spirit. For example, evil spirits are regarded as the cause of disease, and should therefore be driven out by prayer in the name of Jesus (Hocken 1981; Anderson 2004:101-123).¹¹⁹ Kim (2004:353) notes that the establishment of the ‘spirit-type’ churches failed, but around the 1970s and 1980s, some American evangelical missionaries such as Hiebert, Tippett and Kraft reflected on their encounters overseas with the spirit world in primal religious settings. They recognised the idea of power encounters and the identification of the middle zone of the spirit world by some

¹¹⁹ Pentecostals explain exorcism of spirits in relation to demons. The New Testament highlights the significance of deliverance from unclean spirits. However, Dunn (1998:185, 311-333) does not limit exorcism to casting out evil spirits. Instead, he understands it as “treatment of disordered humanity on the spiritual dimension appropriate to the disorder.” He points out that “exorcism should not be bound to a particular conceptuality of demon-possession” (Dunn 1998:185). Dunn (1998:185, 311-333) stresses the importance of the right discernment of spirits, rather than their nature. In the New Testament, he also links its discernment to prophecy, rather than exorcism. Oleska (1990:331-333) argues that “the task of the church is exorcising each person, each ideology, each movement, each political, social, economic programme or structure, identifying its actual and potential evil and corruptibility, affirming whatever in it may be good, true, noble, honest, lovely, beautiful.”

evangelical missionaries. They called for powerful evangelism by Christian witnesses in the context of the power of the Holy Spirit over other spirits. Thus, charismatic evangelicalism was practiced in Korea (Kim 2008:186).

5.6.7 Spiritual Deliverance from Demon Possession through Prayer and Exorcism in the Korean context

This section queries that although demon possession was somewhat debated in the Korean Presbyterian Church by foreign missionaries, the first foreign missionaries seemed to accept Nevius' view of demon possession (Oak 2010:119). Nevius (1896) developed his theory in Shantung, China. As a result, many foreign missionaries in Korea came to accept his theory. The belief in demon possession had roots in Chinese shamanism or spirit worship. Nevius (1896:71) noted that Chinese Christians who received healing did so, "not by such methods that exorcists had used such as burning charms, frightening with magic spells and incantations, or pricking the body with needles, but by singing hymns and praying to God." Of course, it is true that at that time, the prayers of Christians healed the demon possessed even though we cannot generalise that power was exercised. These power encounters confirmed Christianity in Korea, and Christian exorcisms continued to be carried out even after the Pyŏngyang Great Revival Movement of 1907 (Oak 2010:111-112, 119).

Gale (1895:230) first reported a case of demon possession in Wŏnsan in Korea, in 1895. His mission seemed to be hindered by a special kind of 'spirit worship.' Thus, one of the reasons for the popularity of Gale's ministry among the *Tonghaks* was the *power* to cast out devils. The real practical religion of the people was a sort of shamanism or spirit worship (*BFMPCUSA* 1895:121), and healing from demon possession was witnessed at Sunan Chuch (Oak 2010:113-114). In the meanwhile, holistic healing was quite clearly perceived, as well as the value of spiritual deliverance through prayer, liturgy, and exorcism from supernatural and religious forces. Here, I briefly remark that holistic healing can be obtained through prayer and worship, which influences the transformative power of the encounters. Divine healing can be understood as the authentic inculturation of the gospel applied in the Korean culture.

As one of the first Presbyterian missionaries to Korea, Brown (2011:271-272) mentions Underwood's faith in divine healing, as the following account confirms:

He continually experienced divine healing through prayer during the period of his ministry in Korea. Even after sending the shaman who could not heal a dying person, Underwood and two other Christians prayed and fasted for three days and three nights, the person was alive again. Hence, the person's all family converted into Christianity and 'the shamanistic ritual objects' within the house were discarded. Underwood reported, afterward there were many instances where the power of the Spirit and Word has freed the poor people from demon worship.

In a village of northern Korea, a young girl, who had just been married, became possessed and was sent back to her parents' home. Shamans failed to exorcise the spirit, and neighbors told the girl's mother, "The Jesus they worship over the hills drives out devils." She took her daughter to the Christians, who initially failed even though they prayed two or three times a day, and the neighbors started to ridicule the Christians, "Your Jesus God cannot do what you claim." The Christians began to pray and focus on the Bible again, and then in a dramatic midnight showdown at the village shrine, the Christians got on their knees to pray, and the girl fell on the ground and later got up, free from the possessing spirit.

The various healings reported validate divine healing and Jesus Christ as the model divine healer, thus showing that missionaries could be healers like Jesus' disciples were (Brown 2011:272). During the era of the early Korean Protestant churches, healings through exorcism of the demon possessed was a significant church activity. Therefore, the Korean Protestant churches, including the Hapdong denomination, cannot deny spiritual aspects of mission as well as spiritual power manifested through deliverance by means of shamanistic power. Marth Huntley notes that spiritual deliverance was a common occurrence in the early history of the Presbyterian Church of Korea. Seo (1999:100-101) notes that deliverance was an important church activity at that time:

In the days when Christianity was in the 'cutting edge' stage of its penetration of Korean society, exorcism was an important church activity. Instances almost identical with New Testament casting out of demons accompanied the starting of many—perhaps most-new churches in the early days.

"The writer knows of no cases in which missionaries encouraged or took active part in demon exorcism (casting out evil spirits). The Koreans started and carried it on because they were encouraged to read the Bible and found it there" (Seo 1999:101). As the Western missionaries became aware of the practice of casting out evil spirits, some of them started to participate in exorcising evil spirits.

5.6.7.1 Case Study: Rev. Ik-du Kim

It is significant to note Ik-du Kim's (1874-1950) healing ministry, in that he carried out spiritual deliverance through prayer. His healing mission reflects the importance of healing by means of exorcism and prayer, although he did not exorcise evil spirits in the same way that Korean shamans did. It was meaningful for him to focus his healing ministry on the Word and prayer. Most of all, Kim, who was an outstanding leader in the healing ministry of the early Korean Presbyterian Church, engaged in healing through worship that was immersed in prayer and the Word. Kim was a preacher and a dynamic revivalist. His healing ministry primarily took place during worship services, and it can be confirmed, was influenced by the Pyöngyang Revival Movement of 1907. During this time, 120 people testified that they were healed, while it was also reported that hundreds of individuals were healed through the Sariwon revival (Yang 2003:121). Furthermore, I consider the healing power in Christian discipleship in light of the kenotic divine humility of Jesus. Kim was undoubtedly an outstanding evangelist who greatly contributed to the healing mission in the Korean Presbyterian Church.¹²⁰ Brown (2011:273) argues that from the 1910s to the 1930s, he focused on praying for the sick and healing those who were demon possessed:

Kim led 776 revival meetings, preached 28,000 times, and healed 10,000 persons. Under the influence his preaching about 288,000 persons became Christians, 185,000 Korean Won was offered, and 200 became ministers. Kim built 150 new churches and 120 preschools while he enlarged 140 churches and 100 schools.

Kim suddenly became aware of God's calling, having deeply experienced God's saving grace. Swallen's powerful preaching on repentance and the text of 1 Peter 1:24-25 touched his heart, and after earnestly repenting, Kim became a person of fervent and pure prayer. He detested sin, and

¹²⁰ In the 1920s, two great ministers of the revival movement were Rev. Sun-chu Kil and Rev. Ik-du Kim. Yong-kyu Park reports that Hyung-nong Park, the theological father of Hapdong denomination, experienced the grace of God through Ik-du Kim's preaching. However, we disagree with his view because the March First Independence Movement was seen as a political resistant movement rather than a religious or Christian movement, although Yu regarded the March First Independence Movement as a turning point for demarcating the first period of the Korean revival movement from the second period. We also cannot ignore the fact that in Korea, Christianity had a significant impact on the March First Independence Movement and that the Protestant leaders were the main leaders of the Movement in 1919 (Chung 2014:324).

was assured of Christ's forgiveness by His blood. Although many people tend to focus on Kim's miraculous healing powers, he was also a person of prayer who thoroughly relied on the Bible (Park 2003:718; Yang 2003:80-81, 84-86).¹²¹ On 30 May 1920, Kim's revivals continued in Busan and the Dong-A Daily Newspaper reported that:

Reverend Ik-du Kim of Shinchun Church in Hwanghae Province arrived at Busan on May 17, 1920, and had a revival at Busanjin Church, which was very interesting. While he led the revival successfully, a remarkable thing happened. It was Kim's laying on of hands that cured a cripple named is (sic) Dusoo (eight years old), the son of Nakeon Kim who lives at 446 Jwachun-Dong, Busanjin. He unfortunately became a cripple eight months after he was born, and since then he had lived sadly in the world for eight years without standing. Then he came on his hands and knees to Kim's revival in Busan and sat beside Reverend Kim. Reverend Kim was sympathetic to the boy who had suffered in illness, and he laid on his hands (sic). Then, the boy began to walk immediately. The joy could not be fully expressed by verbal language, and believers increased more because whoever saw the boy still walking today praised the reverend. In addition, Reverend Kim came to the Southern area and did many miracles and wonders. One of them was that at Milyanggun Church, he cured an eighteen years old woman (sic) mute (Seoul Dong-A Daily Newspaper, May 30 1920).

Kim's healing ministry began in 1901 but it only manifested fully during the 1920s. Kim asked God to strengthen his faith, so that the power of the Lord who healed the sick would still work in us today (Yang 2003:117; Huh & Adams 2014:24-25). At the Hyunpung Church in Dalsung-gun, Kyongsang Northern Province in December 1919, a beggar called Su-jin Park was healed after Kim fervently prayed for him. Having a dislocated lower jaw, the man was healed through Kim's prayer. Kim's healing missions were held at seven hundred and seventy-six churches and the number of people healed was about ten thousand (Clark 1971:440). It is difficult to evaluate Kim's healing ministry, but I am convinced that biblical healing was central to his ministry. Significantly, I confirm that Kim's healing ministry was based on the *kenotic* divine humility of Jesus because he ministered to the needs of socially disadvantaged people such as poor farmers and sick people, because during that era, the continuous lack of medical institutions enabled the patients to be healed by the revivalist Christian leaders.

¹²¹ Kim's influential healing ministry in the Korean Presbyterian Church was as a result of the work of the Spirit of God and the focus on the Bible and prayer (Yang 2003:86-87).

5.6.7.2 Itinerant Mission and Healing by Female Bible Distributors

Another noteworthy point to discuss here is the role of Korean Christian women in the exorcism of evil spirits. One cannot overlook that the healing through exorcism that took place at the hand of female Bible distributors' was influenced by shamanistic healing as well as by biblical healing, while Rev. Kim carried out spiritual deliverance from a biblical viewpoint. Around the last part of twentieth century, the Bible mission societies started to employ Christian women as "colporteurs and helpers in the distribution of Christian literature and biblical instructions" (Oak 2010:115-116). These female Bible distributors were not only helpers but also itinerant evangelists. Simultaneously, they would assist mothers who were exhausted from caring for their sick children, and they went to remote areas where foreign missionaries had not visited. From 1882, some of these women began attending Bible classes and worked in the area of evangelism as assistant female missionaries. Many of the women also engaged in Christian exorcism through prayer meetings. The lack of medical institutions made it possible for these itinerant women to heal the patients. In a sense, the women were regarded as new spiritual leaders who also cast out evil spirits. In addition, some of the women were formerly *mudangs* called Korean shamans, thus they were already familiar with exorcising evil spirits.

5.6.7.3. The Effects of Korean Indigenous Thoughts and Western Medicine on Healing Mission

Actually, the majority of Koreans agree that Korean shamanism has affected all Korean traditional religions including Buddhism, Taoism, Confucianism and Christianity. Despite the historical transition, Korean shamanism has remained the essence of Korean identity as well as Korean traditional religions (Kim 2010:168). Korean shamanism has influenced Korean indigenous religions in the sense that it helps to unveil healing power through their rituals, and the belief is that even in Korean Christianity, a healing event has some shamanistic influence. For instance, Korean Christians expect physical healing through their prayers even though physical healing does not occur in patients (Ryu 1997; Kim 2010:168). Shamanistic elements also remain noticeable in various liturgical forms whether or not they have been influenced by Confucian ancestral rituals. Nevertheless, not all shamanistic elements are taboo in Christianity, whereas some features have become profoundly rooted in Korean Christianity.

Healing through prayer and exorcism, especially from experiences related to shamanism, is found in Korean Christianity. This is also characteristic of a power encounter in the mission field. Furthermore, the call to become a shaman is complicated. For instance, a Korean shaman must first experience a sickness called *sinbyong*, which is a prerequisite to becoming a shaman. Before healing other people, Korean shamans must first experience their own sickness. From the very beginning, Korean shamanism was a healing religion. In Korea, most shamans are women and remain isolated from the rest of society depending on the intensity of their religious experience (Van Rheenen 1991:157). Shamans literally have ecstatic experiences; ecstasy is described as a proper element of shamanism, rather than simply due to the incorporation of spirits and possession (Küng & Ching 1989:4, 20-21; Lewis 2003:43).¹²² Eliade mentions various shamanistic elements and notes the following:

It is beyond doubt that the celestial ascension of the shaman is a survival, profoundly modified and sometimes degraded, of the archaic religious ideology which was centred on faith in a Supreme Celestial Being and the belief in concrete communications between the sky and earth . . . The decent to Hell, the fight against the evil spirits, and also the increasingly familiar relations with spirits which aim at their incorporation or at the possession of the shaman by them, are all innovations, for the most part recent enough, and to be imputed to the general transformation of the religious complex (Eliade 1974:438).

A noteworthy point here is that shamans first seek their own healing and then share it with the sick. From a shamanistic perspective, evil spirits are the cause of most diseases. To overcome their dominance, shamans have learned how to obtain their healing through positive spiritual powers, although this contact cannot be confirmed (Kelsey 1982:44-45). From a shamanistic perspective, the religious task and the healing task are intrinsically the same. For this reason, we see the religious task as healing in Korean shamanism. To free the human person from destructive realities, and to bring him or her into a relationship with the positive spiritual powers (the protective and healing realities), is common to all shamanistic religions, including Korean shamanism.

¹²² Klutz (2004:195) defines the shaman as “one who has access to and makes use of powerful spirit allies.”

In the Korean context, there still remain traces of these shamanistic traits in the psyches of people; this may lead to demonism, although we cannot generalise and label them demonolaters. During the early period of the Korean churches, most Korean people believed that evil spirits were the cause of most diseases; this was referred to as *guishin* in the Korean language. Until that time, *guishin* was perceived as the source of cholera, malaria, measles, smallpox, typhoid, and so on. However, when cholera spread throughout the country in the summer of 1886, early missionaries such as Dr. John W. Heron cured patients afflicted by the disease, and soon there was a shift in the way the Korean people perceived disease (Oak 2010:101-102). More specifically, medical education by the missionary doctors that aimed at killing invisible bacteria (called *segyun* in the Korean language), soon enabled the people to hygienically manage their drinking water that caused diseases such as cholera, diarrhoea, dysentery, fever, indigestion, and the like. However, Western medicine based on the germ theory could not exclusively substitute Korean indigenous healing. I do not deliberately intend to compare indigenous healing with Western medical mission, but I maintain that these two have points of convergence, in that both focus on interpersonal relationships, i.e. on the doctor-patient relationship.

5.7 CRITICAL COMMENTS

I am convinced that Bosch's view on health and healing brings a balance between indigenous healing and modern scientific medicine in postcolonial medical mission. I am not asserting that his entire healing methodology should remain unchallenged, but rather that his interpretation of medical mission appears to be relevant for our current time. It is also notable that Bosch focuses on the actual person him- or herself, rather than on the symptoms or the phenomena of disease. In light of the above, how can we understand appropriate Christian healing? Of course, Christian healing comes completely from God and His strength. The most dreadful aspect of an illness, e.g. leprosy, is not the symptoms of the illness, but the physical separation and isolation from their community.

Diseases are not only about physical symptoms that need to be treated by medical doctors, in that, if the individual is not cured, they can be banished from their community. In this regard, I believe that all types of diseases are interlinked with the cultural contexts and communities in which we live. More specifically, sicknesses are associated with human relationships, firstly with God, and secondly with other people. Hence, being excommunicated from a community is intolerable. This is the reason why healing is so important for a person. From the perspective of wholeness, I see a person as an incomplete unity. Here, I will focus on two aspects of the human person, these are: the negative and the positive, or the destructive and the creative (Bosch 1969:35-36). The cure of sickness does not only entail physical treatment, but treatment of the whole person; this implies holistic health. Christian healing includes healing of one's relationship with God, oneself, and one's neighbours. In the pursuit of wholeness, restoration takes place in all three dimensions.

To add, Christian healing is incomplete and does not exclude human suffering, pain, tears, anxiety and sickness. Health is not only a continual encounter with sickness and all the powers of evil but also a victorious encounter (Bosch 1969:44-47). Sometimes we are tempted to view an incurable disease as a failure, but this is not so. Medical doctors cannot cure every disease and ailment, and simultaneously, without God's healing, some diseases cannot be cured. Sometimes, God chooses not to heal or He allows sickness for a reason. For instance, the Apostle Paul was not cured of an infirmity that he carried most of his life; instead, he gave thanks and glorified God because Christ strengthened him through his weakness. Upon further examination, modern and postmodern medical missions appear to be fixated on the successful treatment of diseases and the removal of all symptoms, to the exclusion of the doctrine of salvation and a theology of suffering.

Christian healing is only possible in the name of Jesus, through his Spirit. Health is more than the absence of sickness; it includes reconciliation with God. The value of human life is based on one's relationship with God, just as the significance of health means that a person returns from disobedience to obedience, from brokenness to wholeness, from weakness to strength (Bosch 1969:37-38). The significance of healing is not just the physical aspect of healing, but also the

restoration of one's relationship with God. Sickness is not necessarily punishment from God, although we should refrain from sin.

From a theological perspective, healing is one of the classic functions of pastoral care (Clebsch and Jaekle 1994:33). In Luke 10:25-37, Jesus' love and compassion for one's neighbour is exemplified in the parable of the Good Samaritan, who took care of a man who was stripped, beaten, robbed, and left half dead. In a sense, the Samaritan's care for the dying patient was very similar to that of medical doctors or missionaries. Reflecting on his actions in the above biblical passage, we see that he first felt compassion for the half dead man, and went to him and bandaged up his wounds, pouring oil and wine on them. He then put the man on his own beast, took him to an inn, and took care of him (Luke 10:33-34). In actual fact, the Good Samaritan's act can be described as a form of caring and a healing act. Furthermore, he asks the innkeeper to care for him until he returns, and he promises to compensate the innkeeper for any further expenses incurred. In light of this story, Christian healing does not merely mean the healing of physical wounds. Furthermore, the motivation for Christian healing should be genuine love, compassion and consideration for one's neighbour.

In particular, I intended to clarify medical and healing mission through the methodology of medical anthropology. Up till now I have reiterated the strengths of medical anthropology because of its contribution to medical mission, although this does not mean I am blind to its weaknesses. These I will touch on in the discussion below. What are the problems of medical anthropology, and what contradicts it? Perhaps one aspect is the excessive pursuit of harmony between indigenous healings and Western medicine. Even though there is the possibility that the two healing paradigms can be integrated, the outcome of doing so may weaken or reduce the uniqueness of each. In addition, amalgamating the two could mean the loss of the essential features of each healing method.

With regards to spirit possession, it is difficult to define this concept clearly and concisely. In conservative Christian circles, this is due to cessationism and the discontinuance of the gifts of the Spirit such as healing, and in liberal circles, due to negating almost all of the miraculous signs of

the Bible. It appears that the two parties have denied the supernatural power of God and its significance, whether or not they are conscious of the power of God. More specifically, excessive speculation of theological theories and the absence of theology prevents us from understanding the actual power of God and from practicing appropriate Christian discipleship. For instance, when reflecting on Korean shamanism from a Western perspective, we do not have to regard it as superstitious. If this is the case, how can we find the point of contact between indigenous healing and Christian healing? This type of question inspires us to carry out Christian discipleship with the aim of facilitating healing.

Another question is whether medical anthropology can play a role in bridging shamanistic healing and Christian healing. Of course we realise that it is difficult to connect shamanistic healing, such as exorcisms, to Christian healing, and that this is also a dangerous task when evaluated from a theological viewpoint. Moreover, until now, there are no proper examples that Christian leaders have connected shamanistic healing to Christian healing in Korea. Hence, I intended to connect both Christian healing shown in the Bible and medical anthropology to healing mission, because shamanistic healing cannot be interpreted other than in terms of medical anthropology.

Here, I will first reflect on the lexical meaning of the term ‘healer’. The term ‘healer’ means a person who heals, especially, through faith. Herein, it is of course important to note that faith contains various religious faiths. In addition, Jesus’ healing mission was closely related to the reconciliation of God and His restoring mission. Simultaneously, Jesus empowered his disciples to join him in carrying out his healing mission and to spread the gospel. The wellspring of the healing mission of Jesus and his disciples is God and His saving acts. Particularly, in the Gospel of John, Jesus’ healing mission is his holistic mission, and it contains the healing of sicknesses and the restoration of life, or reconciliation between God and us, and between one another. Therefore, the scope of Jesus’ healing was not just the cure of diseases and their accompanying symptoms. For sure, healing encompasses the miraculous, for instance, Jesus calmed down a stormy sea (John 6:16-21), fed a large crowd (John 6:1-14), and changed water into wine (John 2:1-11).

The scope of Christian healing includes reconciliation with one's community. The missionary church is "the reconciled and reconciling community," as the eschatological kingdom community (Livingston 2013:255). The church serves as a sign and agent of the reconciliation of God. More significantly, the church acts as a servant in the reign of God, while the missionary church is the alternative community to the present and futuristic church (Kritzinger & Saayman 1990:5). The eschatological power of God through the Holy Spirit to heal and renew the whole of creation from sin and its effects is present in the person of Christ within historical events. The power of the redemptive reign and presence of God has continued to exist in Jesus Christ by the Holy Spirit up till now (Goheen 2000:419). Jesus' missionary practice is drawn from the three perspectives outlined by Luke who was a medical doctor in the Gospel of Luke, namely: 1) saving the lost; 2) healing the sick; and 3) empowering the poor and the weak (Kritzinger & Saayman 1990:55). In short, the original source of healing and renewal is the Holy Spirit, which empowers us to experience the present reign of God and His eschatological power.

Reconciliation is helpful to understand Christian healing. I think that the foundation of reconciliation is God's forgiveness. At the same time, it is practically our forgiveness of others; we can forgive others when we embrace God's love. Without God's compassionate love, we should not consider reconciliation as the basis of Christian healing. In addition, since we understand and embrace the reconciliation of God, we see why people need healing. Furthermore, reconciliation does not mean to forgive and forget, but move on or get on with life (Bevans & Schroeder 2004:394). When Jesus Christ comes again, reconciliation and healing will be complete.

In most Reformed approaches, power is associated with God's omnipotence; that is to say, God is the source and supreme holder of power. Likewise, I think that healing power also belongs to God and His omnipotence. Reformed theology also distinguishes between 'absolute power' (*potential*) and 'ordained power' (*potestas*), in the same way that the Greek words *dunamis* (power as ability) and *exousia* (power as authority) are distinguished from each other (Van den Bosch-Heij 2012:265-266). However, the Reformed concepts of power were challenged by the societal changes that happened after World War II. In order that the weakness of God would manifest the

power of God, the humility of Jesus Christ was emphasised as “the Christian motifs of self-emptying and *diakonia* (serving)” (Sykes 2006:104-106). More significantly, within the paradigm of God’s kingdom, “low is high, down is up, weak is strong and service is power,” as Jesus Christ presents himself as ‘the Servant-King’ (Foster 1985:228; Kritzinger & Saayman 1990:59). Thus, the amended view of divine power shows power as a relational category irrespective of dominant and self-sufficient aspects. Divine power as shared power is conceptualised as “the capacity both to influence and to be affected by others” (Pasewark 1993:13-18). Therefore, healing power is influential for appropriate Christian discipleship in that it can be explained in a relational category by divine power or shared power produced from God.

Within the Hapdong denomination of the Korean Presbyterian Church, the issue of spiritual deliverance has been a much-debated topic between its Christian leaders and those of other denominations. Spiritual deliverance is not limited to physical deliverance, but rather it is understood as the deliverance of the whole person. Rev. Ik-du Kim was one of the pioneers who represented the healing ministry in the Korean Presbyterian Church, whereas the healing through exorcism carried out by the female Bible distributors was shamanistic yet biblical. In other words, the itinerant women carried out biblical healing that transcended shamanistic healing. In their encounter of biblical healing and shamanistic healing, they overcome the shamanistic problems by using biblical healing.

5.8 CONCLUSION

To recap, in this chapter I highlighted the significance of healing mission in the Korean context. There appears to be much confusion concerning the gap between indigenous healing and Western medical mission. It was also acknowledged that it is important to identify the concepts of healing, disease, sickness, illness, cure, and treatment, although these were not only described from a theological perspective. Furthermore, medical anthropology contributes to our understanding medical mission from a more holistic perspective. In this regard, medical anthropology

complements the weaknesses of medical mission and its theology. In addition, I sought to explore how healing realities foster appropriate Christian discipleship. Simultaneously, I argued that the healing mission including exorcism and prayer is intrinsically missionary; this was so particularly during the era of the early church. I also pointed out how healing mission is related to both the present and the eschatological kingdom of God. For instance, the health care system (HCS) helps missionary leaders and followers to understand the healing reality on the basis of interpersonal relationships, and helps to heal patients in appropriate ways. In addition, the healing reality is ‘life-enhancing,’ and heightens its value according to the interpretation of symbolic reality.

Korean shamanism, as well as Christianity, practices healing through spiritual deliverance, which includes exorcism and prayer, but the missionary church carries out healing mission on the basis of the reign of God and the healing of the world. In a more inclusive sense, Christian healing can meet indigenous healing at the intersection of medical anthropology, while the performance of Korean indigenous healing is distinguished from the performance of Christian healing. The term inculturation, as a key theological and missiological practice, plays a significant role in reinterpreting healing through prayer and exorcism practiced in both the Korean indigenous faith and Christian faith. However, we are faced with power encounters between the Spirit and spirits, in that Christians undertake their discipleship through their worship service in the Spirit, even though shamans are known to relate to spirits through the Korean shamanistic ritual *gut*; this will be discussed in more detail in the next chapter.

CHAPTER SIX

AN ASSESSMENT OF RITUAL

(KOREAN AND CHRISTIAN) IN MISSION

6.1 INTRODUCTION

In the previous chapter, I sought to discover appropriate Christian discipleship by reflecting on healing mission from a missiological, sociological and anthropological perspective. On the one hand, from a medical anthropological point of view, I tried to find the points of convergence between medical mission and indigenous healing. On the other hand, this chapter seeks to discuss the importance of ritual studies, which has become popular in interdisciplinary research in recent times. It also critiques the research on the Scriptures carried out by Protestant scholars as underestimating the role of ritual in biblical texts and religion. In the literature, ritual is often devaluated as primitive and superstitious, or associated with the magical and savage, and also identified with prescientific or unscientific worldviews. In addition, Protestant thought, scientific empiricism, Freudian psychology, Marxist social theory, and utilitarianism, all regard ritual as magical and fetishistic.

Even in earlier times, the Protestant Reformation assumed an openly hostile stance towards ritual. It neglected ritual owing to its focus on inner religious experience as essential to authentic Christianity and a Christological interpretation of the Scriptures and history (Gorman 1995:13-16). In a sense, for the Reformers, to hear the gospel was an inner experience of faith, a full work of the Spirit, and a manifestation of a Christological interpretation of Scripture and history. Another reason why the Protestant Reformation adopted an anti-ritual ideology was because it rejected religious legalism, the priesthood, and a sacramental-hierarchical system. Both Judaistic legalism and Catholic legalism have disharmonized with the heavily Pauline-influenced theology of the Protestant Reformation.

However, it is not my intention here to have a lengthy discussion on the significance of the Protestant Reformation, but rather to highlight that the reformers' excessive rejection of ritual failed to notice the significant implications ritual had on Christian mission. In addition, the significance of ritual has disappeared even more since Christianity was imported into Korea. Conversely, I maintain that rituals, indigenous leadership and Christian discipleship are interrelated, given that indigenous religions including Korean shamanism, Buddhism, Taoism, Confucianism, as well as Christianity, have had a significant influence on Christian discipleship in the Korean context. I am convinced that the connection between Christian discipleship and culture is intimately related to ritual and culture. Of course, it is difficult to define ritual simply because it transforms, initiates and fulfils many other functions in anthropological or sociological studies. However, the significance of ritual research is renewed by sociological, anthropological, religious and psychological studies (Turner 1982; Klingbeil 2007:23). More clearly, this study seeks to discover whether rituals promote the development of life-enhancing attributes in the lives of missionary leaders and their followers, just as rituals have influenced the formation of their religious and socio-cultural identity throughout its long history.

Since the beginning of Korean Christianity, Korean Protestant churches have been at odds with Korean indigenous religions. I here seek to uncover points of contact between different rituals, including: the rituals of the worship services of the Hapdong denomination of Korean Presbyterian churches; ancestral rituals with Confucian filial piety, and Korean shamanistic rituals by considering Christian characteristics that are comparable with ancestral rituals. Ultimately, religion is not just part of culture, it is inseparable from culture. Furthermore, it provides symbols for cultural interpretation, legitimization and criticism. Although culture and religion are interrelated, religion is not just useful to criticise the current culture but is also related to "the existential element that goes beyond the limited human perception and is often termed the supernatural or divine element" (Klingbeil 2007:6-7).

The study of ritual provides significant insight into the various perspectives of ancient and modern societies (Klingbeil 2007:8), as it has theological, religious and cultural dimensions. Importantly,

paradigm shifts occur gradually. Current paradigm shifts in mission theory have challenged mission and the church to associate more clearly with indigenous cultures, especially with indigenous shamanistic cultures (Fung 2003:32). Ritualists are in favour of ritual in mission, and confirm liturgical inculturation as the theological, religious and cultural framework that connects Korean rituals to God's mission. This study reinterprets the meaning of ritual in mission by searching *gut* as the Korean shamanistic ritual and Christian worship as a Christian ritual, respectively, from a cultural, religious and theological perspective. In particular, this study reveals that *chudo yebae*, which is the Protestant memorial (or ancestral) ritual, is the Christian alternative to the Confucian ancestral ritual, and justifies this comparison. It argues that *chudo yebae* is viewed as an appropriate model of ritualistic, theological and missiological encounter in the Korean context. In this chapter, I also review and compare the practices of the ancestral ritual, which blends Confucian elements with shamanistic elements, and *chudo yebae* in a recent study. Furthermore, this study also investigates the increase of these rituals, and the implications of such. Therefore, the following sub-question is posed: "How can Korean Christian rituals, including *chudo yebae*, be linked with Christian discipleship, especially in the context of the Hapdong denomination?"

6.2 THE SIGNIFICANCE OF RITUAL IN MISSION

In this section, I seek to discover the connection between ritual and the transformative power encounters of Korean indigenous religions. Above all, ritual is intimately linked to mission, even though it is somewhat complicated and difficult to describe. In relation to mission, ritual contributes to maintaining the power structures of the existing society, just as it is applicable to Christian rituals (Klingbeil 2007:15). Ritual is a powerful transformative encounter, as it is mission as prophetic dialogue. The goal of ritual is worship. The significance of rituals is found in relation to religion. For instance, the anthropologist Anthony Wallace (1966) defines religion as "a set of rituals rationalized by myth, which mobilizes supernatural powers for the purpose of achieving or preventing transformations of state in man and nature."

Ritual is also “inside out,” in that God’s mission as a prophetic sign of His reign is being achieved, and is carried out with missionary intent (Schattauer 1999:1-21). In this regard, Christian ritual on the ‘inside’ empowers and equips the Christian community for mission on the ‘outside’. Ritual is performed in the Christian community so that they can worship the triune God through its life in the world. In a sense, the liturgical action reflects a moment of evangelisation (Bevans & Schroeder 2004:362-366). In a broad sense, a ritual is “any prescribed or spontaneous action that follows a set pattern expressing through symbols a public or shared meaning” (Arbuckle 1996:82). Bell (1992) focuses on the use of the word ‘ritualisation’ in her research.¹²³ She also notes the following: “When analysed as ritualisation, acting ritually emerges as a particular cultural strategy of differentiation linked to particular social effects and rooted in distinctive interplay of a socialised body and the environment it structures” (Bell 1992:7-8).

Rituals create power structures and these are often portrayed in the actions of rituals. Through diverse strategic methods, participants are convinced that rituals are an authentic reflection of the natural world. The strategies used contain repetition, redundancy, formality, distancing and habituation (Platvoet & van der Toorn 1995:35). Ritual actions persuade or manipulate participants to act strategically. Consequently, there is no critical analysis in ritual (Klingbeil 2007:220). Citing Platvoet and van der Toorn, Klingbeil (2007:18) notes:

[Ritual is] that ordered sequence of stylized social behavior that may be distinguished from ordinary interaction by its alerting qualities which enable it to focus the attention of its audience – its congregation as well as the wider public – onto itself and cause them to perceive it as a special event, performed at a special and/or time, for a special occasion/or with a special message.

For example, performing a ritual of healing involves various cultural elements. Masquelier (1993:3) argued in her study on rituals in Niger that power “consists of the creative energy focused through ritual and the imagined community of spirits.” Winduo (1998:135) also stated that:

¹²³ Stones (1988:220) argues that objectivism sees social reality as being made up of a “set of relations and forces that impose themselves upon agents, irrespective of their consciousness and will.” In regard to subjectivism, social reality is just the sum/total/aggregate of the manifold acts of interpretation by which people jointly construct significant lines of interaction.

Mediation and the dialogical relationship is established between the agents of mediation between human and supernatural realms, and through their partnership with one or several spirits, cult adepts have the knowledge and authority to tame, or exorcise the spirits affecting their victims.

He further describes a social system as follows:

The social system is reordered so that power can be creative and productive, as is shown in the way that cultural signs, categories, and relations are manipulated and transformed into rituals, implicitly reordering the social system in progress (Winduo 1998:135).

Religious beliefs are likely to produce religious practices and activities.¹²⁴ In African traditional religions, the theological basis for their belief system is built on religious beliefs such as impersonal or mystical powers, various spiritual beings, divinities, and a Supreme Being/God. Traditional rituals therefore have a theological basis, and religious beliefs influence religious and social rites (sacrifices and offerings) in the sense that the cosmic mysterious, mystical and spirit powers and forces forge a link between traditional shamans and the people (Stejne 1990).

Furthermore, rituals give the shaman confidence in his power as well as a sense of security, meaning and identity within the context of their belief system. For Stejne, a ritual is a formula, or the means whereby spirits are manipulated to assist human beings. Since beliefs and rituals are interrelated, a ritual act can be in the form of worship, and it is sacred and efficacious. Stejne (1990:93-94) sees participation in a ritual as a way of controlling the spirits as well as expressing emotion. For example, a shaman's major function is healing, which includes exorcism and prayer. The shaman divines the reason why a person is ill and then he/she prescribes how to heal the individual (Van Rheenen 1991:156; Turaki 1999:76-94).

Ritual is essential to shamans, because it is a means of exercising power to control the spiritual world. Stejne (1990:189) also observes that rituals serve to renew and strengthen beliefs. Importantly, he sees ritual as a codified expression that demonstrates faith, which means the

¹²⁴ Religious ritual is universally employed to define the sacred and to separate it from the profane. Ritual creates the sacred, rather than identifies it. For example, holy water does not only mean water discovered, but water transformed through ritual (Alcorta & Sosis 2005:332).

performance of a ritual is seen in the light of faith. From the utilitarian viewpoint, Steyne describes a ritual as follows:

A ritual is a formula for eliciting help from the spirit world and mastering nature to serve man's purposes. It is the means whereby the spirits may be manipulated. Underlying ritual is the conviction that such manipulation can secure control over events, circumstances or people. The rationale is: 'If I do this and this, the other source – be it spirit or god, must do that and that'. In fact, the spirit is not merely obliged, but rather is coerced into responding according to the practitioner's desire. If the devotee or officiant of the ritual says the right chant or mantra, performs the right sacrifice, or goes through a liturgy in a particular order, then the god or spirit must do such and such (Steyne 1990:93).

Furthermore, Ray (1976:17) defines ritual as follows:

The ritual sphere is the sphere par excellence where the world as lived and the world as imagined become fused together, transformed into one reality. Through ritual, man transcends himself and communicates directly with the divine. The coming of the divine to man and of man to divinity happens repeatedly with equal validity on almost every ritual occasion.

Johansen (1999:41) sees shamanism as a phenomenon and not as a religion, as he believes that shamanistic activities can be found within different faiths. Langdon (1992:4, 12), however, views shamanism as "a globalizing and dynamic social and cultural phenomenon." Unlike Johansen, Langdon argues that shamanism is a religious system that includes ideas and practices about the world, worldview and reflection of the world. Accordingly, ritual is an essential expression of the shamanistic belief system. The efficacy of ritual "lies in its power as metaphor to express and alter the human experience by altering perception" (Fung 2003:33-34). Thus, the shaman is at the centre of the ritual expression because he or she is the master of the ritual and its representations (Landon 1992:4, 11-12).

Landon (1992:14) describes the shaman as the 'possessor of power,' which makes him or her the mediator between the extra-human and human. The concept of power is closely related to the concept of energy forces, as the shaman's power interacts with the global energy system. The shaman is able to draw upon this energy through an ecstatic experience, a dream, or a trance induced by drugs. Fung (2002; 2003:34) argues that a shaman derives his/her power because he/she

is “an existential embodiment and symbolic expression and content of the shaman’s culture” (cf. also Landon 1992:20). More significantly,

The sources of the shaman’s power are the sources of culture itself, and the knowledge he or she acquires is culture’s content. Through ritual he or she is central to the expression of the cultural system. His or her role as mediator extends into the sociological domain, where he or she plays an important role in curing, as well as in economic, political, and other activities (Fung 2003:34).

Every ritual is also connected to indigenous rites of passage. David sees rituals as rites of passage, while van Gennep (1960) defined rites of passage as “rites which accompany every change of place, state, social position and age”; these include both the ceremonies of birth, initiation, marriage, death and seasonal changes, as well as the rites of affliction. More importantly, rituals are closely connected to directionality or spatial orientation, but liturgical rituals include liminal and ambiguous elements, so they are separated and then reincorporated. A ritual is also defined as formulaic spatiality undertaken by people who are aware of its coercive essence (Turner 1977; Turner 1982:24; De Coppet 1992:16-19). In addition, Wepener (2009:36) indicates that:

Rituals are often repeated, self-evident, symbolic actions, that are always interactive and corporeal, sometimes accompanied by texts and formulas, aimed at the transfer of values in the individual or the group, and of which the form and content are always culture, context and time bound, so that the involvement in the reality which is presented in the rituals remains dynamic.

If we question in what way ritual is dynamic, we can focus on purification. In terms of purification, we should not think that it is the ritual itself that purifies us, for only God can forgive us of our sins and purify our hearts; not the mechanistic repetition of a human act. This shows the significant difference between shamanistic rituals and Christian rituals. No human can absolve another, regardless of who we are; only God can save us. For Christians, authentic ritual depends on the presence of the triune God. This is not to say that we are able to control God’s omnipotent power, but it is more important for us to focus on God through ritual or worship. To merely think of a ritual as a means to solve a problem turns it into a form of superstition or magic. We therefore need to keep in mind: all Christian rituals must be practiced for God’s mission and glory.

6.2.1 Victor W. Turner's View on Ritual in Mission

Above all, I am convinced that Victor W. Turner's view on ritual has contributed to the significance of ritual. But before I focus on that, I would first like to explain Turner's conceptualization of 'anti-structure'. It is not a negative concept but a positive one, and there is a dialectic relationship between structure and anti-structure. Ritual is intrinsically anti-structure, but anti-structure does not stand in opposition to structure. "The anti-structural liminality provided in the cores of ritual and aesthetic forms represents the reflexivity of the social process" (Turner 1969:vii). Ritual transcends the limitations of structure by transforming the current social structure (Alexander 1991:39). In other words, it is manifest that ritual is not linked to social structure or social processes but connected to social life and social change. Ultimately, ritual is not connected to social processes without social transformation, as it is one of the main means of social transformation.

Based on Turner's (1967:274) view, this study confirms that ritual is a dynamic process in mission, as the ritual fosters social transformation. For example, ritual plays a role in the transition of a person "from child to adult, outsider to insider, single to married, conflict to reconciliation, sin to grace, death to life, uncertain to certain identity, and profane to sacred" (Arbuckle 1990:97). Turner's view on the social concept of ritual is relevant in the context of missiology as well as indigenous religions. In his research he clarifies the meaning and role of symbol in ritual. Most social scientists agree that "ritual is clearly not a fact of nature but a concept," (Leach 1968:521) and "definitions of concepts should be operational; the merits of any particular formula will depend upon how the concept is being used" (Turner 1974:57).

Turner (1974:57) equally recognised the ontological value of rituals. Ritual has been variously defined as a concept, praxis, process, ideology, religious experience, function, and so forth. For Turner, ritual is a potentiality as well as a transition. It is a vital component in the process of social change, and therefore "holds the generating source of culture and structure" (Nam 1999:21-23). Turner's (1986:158) study on ritual contributes to studying liturgical theology. He further defines ritual as:

...prescribed formal behavior for occasions not given over to technological routine, having reference to beliefs in visible beings or powers regarded as the first and final causes of all effects. More importantly, for him, the key words regarding ritual are 'liminality' and 'communitas' (Turner 1986:158).

Turner (1974:94) uses the word 'liminal' to denote the transitional phase in the ritual process. Liminality is an in-between condition which means "on the boundaries" (Turner 1974:231-270). It is "the outstanding feature of ritual and the most important ritual dynamic, since it is the basis of the transformations that ritual effects" (Alexander 1991:17). Expanding on the liminality concept, Turner sees it not only as a form of transition but also a potentiality, and rather than that one's own social position, it reveals structural identity. For Turner (1967:13-14), one is able to encounter each other in "spontaneous, direct, and egalitarian interchanges which are less alienating and more existentially satisfying than those allowed within everyday social exchanges." Liminality offers the chance to examine social structures while analysing its existential weaknesses (Turner 1969:167).

Liminal entities are "betwixt and between the positions assigned and arrayed by law, custom, convention and ceremonial" (Turner 1969:95-96). In other words, those entities are revealed as dispossessing something. Subsequently, ritual is essentially anti-structural, and "liminality is most subversive when it provides the impetus to carry over its inventive arrangements into everyday life, especially when these involve communitarian relations that challenge social hierarchy" (Alexander 1991:18). He uses the word 'communitas' to underline social relationships rather than spacial relationships.

Turner presents two main models of human interrelatedness, namely, a society as a structured system and a society as an unstructured system. He argues that 'communitas' is practiced in an unstructured society, and emerges "where social structure is not" (Turner 1969:96). It appears where "communion of equal individuals who submit together to the general authority of the ritual elders" exist (:96). Accordingly, 'communitas' is spontaneous, immediate, concrete and self-generating, but it is not governed by the norm, institutionalised or abstract. Turner (1969:128)

claims that ‘*communitas*’ is essential to the functioning of a structured society, and ritual is inherently communal:

Communitas breaks in through the interstices of structure, in liminality; at the edges of structure, in marginality; and from beneath structure, in inferiority. It is almost everywhere held to be sacred or “holy”, possibly because it transgresses or dissolves the norms that govern structured and institutionalized relationships and is accompanied by experiences of unprecedented potency. ... Instinctual energies are surely liberated by these process, but I am now inclined to think that *communitas* is not solely the product of biologically inherited drives released from cultural constraints. Rather is it the product of peculiarly human faculties, which include rationality, volition, and memory, and which develop with experience of life in society.

Hence, there is a dialectical relation between ritual and social structure, as ritual is a persistent human activity (Alexander 1991:3). Driver (1991:164) argues that,

Rituals are inherently communal, while at the same time being imaginative and playful, even when most serious. They become bearers of *communitas*, which is a spirit of unity and mutual belonging that is frequently experienced in rituals of high energy, particularly those that are closer to the shamanic than to the priestly type of ritual pathway.

For Turner (1974:298) ritual is not conservative. It is also not an activity that strengthens a structured society. Ritual is power, as it has the capability to *transit*, *transcend* and *transform* the social structure. However, this is not to say that ritual is merely a functional mechanism or expressive medium for the purpose of social solidarity. According to T.S. Turner (1977:39), a dialectical relationship between ritual and social structure implies a certain amount of tension between the two. Ritual has the power to transform society; this implies change to the social structure of a particular society. The idea of anti-structure transcends “the limitations of structure by transforming the existing social structure” (Alexander 1991:3). Interestingly, through anti-structure, structural form is divested of selfish characters and becomes purified by connecting with the values of *communitas* (Turner 1969:184).

Furthermore, ritual has the power to transcend and transform social structure because of its anti-structural core. Both *liminality* and *communitas* as anti-structural values emerge in the experience of immediacy and egalitarianism, transforming social structures (Nam 1999:29-30). Liminality has been described as “ritual’s transcending the fixed social and cultural systems (CS’s) of the

everyday world while exploring alternative arrangements” (Alexander 1991:15). It is the foundation of ritual’s transformative capacity (Turner 1982:80-84; cf. Turner 1986:75). Liminality makes it possible to release some of “the constraints imposed by everyday social structures” and to receive the possibility of alternative relationships when it does not accept structural norms.¹²⁵ Turner does not use the word ‘anti’ in anti-structure to imply a radical negativity but does so merely for strategic purposes. In other words, anti-structure implies something positive so that structure and anti-structure are seen as fundamentally opposite but essentially connected (Turner 1974:50, 272).

Ritual as a transformative performance has the power to envision a reordering of the world and to evoke inventiveness (Turner 1976:97-120). Driver (1998:189) argues that “ritual embodies the principle of growth or the dynamic process through which a society transcends itself, prasing, evaluating, rebuking and remolding life as it is presently lived.” Ritual is the performance of an act that can exert influence over other people; in other words, ritual has power through performance to transcend social structure. Ritual enables people to insert their present behaviour into a holistic understanding of the world. Nevertheless, ritual is somewhat magical in that without the transformation of power, it cannot readily be practiced into the institutional details of social existence (Driver 1991:176, 188).¹²⁶

6.2.1.1 Theological and Missiological Implications of Turner’s Ritual Theory

In Apter’s (1992:216) view, communal connectivity regarding ritual liminality creates political dynamism and social imagination from Turner’s notions of ‘liminality’ and ‘communitas’. Communal connectivity proposes new patterns of social existence and produces energy to resist the segregating and oppressive habits of hegemony. Accordingly, ritual liminality entails power

¹²⁵ Apter (1992:116) relates ritual and resistance to “history, power, and liminality,” and he goes beyond Turner to equate liminality with power itself, proposing that “liminality provides the place where power can be reconfigured.” For Apter, power means “significant social change over time” and negation includes “revision, transgression, transformation, and revolution.” Hence, he argues that liminality provides power to shape politics and history (Apter 1992:218, 222). Comaroff and Comaroff (1991:30) note that the liminal space is “the source of poetic imagination, creativity and political innovation.”

¹²⁶ Alexander (1991:13-14) argues that “religious ritual requires belief in supernatural beings or powers.” Strictly speaking, this reflects supernaturalism, but ritual has transforming power (Alexander 1991:13-14).

for political revision and to make history (Scandrett-Leatherman 1999:324). The idea of ritual liminality implies power as “the empty center where ... the kingdom is ritually remade” (Apter 1992:219). In other words, the theological significance of the power of the kingdom enables us to understand the need to perform ritual (or liturgy).

Ritual also plays a significant role in reforming and reversing racist and dehumanising structures of society. Moreover, ritual research can deepen the scope of the theological discourse, as theology is deeply connected to words and their meanings, while “ritual also includes the experience of body, power, and cosmology (kingdom),” and within traditional religious contexts, ritual is expressed through the faith of Christians (Zahniser 1997:6-15; Scandrett-Leatherman 1999:324).¹²⁷ Remarkably, Jesus demonstrated a powerful form of discipleship that incorporates ritual and simultaneously encourages us to teach and baptise other people in response to his Great Commission, which involves both didactic and ritual means of discipling (Mt. 28:19-20a; Zahniser 1997:23). Doing more than communicate meaning, rituals are a fusion of powers and a mobilisation of energies, which enables us to establish “powerful, pervasive and long-lasting moods and motivations” (Geertz 1973:90).

In contrast to this, “religious symbols can be seen as reflecting or expressing social structure and promoting social integration” (Turner 1974:57). In particular, Durkheim’s theory (1965:51, 61) considers social cohesion as the foundation of social life, and it sees societies as making use of ritual institution. Specifically, Durkheim (1965:56, 257) regards ritual as the means by which individuals are brought together as a collective group, as it strengthens the bond between the individual and the society to which he or she belongs (Turner 1974:57; Miyamoto 2010:66). However, Grimes (1990:12-13) criticises Turner’s official definition of ritual, arguing that it is at best traditional and at worst obstructive. He disagrees that religious rituals limit religion to two subtypes, that is, theism and shamanism. In particular, Grimes opposes the connection between ritual and belief, as he says that rituals have nothing to do with religion. This view can eliminate mystical beings or powers present in religion.

¹²⁷ Wepener (2009:108-109) notes that ritual brings about reconciliation between the living and the dead.

6.2.1.2 Symbols (Symbolic Dimensions) and Ritual

The study of ritual affirms that the main function of a symbol as well as its communicative aspect needs to be stressed. This can be achieved by observing the close relationship between symbol and culture; a symbol is used “in the sense of any physical, social, or cultural act or object that serves as the vehicle for a conception” (Geertz 1973:19). More significantly, “Symbol is in the very wide and simple sense of one entity that stands for and represents another entity” (Viberg 1992:3). In relation to symbols, ritual is the repeated symbolic behaviour of people belonging to a specific culture (Arbuckle 1990:42). However, concerning the study of symbols, another significant dimension that needs closer scrutiny is their ambiguity or multidimensionality. Turner (1968:1-2) argues that there is a relationship between symbols and rituals as follows:

I have long considered that the symbols of rituals are, so to speak, ‘storage units,’ into which are packed the maximum amount of information. They can also be regarded as multi-faceted mnemonics, each facet corresponding to a specific cluster of values, norms, beliefs, sentiments, social roles, and relationships within the total cultural system of the community performing the ritual. . . . The total ‘significance’ of a symbol may be obtained only from a consideration of how it is interpreted in every one of the ritual contexts in which it appears, i.e., with regard to its role in the total ritual system.

Symbols and rituals provide an important spiritual link in the development process of oral cultures, although community development workers frequently underestimate their value (Moon 2012:141).

Bradshaw (1996:16) states that:

Rituals are at the heart of our struggle to build any sense of spirituality into development ministries. The obvious solution to our struggle to build a sense of spirituality in our development is to integrate rituals into development.

Highlighting the significance of rituals, therapists Feinstein and Mayo (1990:42) observe that contemporary society is typified by “a poverty of vibrant rituals” – ceremonies that are connected to the deeper realms of human existence, the realms traditionally touched by mythology. The spiritual significance of rituals and symbols are made clearer through stories in various cultural contexts, although Westerners usually identify ritual by formal repetition or (what is similar) with a corrupted sense of magic (Driver 1991:184). Of significance here, in religious contexts symbols connect the visible world with the invisible spiritual world. In other words, they “connect the world of exterior realities to inner mental worlds” (Hiebert 1999:232). A system of symbols serves as a

model *of* reality and a model *for* reality (Moon 2012:144).¹²⁸ These symbols do not merely imply a single meaning but have various meanings. In particular, sacred symbols connect “an ontology and a cosmology to an aesthetics and a morality” (Geertz 1973:127). Significantly, religious belief and ritual mutually confirm one another.

Thus, communication in ritual is mostly achieved through symbols, although ritual generally contains communicative and expressive dimensions. These specific symbols are often linked to essential symbols of a cultural or religious system (Klingbeil 2007:214-215). For example, Platvoet and Van der Toorn claim that symbols possess strong normative and emotive aspects because they are anchored to the underlying structure of the system. These specific symbols are often linked to essential symbols and possess strong normative and emotive aspects because they are anchored to the underlying structure of the system (Platvoet & Van der Toorn 1995:32). Klingbeil connects the symbolic dimension of the OT and the NT communion rituals. For instance, the symbolism of food is linked to communion in the NT, while the symbolism of blood is related to ritual in the Hebrew tradition.

I therefore see symbols as the essential core of rituals. A symbol does not have one specific meaning; they are polyvalent and multivocal. In other words, a symbol condenses various meanings. A symbol has the power to encapsulate many meanings. It functions between *condensation* (= “One symbol communicates many meanings”) and *unification* (= “Many symbols communicate one meaning”) (Moon 2012:146-147). For instance, a symbol can represent different meanings in a context or different things in different contexts (Firth 1973:190). For Turner (1969), one of the main features of all symbols was their multivocality – their many meanings and signification. Symbols are “words or things that open out to a plurality of possible meaning and still have a surplus of meaning left over” (Nam 1999:32-33). Ritual symbols are influential tools that represent the meaning of the ritual.

¹²⁸ Geertz (1973:89) defines culture as “a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life.” For him, some important elements of culture overlap with religion, and religions are “systems of meaning embodied in a pattern of life, a community of faith, and a worldview that articulate a view of the sacred and of what ultimately matters” (Geertz 1973).

The symbol is the smallest unit of ritual, and therefore, “the smallest ‘mechanism’ of the transformation and integration effected in ritual” (Bell 1992:184). Turner (1969:28) identifies three traits of ritual symbols: 1) their condensation of a variety of meanings; 2) their power to unify their “disparate *significata*”; and 3) their polarization of meaning to attract or to absorb meanings around two semantic poles: an ideological pole and a sensory pole. Thus, ritual symbols hold multiple dimensions of significance, and the key to understanding ritual depends on the dynamics of symbols because they often summarise all aspects of the ritual and epitomize each system (Nam 1999:34-35).

Geertz (1973:145) recognises ritual as a richly symbolic pattern of behaviour, and that symbols give significant meaning to culture. *Ritualisations* are a significant part of culture, and rituals spring from something essential to our humanity (Nam 1999:35-40). Symbolic actions have significant meanings within culture and rituals consist of symbolic systems.¹²⁹ More broadly, Geertz (1973:127) regards religion as a cultural system. For him, religious belief and ritual mutually challenge each other, and the beliefs, worldviews and ethos in religion are expressed primarily through symbols or symbolic actions, while religion is:

A system of symbols which acts to establish powerful, pervasive and long-lasting moods and motivation in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic (Geertz 1973:90).

Kilmartin argues that each religious community has its own symbolic form of worship, which belongs to the category of *cultus*. Religious worship is the “celebration of the basic events of reconciliation and high points of the experience of the transcendent good of the collective life of a community” (Kilmartin 1990:51). The ceremony enables religious worship to establish the social order and link the insecure reality of the earthly society to a higher and divine order. One of the three major functions of religious worship is that it is the medium of expression of the relationship

¹²⁹ Geertz and Bellah attempt to explain the ongoing social changes in the new countries in the non-Western world “in light of identity that they considered was created by the modernizing impact of the West” (Geertz 1973:90, 255-310; cf. Bellah 1970:64-73).

between the worshipers and the divine (Zhang 2007:30-34). The constitutive elements of ritual such as art, symbols, and language help the church to communicate its shared meanings and values.

Likewise, liturgy is the symbolic ritual, that is, the liturgical action of the church; it is intrinsically a form of ecclesial praxis (Kelleher 1984:482-497). Liturgy is also the summit toward which the activities of the church are directed (*Sacrosanctum Concilium* 1963, 10). Thus, the nature of liturgy and its practice are aimed at inculturation. This is not to say that a Christian community creates a completely new symbolic ritual system (RS) to express its belief (Zhang 2007:34). The community formulates a new symbolic RS by selecting elements from surrounding cultures. Accordingly, “The revelation of God, the response to this revelation by faith and the life of faith, expressed in a special way in liturgy, are necessarily bound to a culture” (Kilmartin 1990:52). Hence, a Christian community receives the Christian faith, which entails inculturation, and is transmitted in ‘the clothing’ of one culture of believers to another.

6.2.2 Liturgical Inculturation

Earlier in this study I referred to the concept of inculturation, particularly noting Bosch’s perspective. However, because the concept of inculturation is rather significant and ritual is a complex process (Arbuckle 1990:106), this study investigates inculturation in a more profound sense, more particularly, liturgical inculturation. Although G.L. Barney, a Protestant missionary, coined the term ‘inculturation’ in 1973, it is still considered fairly new. The concept of inculturation was employed in discussions pertaining to missiology. Chupungco (1992:25-26) explains that in 1975, the 32nd General Congregation first adopted the Latin word *inculturatio*, which was translated as *inculturation*. Inculturation, which is almost similar to the term ‘enculturation’, is used in theological, missiological and liturgical fields, while enculturation is employed in anthropological studies in relation to socialisation (Zhang 2007:8-9).

Inculturation is the process whereby a person is thoroughly immersed in his/her own culture or context (Amadi-Azuogu 2000:33). It refers to the dynamic relation between the Christian message and culture. Inculturation is an on-going process of how to actualise the Christian message in real

life in a dynamic way so that the message and life are not foreign to each other. The concept developed as a response to the need to connect the gospel to diverse contexts or a plurality of cultures. It is described as the transformation of a local culture by the Christian faith and the cultural re-expression of the faith in forms and terms befitting to the local culture (Zhang 2007:19-23). Furthermore, Christian liturgy is defined as a culturally conditioned expression of the corporate life of faith; liturgy is an anthropological dimension of corporate worship (Kilmartin 1990:49). It manifests the general features of religious ritual (Zhang 2007:30). Wepener (2009:21) defines liturgy as follows:

Liturgy is the encounter between God and man in which God and man move out towards one another, a movement in which God's action has primacy, so that in a theonomic reciprocal fashion a dialogical communication in and through rituals and symbols is established in which man participates in a bodily way and can in this way reach his highest goal in life, namely to praise God and enjoy Him forever.

Ritual is a central ingredient of all cultures. In other words, rituals are performed in all cultures. They also serve as a medium to express cultural ideas and models, which orientate various forms of social behaviour (Bell 1997:65). Furthermore, it is the means through which the community experiences collective beliefs and ideals. Hence, ritual acts reflect and are shaped by “cultural ideas, collective beliefs, social ethos and values” (Zhang 2007:32). For instance, the interrelationship between a specific culture and the faith of its participants is most powerfully expressed in their religious rituals (Nam 1999:10).

Adam (1985:7) also argues that the life of the church is expressed through liturgy. Liturgy is one of the Church's basic functions, the others being the proclamation of the faith (*martyria*) and the service of assistants to others (*diakonia*) (Zhang 2007:33). As the Constitution states:

For the liturgy, through which the work of our redemption takes place, especially in the divine sacrifice of the Eucharist, is supremely effective in enabling the faithful to express in their lives and portray to others the mystery of Christ and the real nature of the true church (*Sacrosanctum Concilium* 1963, 2).

Wepener reminds us that cultures are not static, and the church can still discover unknown mysteries of the faith. He defines ‘liturgical inculturation’ as “a continuous process of critical-

reciprocal interaction between liturgy and culture so that a totally new entity comes into being, namely an inculturated liturgy” (Wepener 2009:42). Liturgical inculturation enables a Christian community to undergo Christian discipleship by practicing liturgy. Even though the cultural elements are closely connected to superstition and error, they are in harmony with the true and authentic spirit in Christian liturgy (*Sacrosanctum Concilium* 1963, 37). Hence, the process of inculturation is the responsibility of the individual church and its participants, just as “it is the question of expressing their experience of the life of faith in a way that is congenial to them” (Kilmartin 1990:56).

Explaining “what takes place between the *terminus a quo*, or point of departure, and the *terminus ad quem*, or point of arrival,” Chupungco (1992:32) states that the *terminus a quo* relates to “the cultural entities” that enter into the process of interaction in terms of liturgical inculturation, while the *terminus ad quem* refers to what occurs after the process of inculturation. Liturgical inculturation is an approach to “adaptation that works on existing liturgical texts and rites” (Zhang 2007:46-47). Liturgical inculturation enables liturgical rituals to be meaningful in a local setting and involves developing new dimensions in the worship of a local church, which can result in authentic experiences of worship in a local church. Chupungco (1988:17, 29) defines inculturation and liturgical inculturation, respectively, as follows:

Inculturation is the incarnation of the Christian life and message in a concrete cultural situation, in such a way that not only is this experience expressed with elements typical of the culture in question (otherwise it would only be a superficial adaptation), but also that this same experience transforms itself into a principle of inspiration, being both a norm and a unifying force, transforming and recreating this culture, thus being at the origin of a new “creation.”

Liturgical inculturation is the process whereby the texts and rituals used in worship by the local Church are so inserted in the framework of culture, that they absorb its thought, language, and ritual patterns. Liturgical inculturation operates according to the dynamics of insertion in a given culture and interior assimilation of cultural elements. From a purely anthropological point of view, inculturation means that the people are made to experience in liturgical celebrations a “cultural event,” whose language and ritual they are able to identify as elements of their culture.

For Chupungco, the concept of inculturation is necessary to describe the nature of liturgy. He argues that liturgical inculturation is related to the missiological implications of inculturation and the significance of the liturgy. In particular, the process of inculturation should be confirmed in these areas, namely, the exegesis of the original Latin text, the meaning of the gestures and symbols in the rite, and the interpretation of semiotics (Chupungco 1992:34). In other words, all the aspects mentioned in the liturgical texts and rubrical directions should be adhered to. For instance, cultural patterns play a major role in the process of inculturation. ‘Cultural pattern’ refers to “the typical mode of thinking, speaking, and expressing oneself through rites, symbols, and art forms” (Zhang 2007:48-49). It is a distinct and inherent trait of a socio-cultural group.

Furthermore, it influences all aspects of the relational life of a society including its values and ideology, traditions, as well as socio-economic and political systems. A cultural pattern is a prescribed system of “reflecting on, verbalising, and ritualising the values, traditions, and experience of life” (Zhang 2007:49). Liturgical inculturation also works through “the cultural patterns whether of language and rite or of time and space” (Chupungco 1989:31-32). For instance, although people have acquired their own cultural pattern, these may differ, and some liturgies may appear foreign and inappropriate to those who possess another cultural pattern. When the Franco-Germanic world received the classical Roman liturgy, the liturgy was revised to fit the cultural pattern. In the Korean context, liturgical inculturation offers a new way for Christians to dedicate themselves to the worship of God in accordance with their own cultural pattern.

6.2.2.1 The Theological Implications of Ritual or Liturgy

An important question that may be asked here in regard to liturgy is, “What is Christian?” (Hughes 2003:180-182). This is a question about identity. Wainwright explains the theological meaning of liturgy through the Latin expressions *lex orandi* and *lex credenda*. The *lex orandi* (or ‘law of prayer’) was integral to the *lex credenda* (or ‘law of faith’):

The Latin tag *lex orandi, lex credenda* may be construed in two ways. The more usual way makes the rule of prayer a norm for belief: what is prayed indicates what may and must be believed. But from the grammatical point of view it is equally possible to reverse subject and predicate and so take the tag as meaning that the rule of faith is the norm for prayer: what must believe governs what may and should be prayed (Wainwright 1980:218).

Likewise, liturgical ritual is connected to faith and prayer, as Christian mission is a multifaceted ministry, embracing the aspects of “witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualisation, and much more” (Bosch 1991:512; Kritzinger 2011:37). If this is the case, what empowers ritualists (i.e. worshipers and liturgists) to focus on God? To address this question, the pastoral cycle proposed by Kritzinger is of relevance here, and can be applied to rituals as follows: Firstly, the question here is related to whether marginal people can experience truth-telling encounters to shape healing communities. Schreiter (2005:74-83) argues for truth-telling to break the silence that conceals the wrongdoing imposed on the poor and vulnerable in society. In this regard, the healing communities commit themselves to both forgiveness and reconciliation. Secondly, the question here concerns spirituality. How can Christian worship as a Christian ritual enable missionary leaders and followers to be set free from the power of the past and forgive past wrongdoings? Forgiveness implies eliminating “the toxin” from the victim’s experience and creating a space for repentance and apology from the wrongdoer (Schreiter 2005:77-78). Hence, the essential role of the church is to create communities of safety, memory, and hope (Schreiter 1998:116).

Most of all, I believe that Christian worship or ritual needs to be performed through and after analysing the cultural context. In a sense, I argue that ritual or worship reflects an inclusive perspective we sustain between God and us, and between people. How can people examine prevalent exclusions in a specific context? Being done with a deep concern for reconciliation, a context analysis should make use of more inclusive language than exclusive language. Unlike inclusion and reconciliation, exclusion, as Volf (1996:75) points out, takes the following four forms: 1) elimination; 2) assimilation; 3) domination; 4) apathy or indifference. These reveal a fundamentally unreconciled and excluded context. Fourthly, a praxis cycle assumes a spirituality of inclusivity and convergence. According to Volf (1996:140-145), the drama of embrace is classified into the following four steps: 1) opening our arms to the other; 2) waiting for her/him to do the same; 3) closing our arms around the other in a mutual embrace; 4) opening our arms again to let her/him go. The question raised here is, “How can we expect a victim or survivor to forgive us from wrongdoing when we, as missionary leaders and their followers, have not apologised for

our actions?” The hermeneutic process of the apology and forgiveness can also challenge the missionary partners to consider the essential dimension of the reconciling praxis.

6.2.3 Gut as a Korean Shamanistic Ritual

Returning now to Korean shamanism, the ritual of welfare and prosperity is called the *Chae-su gut*, which means prosperity in Korean. This *gut* is the purest in its ritualistic form of the shamanistic practices (Lee 1981:27). The external structure of Korean shamanism is divided into *yöltu* (or twelve) *gori*, called twelve ceremonial steps (or acts) of *gut*, the Korean shamanistic ritual (Nam 1999:124).¹³⁰ It means “a large-scale *gut*” that is composed of twelve small *guts*, which include extensive dances and songs of Korean shamans, that is the *mudangs*. All *goris* have their own spirits, which should be invited (Kim 1985:127). This is the *yöltu gori* of a regular *gut* (e.g. *kibok*, that is, blessing).

Korean Shamanistic Rituals of Supplication & Transformation (Spirit-Communication)

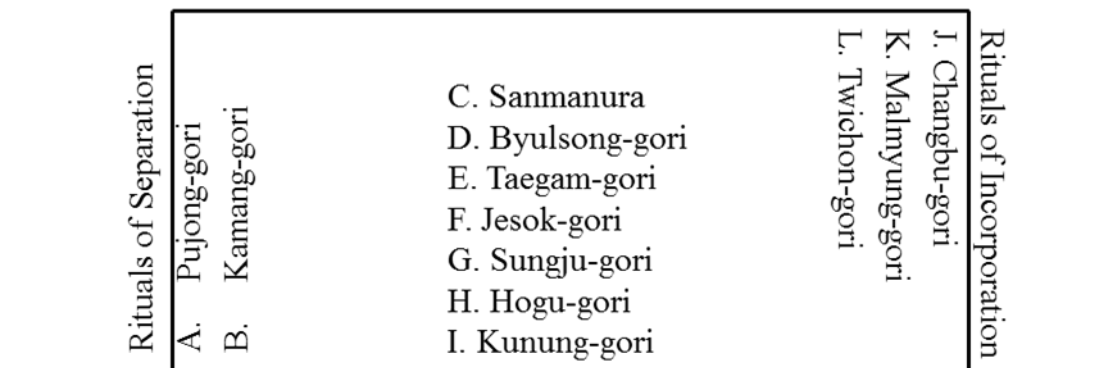


FIGURE 10. TWELVE STAGES OF GUT (SOURCE: KIM 1985:128)

¹³⁰ *Gori* means stage or step. Each stage (or *gori*) can be added or omitted depending on the region and its purpose (Kim 1985:128).

At this point, it is helpful to consider the inner structure of the Korean shamanistic ritual *gut* and Christian liturgy (or worship). Each *gut* contains an inner structure. Firstly, there is an invitation by the spirit; secondly, there is communication with the spirit; and thirdly, there is the departure of the spirit. The Korean shamanistic ritual *gut* can be described as the unique form of ritual in which spirits speak (Kim 2003:15; Bae 2012:101). In a simple ritual, the invitation by the spirit commences with the purification ritual in which the house, people, and sacrificial foods are cleansed through several symbolic acts. The Korean shaman, the *mudang*, performs the purification ritual in a regular *gut*. This is a separate *gut* in which the Korean shaman sprinkles water at the entrance of the gate and burns a bunch of straw while carrying it to the house (Kim 1985:128-129).

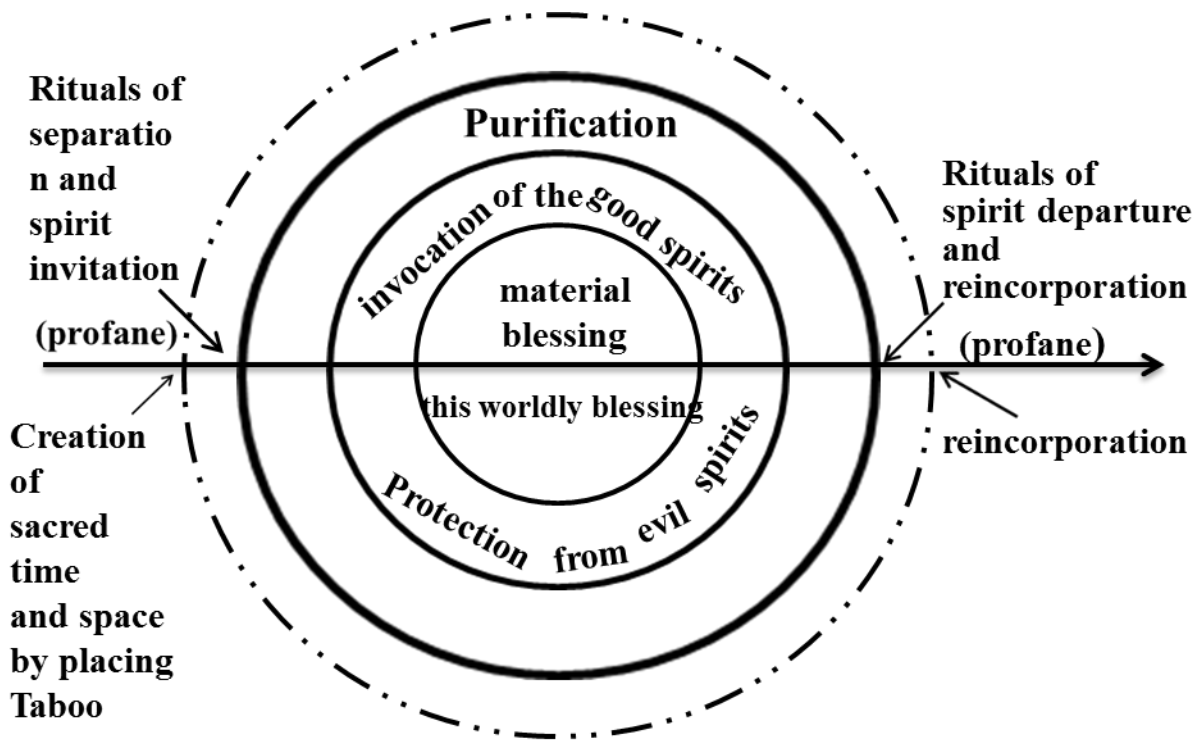
The purification ritual connotes the idea of separating the space, time and persons involved in the ritual from the profane. Sprinkling water, burning the straw and carrying the burning bunch of the straw around the house purifies and separates the ritual space. The ritual is usually performed at night, and the participants are placed in isolation for several days before it is carried out. The shaman then dances in a fast tempo and sings a song of invitation. During the second stage, the shaman's *gut* relies on communication with the spirits. The shaman initiates consultation with the spirits by singing the song of invitation and dancing continuously, but concrete communication with the spirits begin with *ecstasy* and *gongsu*, which is a message or word from the spirits. The shaman is then possessed by the spirits and makes supplication for the blessings of riches, longevity, and peace. Besides exorcising evil spirits, the shaman also prays for blessings for the individuals (Kim 1985:129-132). During the third and final stage, characterised by the departure of the spirits, the shaman places a small basket of food as a sacrifice outside the house, sprinkles water, and then repeatedly burns white papers around the house. These acts represent a separation from the spirits and reincorporation into the profane.

In short, this chapter focuses on symbolism in a ritual context. The symbols used in *guts* contain “compressed and symbolic statements of the major principles and beliefs” in Korean shamanism (Kim 1985:130-135). Employing symbols in *guts* is one of the more significant ways of

communicating “the meaning behind what is happening in the *guts*” (Kim 1985:137). Lee (1981:31) describes a Korean shamanistic ritual as follows:

As a signal of welcome, the musical shamanesses beat drums and ring small bells in the song of Kamang. At this time the chief shamaness comes toward the altar wearing a long robe, which is called Changot. She holds three pieces of white paper together. Then she divides them and holds one piece in her left hand and two in her right hand. Holding them she goes outside of the hall from the altar and turns herself towards the East, South, West and North. While she is worshipping the four corners of the universe she asks the woman who represents the family to worship the four directions as she has done. The white papers which the chief shamaness is holding signify the evidence that informs the souls of ancestors that the place of ritual is clean. Worshipping the four corners of the universe seems to apply an invitation to the ancestral spirits whose primordial spirits originated in all corners of the world. When the invitation to the spirits is over, the chief shamaness comes inside the hall and places the white papers on the altar. This signifies the presence of the spirits on the altar. Then, the chief shamaness begins to entertain the spirits with dancing and music. She holds a small bell, Ulsae, which resembles a door latch, in her right hand and a fan in her left hand as she dances around the altar. When the dance is over, the chief shamaness speaks divine oracles or Gongsu through the Kamang spirit. At this time the house mistress stands next to the chief shamaness and listens to the will of the spirits. When the Gongsu is over, there is another dance accompanied by the instrumental music. Then the Gongsu or the words of divine oracle is given again. The same dance and Gongsu are repeated once more.

The Korean shamanistic ritual, *gut*, demonstrates the role of the spirits in the process of exorcism and healing (Park 2013:87). Lee relates the Korean shamanistic ritual to healing, receiving good fortune and prosperity, as well as sending off the spirits of the dead; and indeed, the connections between these are clear (Nam 1999:2). The belief in ancestral spirits is important in Korean shamanism, as well as in Confucianism. The view of ancestors in Korean shamanism is superficially similar to that of Confucianism, as Confucianism has assimilated the Korean idea of ancestors into the concept of filial piety. Nevertheless, the *gut* as a ritual in Korean shamanism is different, in that it is performed to ensure the good life of the living family members with its magico-religious intention. Jong-il Kim’s illustration of the structure of *gut* is reproduced in Figure 11 below (Kim 1985:128-131, 194-195).



**FIGURE 11. DIAGRAMMATICAL STRUCTURE OF GUT, KOREAN SHAMANISTIC RITUAL
(SOURCE: KIM 1985:131)**

In Korean shamanism, ancestral spirits refer to the souls of the dead, called *wongwis* or *kaggwis*, who wander around the world for three years. After the *gut* is performed, it is believed that these souls transform into an *ancestor-god* based on the power of the ritual (or the *gut*). Hence, as the living dead, the *ancestor-gods* remain in the family. The meaning of the term ‘the living dead’ indicates that they guide their descendants during a crisis, because a human soul is considered an eternal being after his/her death. Ancient Koreans regarded life and death as one category, as a continuation (Kim 1985:195-196).

I also note that Korean shamanism had quite an influence on the establishment of Korean ancestral rites. Shamanism includes a form of shamanistic nature worship. A shaman practices universal worship of numerous spirits. Park (2013:85) agrees that Korean shamanism is a more “influential

religious tradition” than other religions in Korea. Ro (1988:11, 16) notes that, “Ancestor worship was no longer a ritual exclusively belonging to the Confucian tradition, but rather it was the most important and popular family ritual for all Koreans regardless of their religious affiliations, until Christianity was introduced.” We need to understand the importance of ancestral worship in the Korean indigenous context.

However, I prefer to use the term ‘ancestral ritual’ rather than ‘ancestral worship’ because the latter has associations with idolatry. In addition, in replacing ancestral ritual or practice with Christian ritual, we need to prohibit serving the spirits of the dead. The Scriptures teach us to honour our living parents and not the dead, although we need to respect the dead and their great achievements. In addition, God is much more important than the dead and their spirits; we are to worship God, who resides over the dead and the living. The Scriptures also prohibit any attempt to communicate with the spirits of the dead or those who have departed. In 1 Samuel 28, the story of Saul’s attempt to communicate with Samuel’s spirit through the witch of Endor was likened to spiritual prostitution in Leviticus 19:31 and 20:6. Nevertheless, we need to encourage new believers to entrust their deceased ancestors to God and to be thankful for what the deceased ancestors mean to them (Ro 1985:8).

More clearly, the validity of ancestral worship is not that of true worship. We cannot culturalize the gospel, but we can try to transform cultures according to the gospel. Of course, there is neither a cultural vacuum nor a pure Christian culture. Hence, we do not acknowledge Western culture itself as Christian. Cultures need to be transformed by the power of the Holy Spirit under the Lordship of Jesus Christ (Ro 1985:9). In contrast, we need to note that ancestral spirits have no supernatural power to either bless or inflict harm on their descendants.

6.2.4 Christian Worship as a Liturgical Ritual

It is not easy to understand Christian worship as a type of ritual. In a sense, Christian worship is a liturgical ritual. Like the Korean shamanistic ritual *gut*, Christian worship also relates to spirits. Strictly speaking, Christian worship is basically a spiritual ritual connected to the triune God,

rather than to the spirits. Although shamans invite the spirits, Christians worship in the Spirit and the scriptural Word, and they take “our place amongst the angels and archangels and all the company of heaven ... Heaven is not a long way away” (Plantinga Jr & Rozeboom 2003:4-6). In this regard, Plantinga Jr and Rozeboom (2003:4-6) note,

For You are praised by the angels, archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed Cherubim. Round about You stand the Seraphim ... Together with these blessed powers, loving Master, we sinners also cry out and say: Truly You are holy...

However, I focus on the significance of biblical ritual, even though I do not intend to explore its biblical origin in detail. Ritual is found in the Old Testament, especially in the book of Leviticus. Here I note that Israel’s rituals can be explained through the process of ritualization. It appears that Israel’s system of rituals was chiefly established by the word of Yahweh God that was given to Moses, but I am convinced that this did not exclude a process of ritualization. Worship is relational, and it typically engages with ritual. Christian worship as the medium of symbolic communication is the locus of the *missio Dei* in that the Christian life must be embodied in the communal life centered on the common worship of the living God in the name of Jesus Christ.¹³¹ Right from the beginning Christian liturgy (or worship) has been a central part of the life of the church, as well as in the practice of the *missio Dei* (Manala 2012:217). Miyamoto (2010:58-61) sees Christian liturgy as the primary locus of God’s saving encounter. Liturgical ritual is the encounter between God and someone, so that a dialogical commutative way can be built in and through rituals and symbols towards each other (Wepener 2009:21).

From a missiological perspective, Bevans and Schroeder (2004) describe liturgical ritual, prayer, and contemplation as prophetic dialogue in the book *Constants in Context: A Theology of Mission for Today*, although in general, we do not consider prayer as mission. In other words, for Bevans and Schroeder, liturgy or prayer is mission. Gordon Lathrop (1999:201) views liturgy and prayer as astonishing gifts, and Robert Hawkins (1999:187) states that “...the church lives from the center

¹³¹ Goheen (2011:202) argues that worship is “the central calling of the church partially because it gives the people of God their focus and direction in the whole of their lives; from worship the whole life of the church flows, and in worship the whole life of the church finds its true end.” In addition, “The church that does not pray fervently and corporately cannot become a truly missional church” (Goheen 2011:207).

with its eyes on the borders.” “The church is the most when it is assembled for worship.” Hence, prayer and liturgy are the center of the Christian life (Bevans & Schroeder 2004:361-362). However, the center will only hold when Christians shift their attention from only focusing on the *center* to include the *periphery*. This means, “To encounter God at the center is to participate in God’s life at the boundaries,” and prayer and liturgy are “the summit toward which the activity of the Church is directed”; prayer and liturgy are “the fountain from which all her power flows” (Bevans & Schroeder 2004:362). Liturgy is also seen as a practical application of the divine-human principle (*Sacrosanctum Concilium* 1963, 10; Heller 2009:53-55).

Liturgical ritual is mission in prophetic dialogue. For example, three possible relationships are identified between liturgical ritual and mission. These are: 1) inside and out; 2) outside in; and 3) inside out (Schattauer 1999:1-21). For Schattauer (1999), inside out describes the relationship between liturgy and mission.¹³² Liturgical ritual is inside out; this is evident in God’s mission persistently being achieved by the shaping of Christian communities into a prophetic sign of God’s reign. Nevertheless, liturgical ritual involves both inside and out elements, because God acts to empower the Church for mission in liturgy. Liturgical ritual is also a witness to those who do not participate in the worshiping community (Bevans & Shroeder 2004:362-364).

Castro from the Melbourne Commission on World Mission and Evangelism in 1980 stated that:

The Orthodox genius is to bring mission to the inner core of the life of the church or to discover that the inner core is precisely in itself a missionary expression, even as it is the source of our missionary engagement. One does not participate in Christian worship to “charge up” spiritually, in order that later on one can participate in mission. We need to remind ourselves that when we celebrate the Holy Communion, we are announcing the death of the Lord and the promise of his coming – that is, we are witnessing the gospel (Castro 1981:108).

Thus, the spiritual act of worship shows “the priestly people of God praying for the good of all humankind” (Castro 1978:87). Worship is an interceding act whereby the local community brings all human concerns before God, and is therefore connected to mission (Castro 1974:361). Costas

¹³² Schattauer (1999:1) argues that a separation of worship and mission “no longer characterizes the work of those concerned primarily with either the church’s mission or its worship.”

(1979:91) describes liturgical ritual without mission as a river without a spring, and relates worship to evangelism or witness, thus:

Worship is the gathering of the people sent into the world to celebrate what God has done in Christ and is doing through their participation in the Spirit's witnessing action. Mission is the culmination and anticipation of worship. In worship and mission, the redeemed community gives evidence to the fact that it is a praying and a witnessing people.

The Cuban theologian González (2001:53-54) also describes worship in the following way:

We [Latino believers] are a worshipping church. In other circles, worship is sometimes eclipsed by indifference or by an activism that soon loses its thrust. To this day, the vast majority of the Spanish-speaking Church has not allowed itself to be swept by such currents, and that is the reason there often is in our churches a joy that is not seen elsewhere. Also, if we are to be faithful and persevere in seeking justice, we must have in worship the source of our strength.

Likewise, liturgical ritual is “done within the Christian community so that the Christian community can worship the triune God through its life in the world,” and the community works and serves as a living sacrifice (Bevans & Schroeder 2004:363-366). Liturgical ritual encourages the faith community in their capacity to communicate Christ, seeing as it is “the fountain from which all the church’s power flows” (Bevans & Schroeder 2004:363). Furthermore, Christ himself is the principal actor in the liturgical action. Liturgical ritual is both ecclesial and eschatological because His body, the assembly, is the *celebrant* (*Sacrosanctum Concilium* 1963, 2). Liturgy ritual also has aesthetic and symbolic power as a foretaste of the reign of God (Ciobotea 1989:30-36). Christian liturgy (or worship) reveals biblical symbols; these symbols are the most important category of biblical images (Van Olst 1991:26). In light of the discussion so far, it is significant that this study explores the relationship between Christian worship and culture, and that the model and the mandate for the contextualisation of Christian worship should be established within the mystery of Jesus Christ’s incarnation (Stauffer 1996:25). This implies that our worship should be born into our cultural context and should be harmonious with the values of the gospel, as was indicated in the 1996 Nairobi Statement on Worship and Culture (Plantinga Jr & Rozeboom 2003:81).

For instance, items from popular culture are shaped to fit into Christian worship, and that all the redefining of popular culture occurs in worship for worship, although reworking the items results

in an implicit cultural critique. This implies the incarnation for Christian worship: “The incarnation is primarily a means for God to let us get to know him. It’s opportunity for us to grasp the infinite God, to experience God’s glory on a multi-sensory level” (Plantinga Jr & Rozeboom 2003:82-84). Therefore, our worship should also be born into our culture, as Jesus was born into a culture (Stauffer 1996:25). Christian liturgy (or worship) can also be described in the light of Luther’s concept of the *missio Dei*, which claims that Christian worship shapes the very heart of the *missio Dei*, just as Luther saw God’s mission as the work of the triune God and the mission is linked to the coming of the kingdom of God (Engelsviken 2003:481). Robinson (2000:25) sees worship as a human activity that responds to the Lordship of God. Kibiku (2006:103) defines worship as “the act of reverence to a divine being or supernatural power” or “an expression of acknowledgement of the value placed on the one being worshipped.” In other words, worship, with its creeds and rituals, is a form of religious practice. Christian worship is the act of loving God based on an attitude of submission and obedience (Manala 2012:221-222).

From a missiological point of view, Newbigin (1974:31) sees worship as witness, as it empowers us to be the missionary church in the world. He highlights that all worshippers should worship the living God with all their heart and mind. Jongeneel (1997:241-247) also connects liturgical ritual to the missionary task of the church in the world. Significantly, he describes worship as being a missionary act of proclamation. In a holistic sense, encountering God the Spirit in worship can be therapeutic and empowering (Asamoah-Gyadu 2012:36). However, more broadly, reflecting on ritual in biblical and sociological studies, ritual still serves a number of main functions and roles. Ritual studies are a new attempt to understand one’s religious conscience and behaviour, as they presume religious ideas and practices of ancient cultures. In general, believers have neglected ritual because the theology of the Protestant Reformation placed much emphasis on justification by faith and one’s relationship with God without the mediation of priests. Concerning ritual, the main theological argument is that the European text-oriented approach often devalued the significance of ritual biblically, religiously and theologically (Klingbeil 2007:45, 49). Therefore, this implies that there has been a transitive shift from the text-oriented approach to meaning-oriented interpretation (Klingbeil 1998:87).

6.3 THE MODEL OF RELIGIOUS DIFFUSION

6.3.1 *The Theory of Emplantation (or Implantation)*

I am convinced that the theory of emplantation promulgated by James Huntley Grayson (2007; 2009) is one of the most appropriate models to explain religious diffusion in the Korean context.¹³³

The theory of emplantation serves as a model for the emplantation of religions, which is useful for missionary leaders and followers. In particular, I will focus on the contribution Grayson made to the development of different foreign religious traditions in the East Asian cultural context. The theory has three stages for the successful emplantation or transmission of a religion: 1) contact and explication, 2) penetration, and 3) expansion. But before discussing these in detail, three issues first need to be resolved. These are whether or not: 1) linguistic and conceptual hindrances retard the explication of the instruction of the new religious tradition, 2) the new religion is tolerated by the political elite of the receiving society, and 3) there are contradictions between the core values of the receiving culture and the religion being transmitted or implanted.

Herein, I propose a resolution to the conflict between the core values of the receiving culture and the new religion. When Christianity was first introduced to Korean people, they sought to preserve filial piety, a core value derived from Neo-Confucianism. When one was converted to Christianity, it was assumed that they would reject ancestral veneration. For three-quarters of the nineteenth century, the Korean government fiercely persecuted the first Catholic Christians because they refused to participate in the Confucian ancestral rituals (called Jesa in Korean) (Grayson 2007:127-128). In the Chosun society (based on the Confucian principle), refusing the ancestral ritual was a direct rejection of the core value to revere one's parents and their descendants, whereas for Christian missionaries, participating in ancestral rituals was tantamount to serving and worshiping idols. In other words, ancestral veneration was a complete violation of their core Christian values. As a result, the conflict between the Confucian and Christian values in the nineteenth-century Korea was unavoidable. Towards the end of the century, Korean Protestant churches and Protestant

¹³³ While James Huntley Grayson, an anthropologist and missionary, worked in Korea during the early 1970s, he developed a theoretical framework to explicate the transmission of a religious tradition from one culture to another, which he called the theory of emplantation (Grayson 2007:127).

Christians also rejected participation in ancestral rituals as an act of idolatry because they regarded it as the worshiping of spirits and not God Himself.

However, at the same time, during the mid-1890s, the first Korean Protestants started to consider Christian ancestral rituals as an alternative to Confucian ancestral rituals. Since the performance of these rituals gives thanks to God for the life of the deceased, it substituted the performance of *Jesa* rituals (Grayson 2007:128). This type of Christian ritual is called *chudo yebae*. Furthermore, Grayson's model clarifies the contradictions and gaps that manifest between the core values of the Korean culture and Christianity. In short, *chudo yebae* helped resolve the problem. I am convinced that the gap between these two value systems forced the early Korean Protestants to develop appropriate Christian ancestral rituals. Because Korean Protestants did not serve the spirits of the dead, they instead thanked God for the achievements of the dead through Christian rituals. In this respect, Korean Christian ancestral rituals were developed and appropriately adapted for Korean Protestants without causing any conflict between the Confucian and Christian core values.

I maintain that the application of Grayson's theory to the Korean context was appropriate and significant, as there was clearly a conflict between the core values of Christianity and Neo-Confucianism. Looking back to the last era of the Dynasty Koryŏ, we see that a conflict arose between Buddhist and Neo-Confucian core values. At that time, the Korean government adopted Confucian core values rather than Buddhist core values; this was during the entire Chosŏn era, even before the acceptance of Christianity. Still, it is quite difficult to explain the conflict between the shamanistic and Buddhist core values, because shamanism has been influenced by indigenous religions throughout Korean history. Reflecting on the tension between the shamanistic and Buddhist core values, I will focus on the latter during the Three Kingdoms, that is, Koguryŏ, Baekje, and Silla. At that time, the political elite of the Three Kingdoms adopted Buddhism, which was a fairly new religion at the time, and from there it spread. However, for now, I will narrow my focus to that of Confucian core values, rather than Buddhist and shamanistic core values. In particular, I am convinced that filial piety is one of the most important Confucian core values, and it has successfully amalgamated with Christianity in Korea.

To continue the discussion, I think that the basic structure of the rites of passage, as suggested by van Gennep, can be applied to the theory of emplantation. The basic structure of all rites of passage is as follows: it starts with separation, transitions through liminality, followed by the incorporation or aggregation of rites. The structure of the rites of passage plays a significant role in triggering rituals. In other words, it challenges and influences the development and improvement of rituals. When the idea of the rites of passage is complemented by the theory of emplantation, the theory can be practically applied to the rituals of various indigenous religions. However, I still question the necessity of ritual studies and how the concept of the rites of passage can be appropriately applied to the theory of emplantation, and in what way these two are interrelated.

In particular, I focus on Montgomery's (1986:289-293) view of receptivity towards an outside religion. He tries to shed light on why the Korean people received Christianity without hesitation, even though it was a new religion at the time of the early Protestant Church, while at the same time, he connects religious transmission to a social scientific viewpoint. Of course, Montgomery identifies a number of difficulties between missiology and the social sciences. In actual fact, there are few social sciences related to missiology, even today. Moreover, it is also true that most missiologists have not considered the usefulness of linking research in the social sciences with missiology. I will not elaborate on Montgomery's view in detail here, but I do acknowledge his contribution to connect intergroup relations and social identity to spread a new religion, i.e., Christianity as an outside religion in Korea. I am also interested in the similarities between Montgomery's receptivity approach and Grayson's emplantation approach. Grayson emphasized the importance of core values in religions, and Montgomery highlighted the importance of intergroup relations and social identity in relation to the receptivity of a new religion. Ultimately, there is a similarity between these two approaches in that a society first considers the core values of a new religion before they receive it. Montgomery's focus on intergroup relations complements Grayson's view, which is helpful to apply to the lives of Christian leaders and followers.

6.4 KOREAN ANCESTRAL RITUAL

It is difficult to confirm that Korean ancestral ritual is a fully Korean shamanistic ritual. Korean ancestral ritual is an amalgamation of many other indigenous religions such as shamanism, Buddhism, Taoism, and Neo-Confucianism, and so forth. Nevertheless, I find that in Korea, ancestral rituals are chiefly explained by means of the Confucian or Neo-Confucian tradition. When investigating ancestral rituals in Korea, it is important to perceive Confucian values as being based on filial piety. The Confucian idea of filial propriety encourages people not only to serve their parents, but also to continue showing respect to them after they have passed away. Ancestral rituals that imply “cultivating filial propriety and realising a harmonious, ordered society” could counterbalance filial duty and the Christian faith, especially in the Korean context (Park 2010:258-259).¹³⁴ Ancestral rituals are also linked to ancestral worship.

In Korea, ancestral rituals have been practiced from ancient times up to the present day. Koreans worshipped their ancestors during the second century A.D. (Kim 1985:285). However, after the Chosŏn Dynasty (15th century), traditional Confucian rituals were established in more definitive forms. Koreans translated the Confucian ancestral ritual into *Jesa* or *chesa*. The phrase ‘ancestor worship’ appears to be an inappropriate translation because the word worship originated in reference to worshipping God. Herein, I am convinced that the term ancestor worship needs to be replaced with a phrase that is more neutral such as ancestral ritual (Park 2010:258). However, I challenge the use of the term ancestral ritual, after considering the idea of rituals, including shamanistic trances as well as Confucian elements.

Many Korean ritualists acknowledge that Korean ancestral ritual has a long history, although its exact date of origin is unknown. Ryoo (1985:53) maintains that the tradition of ancestral ritual has been at the core of indigenous religion since ancient times. According to Ryoo, ancestral rituals were officially initiated during the era of the Dynasty Silla. Ancestral ritual was of particular importance to Koreans because of the belief that an ancestor’s spirit protects people from their

¹³⁴ *Chudo yebae* is a Christian ancestral ritual that is derived from the words *chudo* and *yebae*. *Chudo* means remembering or mourning the dead and *yebae* means worship (Kim 2010:143; Bae 2012:129).

enemies. Owing to their longstanding existence from ancient times through the Silla era till the Chosŏn era, it is not surprising that popular religious elements from each era have been assimilated into ancestral ritual. It therefore contains traces of indigenous Korean religions such as shamanism, Buddhism, Taoism, and Neo-Confucianism. For instance, the influence of Neo-Confucianism was much stronger than that of Buddhism, but shamanism, however, was different from any other religion and thus, permeated Korean ancestral ritual. In other words, shamanism and Neo-Confucianism influenced the establishment and development of Korean ancestral ritual, more so than Buddhism.

6.4.1 The Significance of Korean Ancestral Ritual

It is important to note that ancestral ritual has influenced the Korean psyche (or mentality), although to a lesser degree since the latter part of the nineteenth century. Son's argument is relevant here. He lists several factors to account for this decline (Son 1988:61-70): the wane of the Chosŏn Dynasty, the absence of official institutions to transmit Confucian teachings, the deconsecration of the traditional worldview, the dissolution of traditional family and social structures, and the influence of Christianity. Nevertheless, many Koreans still take part in ancestral rituals because they contain the virtue of filial piety towards dead ancestors. In this regard, I note Oldstone-Moore's statement. He explains the filial piety of ancestral ritual as follows: "The Confucian heritage in South Korea is still evident in patterns of daily life. Practice of ancestral rites is widespread. An overwhelming percentage of the population, even among those who identify themselves as Christian, practices Confucian rituals and ceremonies, primarily in the form of ancestor veneration" (Oldstone-Moore 2002:102).

Furthermore, I would like to emphasize another significant point regarding ancestral ritual from a shamanistic perspective. Shamanism is inseparable from ancestral ritual. Chae (2002:52) recognizes the shamanistic belief in a variety of spirits and in the immortality of the soul after death. The purpose of shamanism is somewhat similar to that of ancestral ritual, which strives to retain the protection of the living by having a harmonious relationship with the dead or their spirits. Clearly, the shamanistic feature evident in ancestral ritual is the belief in the mediation between

the living and the dead, and the fluidity of the border between the two. In other words, this highlights the mutual interdependence between the living and the dead.

Anyway, ancestral ritual is closely related to Buddhist philosophy, even though Buddhism has been less influential than shamanism and Neo-Confucianism. One of important features of Buddhism is shown in its connection between the living and the dead, and its feature is similar to that of shamanism. Aum (2001:31) currently notes that Buddhism and shamanism share a number of common features, since they have existed much longer than Neo-Confucianism. For instance, traces of ancestral ritual in Buddhism can be found in Korean Buddhist documents such as *Daejang Sacred* (대장경). In particular, there are elements of syncretism in Korean Buddhism, for example, shamanism and ancestral ritual, and the spirits of the dead helping to reach Nirvana through ancestral ritual (Chae 2002:57). In addition, the Buddhist cyclic process of life is significantly associated with ancestral ritual.

6.4.2 The Order of Traditional Ancestral Ritual

It is significant to note the order of Korean Confucian ancestral ritual. Furthermore, it also contains a combination of elements from Confucianism and shamanism. The traditional order of ancestral ritual is presented below (Lee 1994:164-171):

- A. *Kangshin* (calling the spirit)
- B. *Chohon* (first offering of liquor)
- C. *Tokchuk* (reading of invocation written in Sino-Korean)
- D. *Ahon* (second offering of liquor)
- E. *Chonghon* (final offering of liquor)
- F. *Hammun* (participants leave the room when the offerings are being made)
- G. *Kaemun* (participants file back into the room when the offerings are being made)
- H. *Honcha* (tea brewed from the roasted rice is offered in the place of soup)
- I. *Cholsang* (the ceremony ends)

The *Kangshin* (invocation of the spirit) originates from Korean shamanism, and it involves the performance of supernatural phenomena by a mediator called a shaman. The practice of *Kangshin* clearly indicates a shamanistic worldview, as *Kangshin* was largely influenced by shamanism (Lee 1995:194). In addition, the traditional Korean ancestral rite is a blend of shamanism and Confucianism (Choi 1998:224). I think that the ancestral ritual of the Confucian liturgical order and its contents were shamanistic.

6.4.3 Filial Piety

Filial piety can be found in Chinese classical literature, and it is the foundation of Confucianism. More importantly, filial piety is an essential core value of ancestral ritual. When we define ancestral worship, we call it “a ritualization of moral significance of filial piety” (Ro 1988:13). The word ‘filiality’ indicates the most important virtue of all Confucian ethical codes and it is the foundation of virtue and the root of civilization (Ro 1985:136-137). This kind of Confucian teaching cultivates a person, regulates one’s family, and helps to govern the nation, and more broadly, rules the kingdom. In particular, filiality means the unconditional love and respect for one’s parent, although this must not be confused with feeding them good food. Significantly, the filial piety is the highest virtue of all ethical teachings, especially since the beginning of the Dynasty Chosŏn, or strictly speaking, since the end era of the Dynasty Koryŏ up until today.

Korean Protestantism rejected the significance of revering the deceased. Although the practice of ancestral rituals was at first a contentious issue, the problem was whether Korean Christians accepted filial piety as the foundation of all virtues, or worship of ancestral spirits. If the problem had only been serving ancestral spirits, an alternative ritual would not have been sought, but because it contained the idea of filial piety and the revering of ancestors, it was unavoidable that Christians would seek an alternative ritual. The importance of filial piety forced Korean Protestantism to develop Korean Christian ancestral rituals; a prime example is *chudo yebae*.

6.4.4 Christian Discipleship and Ancestral Rituals

This section seeks to explain that Christ's resurrection and triumph over the principalities and powers sought to overcome the shamanistic aspect of ancestral rituals (Col. 2:15; Bae 2004:351). By means of the death and resurrection of Christ, these powers have and always will be defeated. Christian disciples are able to resist any control that these powers try to exert over them because "no created power in heaven, earth, or under the earth is able, henceforth, to separate those who are in Christ from the love of God" (Rom. 8:39). For this reason, Christians do not need to fear the ancestors; fear need no longer be a reality in their lives because true freedom is found in Jesus Christ (Bae 2004:351).

Whereas Christians only serve the God of their ancestors, shamanists worship God, their ancestors and ancestral spirits. This means Christians are faced with a dilemma when it comes to choosing between God and the ancestors. A solution could be to describe God as 'the God-of our ancestors.' This is possible if they establish the tradition of holding a Christian service for the anniversary of the death of their ancestors, which could gradually change the idea of 'God-versus-ancestor' to 'the God-of-our ancestors.' For instance, Korean Christians identify with verses such as "I am the God of your father" (Gen 26:24; 46:3), "the God of my father has been with me" (Gen 31:5), and "the God of your ancestors has sent me to you." Therefore, God as the God of our ancestors is perceived as more powerful than my God (Park 2010:269-270).

6.4.4.1 The Shinto Shrine Conflict (the late 1930s to the early 1940s)

To shed some further light on the topic, in 1936, Christian discipleship was under serious threat. At that time, the Japanese colonial government expelled two missionaries from Korea because they refused to allow students in Christian schools to participate in Shinto rituals (Grayson 2007:138). At first, the Korean Protestant church was completely opposed to any form of Shinto practice as it was resolutely polytheistic, and for them would constitute religious betrayal; however, they were compelled by the Japanese government to bow to the Shinto shrine. A handful of Christian pastors and leaders chose not to betray their faith in God, and refused to comply.

Consequently, they were imprisoned, and many died from physical abuse or disease. The point I am making here is that this shameful affair was a serious crisis for Christian discipleship.

In response to these atrocities, the General Assembly of the Presbyterian Church of Korea made a decision to participate in Shinto rituals, but was uncertain how to proceed with appropriate Christian discipleship. Shinto forms the core of Japanese shamanism and bowing before Shinto implies the worship of innumerable spirits. I would like to pose the question here, if the Israelites betrayed God and chose to serve other gods, can we evaluate Koreans in the same light, and view them as being unfaithful? Although these two cases are vastly different, in that, all the Israelites betrayed God, whereas only a handful of Korean Christians retained their faith in God, a few became martyrs, and the majority bowed before the Shinto shrine out of fear of the Japanese colonial government.

However, my point of focus here is not the apostasy of the Korean Protestant churches, but rather the persecuted Christians who suffered because they refused to participate in Shinto shrine worship. Their participation prevented them from becoming patriotic Koreans as well as faithful Christians (Grayson 2001:290). In short, it was a conflict between the Christian faith and Shinto belief system, and simultaneously, a conflict between two nationalisms—Korea and Japan. Shinto shrine worship represented Shinto nationalism, more specifically, Japanese nationalism. Moreover, some missionaries regarded Shinto shrine worship as a non-religious activity, giving rise to a more serious crisis.

6.4.4.2 The Persecuted Protestants

Actually, it is well known that the Japanese colonial government persecuted Christians who did not participate in Shinto shrine rituals. Min (1972:350) mentions that over two thousand Korean Protestants who refused to participate in Shinto shrine worship were imprisoned and tortured between the late 1930s and 1945, and that at least fifty died as a result, although there seems to be

some variance, and other scholars place the numbers between twenty and fifty. On another note, Blair and Hunt (1977:130) argue that they do not know about any who were really executed for their Christian faith. Nevertheless, they provide a detailed account of their suffering. Blair and Hunt (1903-1992) also describe the persecution that took place under communist rule in North Korea. Furthermore, they do not regard the Christian resistance as isolated events across a few provinces, but rather as a Christian resistance that took place across the country and in all denominations (Blair and Hunt 1977:98).

Here, I note that the claim of being coerced into participating in Shinto shrine rituals during the last era of the Japanese colonial regime. As Grayson (2001:288) classifies, the history of Japanese colonial rule in Korea can be divided into three eras, according to three distinguished types of authority:

- 1) An era of military-style rule pursuing modernization and assimilation (1910-1919),
- 2) An era of restrained rule permitting limited Korean cultural expression (1919-1930), and
- 3) An era of strong assimilation to support Japanese expansion and the war effort in eastern Asia (1930-1945).

In particular, the era of participating in Shinto shrine rituals belongs to the third era (1930-1945). Of course, the establishment of Shinto shrines was initiated in Inchŏn in 1883, but after the annexation of Korea into Japan in 1910, Japan declared State Shinto as the ritual system, and erected shrines across the country. In 1945, the establishment of numerous Shinto shrines revealed the political and Christian crisis in Korea. A noteworthy point here is that there were at least 1,140 State Shinto shrines erected all across the Korean peninsula. An important point here is that, for Koreans, State Shinto worship meant the betrayal of both their own country and the Christian faith.

6.4.5 Assessing Ancestral Spirits from a Theological and Anthropological Perspective

A few issues have come to the fore concerning ancestors, especially in both Africa and Asia. Most traditional rituals are closely connected to ancestral spirits, whether the rituals originated in Africa or Asia. Korean identity has also been linked to ancestors in the same way that ‘living together’ with ancestors is part of the African identity (Triebel 2002:194). According to the English philosopher Herbert Spencer, the ancestor cult was regarded as the root of every religion (Küng & Ching 1989:36). In African traditional rituals, prayer is deemed essential; prayer is offered to the ancestral spirits because of the assumed link between the living and the dead. In both the traditional African and Korean settings, ancestors are regarded as spirits of the dead and they have power over the living (Van Rheenen 1991:260). The ancestors are at least respected even though they are not worshipped. This emotional attachment to the ancestors often weakens the theological approach to the discourse (Bediako 1995:210-233; Turaki 1999:34).

Like African traditionalists, traditional Korean shamanists seem to acknowledge the existence of both good and evil spirits. Traditionally, Africans held a common belief that “certain deceased people become evil spirits during the improper dispatch of the body in funeral rites, through breaking the tribal custom, an abnormal death or improper ritual performances in life” (Turaki 1999:34, 176). In a certain sense, traditional Korean shamanists are similar to these African traditionalists, who believe that acquiring life force empowers people in ancestor veneration, liturgies and rituals (Turaki 1999:183-186). In the traditional context, both Africans and Koreans seem to fear spirits, which they believe cause mischief (Steyne 1990:78). Hence, for shamanists, ancestral spirits obtain their power from the Supreme Being (Harris & Parrinder 1960:29). In traditional religions, including Korean shamanism, evil spirits can be exorcised or appeased through sacrifices and offerings, but they are fallen angels and can be cast out (Turaki 1999:176). Significantly, there is one important point of difference between the African view and the Christian faith: “The biblical witnesses do not conceive of death as just a transitional stage with a subsequent continuance similar to our life here on earth [as the world of the ancestors is thought to be], but as a rupture and a dimensional borderline beyond which there is something entirely different from what we face here on earth” (Triebel 2002:194).

Traditional Chinese religions including Confucianism and Taoism insist on filial piety. Similarly, patriarchal filial piety is also fundamental to Christianity. The theological basis for filial piety is the sixth commandment, “Honour your parents.” In this regard, Christianity can be seen as an ancestral religion. For example, Israel’s history proves that the people trusted in the God of their fathers and not in the fathers or their spirits, although, naturally, the theological reason for forbidding sacrifices as well as praying to the dead or to the spirits of the dead is based on the first commandment (Küng & Ching 1989:37-38). According to Turaki (1999:36, 78, 182), theological issues exist between Christianity and traditional religions. This impersonal power, which has mysterious (or mystical) power as its source, is also referred to as *mana*,¹³⁵ life force, vital force, life essence or dynamism in traditional religions. In contrast, there is also divine power, which overcame evil powers on the basis of the death and the resurrection of Jesus Christ. For Christians, healing diseases and exorcism are closely related to power encounters (Kim, S. 1985:284).

Hiebert (2002) discusses the problem of the Platonic dualism of the West in his book *Anthropological Reflections on Missiological Issues*. He identifies an excluded middle between religion and science, which he calls the flaw of the excluded middle. The excluded middle involves the problems of life such as “the uncertainty of the future, the crises of present life and the unknown of the past” (Hiebert 2002). History can be divided into three categories (Turaki 1999:42-44), namely: cosmic history, human history, and natural history. Thus, shamanistic spiritism belongs to human history, and it is closely related to power encounter in this excluded middle, which includes ancestors, their spirits, and healing through exorcism and prayer.

Human beings are concerned with the image of God, while angels are not. Nevertheless, human beings are similar to angels, in that both are personal, rational, and moral beings, although many theological scholars have not accepted the reality of the excluded middle. For instance, Hiebert (1982:40) point out that there are three realms of the seen-unseen dimension and there is also “the middle level or the excluded middle” between the natural world of the lowest level and the

¹³⁵ *Mana*, which belongs to an Austronesian language, means supernatural power or effectiveness as a foundation of the Polynesian worldview.

supernatural world of the highest level (Silva 2016:109-114). However, Bavinck rejects the notion of the veneration of angels. But the question is whether or not we can neglect that angels protect and intercede for people, just as Bavinck points out that God often enables angels to work on His people in both special and general revelation. Here I note Colossians 2:18, “Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind.” Consequently, angels are to be honoured, but must not be worshipped. In particular, this study argues that the excluded middle is where the Korean traditional religious worldview is located, including Korean shamanism. Hiebert asserts that the excluded middle includes the reality and the existence of the African traditional religious worldview. It also affirms that the Western worldview does not give us a complete religious worldview (Hiebert 2002:197-198; Turaki 1999:42-45). Figure 12 below illustrates the existence of the spiritual realm, called the excluded middle, located between the visible world and the invisible world.

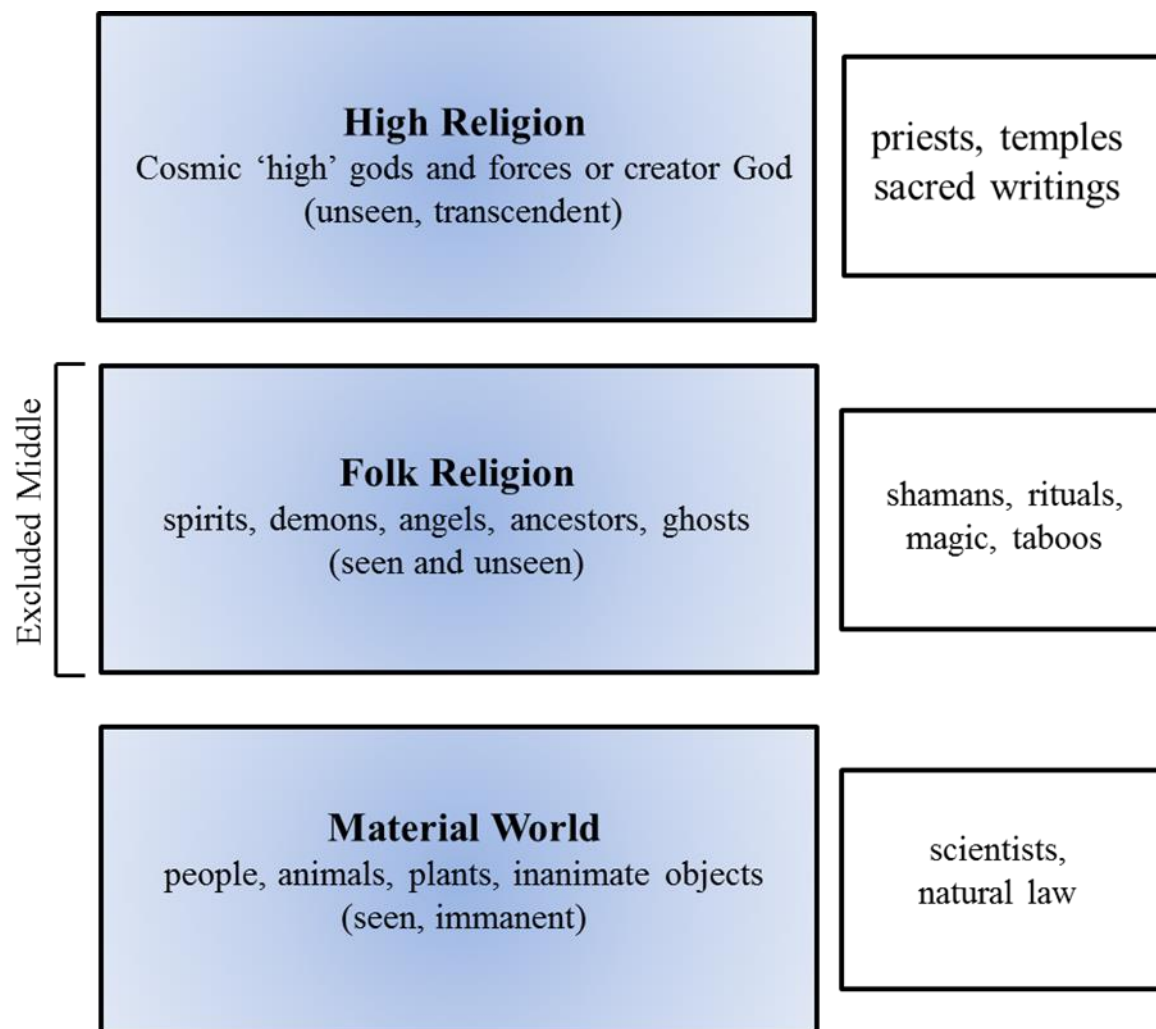


FIGURE 12. DIAGRAMMATICAL REPRESENTATION OF THE EXCLUDED MIDDLE
(SOURCE: OTT, STRAUSS, AND TENNENT 2010:253)

6.4.6 Chudo Yebae as an Alternative to the Korean Christian Ancestral Ritual

Actually, *chudo yebae* was initiated by Korean Protestant Christians as an appropriate Christian alternative to traditional ancestral rituals, which was rejected by the early Roman Catholic leaders who first came to Korea. Many of the missionaries who established the early Korean Protestant Church also regarded ancestral rituals as pagan, unlike Orthodox Christianity. Nevertheless, lay Christians introduced *chudo yebae* in 1895 (Bae 2007:89; Bae 2012:121). During the era of the

early Korean Protestant Church, ancestral rituals were officially rejected because of the initial position held by the missionaries who came to Korea. For instance, Underwood (1910:80-81) commented on Korean ancestral rituals as follows:

The educated will not hesitate to plainly announce that they had no belief in the utility of this worship [ancestral ritual], and this is simply and solely an expression of filial loyalty. It has, however, all the form and semblance of worship, and without the missionary attempting to legislate in regard to the matter as a religion, those who profess a faith in Christ have realized that such sacrifices were not compatible with the worship of the one true God.

Furthermore, Appenzeller (1892:230-231) viewed Korean ancestral rituals as an enemy of Christianity, but Gale (1909) embraced the concept and noted that ancestral rituals were highly regarded in Korean religions including Korean shamanism, and that it completely possessed the heart and soul of the people. Gale (1909:69) conducted a survey to see how Korean Christians responded to and practiced ancestral rituals and to determine whether it contradicted New Testament teachings. However, not all Koreans rejected these practices. In actual fact, many Christians were confused whether they would allow Confucian ancestral rituals. Herein, Paik (1929:209) noted three different views regarding ancestral rituals, namely: inclusion, negotiation and exclusion. Shearer (1968:93) argues that the rejection of ancestral rituals destroyed the social structure of Korea, rather than eliminating its religious aspects.

Chudo yebae served as a Christian substitute for ancestral rituals in Korea. Particularly, in 1920, there was much debate over Korean ancestral rituals and Koreans began to reconsider their value. In 1935, *chudo yebae*, a Christian ancestral (or memorial) ritual was officially included in the Book of Worship and the Book of Discipline of the Korean Methodist Church as a substitute for ancestral rituals. In Korean Protestantism, a type of *chudo yebae* was temporarily instituted after the death of Dr Heron in 1890, but it was not officially allowed until 1934. At that time, Protestant missionaries started to perform Christian memorial services for their missionary co-workers who passed away in Korea. This made Korean Christians realise that they could perform *chudo yebae* as an alternative to Confucian ancestral rituals because they did not want to experience “an emotional and ritual vacuum left by the sudden abolition of deep-rooted ancestral practice” (Park 2010:165).

In 1896, in Wonsan, the American Presbyterian missionary Swallen reported the following:

He [Mr Oh] invited some together with two of our Christians to come and be with him during the night, when the sacrificing [ancestral rituals] should have been done, saying that he meant to burn up the tablet and fetish and everything connected with it at the midnight hour, the time when the sacrificing should be done, instead of offering the sacrifice. We had hardly expected so soon to see the idols of heathenism burned up for Jesus' sake, but God often grants the blessing even before we expect. We went and instead of the heathen ceremonies we found a heart prepared of him to worship God. We sang, read, and prayed (Cheguk simun (empire news), Park 2010:265).

However, it seems that “the formation and spread of a Christian memorial ritual by the initiative of Korean Christians was partly due to the policy of some senior missionaries towards the issues” (Park 2010:266-267). Engel (1904:205) proposed “...the substitution of Christian ceremonies, not by missionaries' interference but by Korean Christians' initiative.” The Canadian Presbyterian missionary James Gale advised young missionaries to wait until Korean Christians resolved the issues for them to grow in the grace of God. More specifically, it is true that the formation and spread of *chudo yebae* was delayed in taking into consideration the views of some missionaries, although its origin can be traced to the last decade of the nineteenth century. The first liturgy for a Christian memorial ritual was published in 1935. In the late 1970s, the main denominations of the Presbyterian Church of Korea published a liturgy for *chudo yebae*. While the Kijang and the Koshin denominations published liturgies in 1978 and 1983, respectively, the Hapdong and the Tonghap denominations published liturgies in 1977. Therefore, it is evident that Korean people have not had a very long history of practicing *chudo yebae* as a Christian ancestral ritual within most Presbyterian denominations, including the Hapdong denomination. A recent survey reported the following statistics: “... 77.8% of the respondents participated in Confucian ancestral ritual on the morning of New Year's Day, while 15.4% performed Christian ancestral ritual and 6.8% did not practise any ancestral rituals” (Grayson 2009:423). On one hand, this survey shows Koreans' traditional view on ancestral rituals, in that 92.8% of the respondents take part in ancestral rituals whether the rituals are Christian or Confucian.

On the other hand, it is ironic that though only 0.2% of the population were Confucians, 29% were Christians, and 47% were atheists. According to the census, the practice of Confucian ancestral rituals is gradually increasing, even though Confucians only made up 0.2% of the total number of respondents (National Statistics Office, 2006). According to the 2005 survey, 49.5% of Protestant Christians were actually participating in Confucian ancestral rituals (Hanshin University Theological Research Institute, 2005).

Again, Chung (1997:14-15), a professor at Boston University, describes *chudo yebae* as follows:

On the anniversary of the day on which an ancestor died, the family, kinfolk and close church friends, including ministers, gather for service that includes prayers, hymns, reading of the Bible and benediction. In such memorial services one can sometimes detect elements reminiscent of shamanism. For example, in their prayers the minister and lay leader may recount recent happenings in the family, naming the members of the family one by one, as if reporting to the deceased what has happened to the survivors. Likewise, they ask God's special fervors for every member of the family and express their hope that the deceased will be at peace. Typically long prayers are often interrupted by exclamations of amens, sorrowful sighs and sobs... after the service the participants share a feast reminiscent of traditional ritual food and drink.

As Chung has shown, the liturgical inculturation of the Christian faith is illustrated by *chudo yebae*, which is the Christian ancestral ritual. By permitting *chudo yebae* implies that the Hapdong denomination has acknowledged the Confucian filial propriety that encourages the reverence of ancestors (Kim 1999:136) although the Hapdong denomination has been one of conservative denominations in Korea.

6.4.7 Chudo Yebae as the Adaptation and Contextual Model of the Korean Christian Ancestral Ritual

At the time of the early Korean Protestant Church, the issue of Confucian ancestral rituals indicated the on-going struggle between Christian faith and Confucian values.¹³⁶ Non-Christians underestimated Christianity as even “a religion degrading filial piety” (Park 2010:266-269), even

¹³⁶ ‘*Filial piety*’ manifests two traits – the ethnic-socio traits and the religious traits (Bae 2004:347). The ethnic-socio traits of filial piety is regarded as a function of the ancestral ritual, while it is seen as “the religious function” of the ancestral ritual. Additionally, the purpose of the ancestral rituals is to establish the identity of a person as “a moral being,” but the purpose is for the deceased to bless their descendants (Bae 2004:347-349).

though many Christians refuted them by citing the fifth commandment: “Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you” (Exod. 20:12). At first, in the Hapdong denomination, traditional ancestral rituals was banned because of the first and second commandments, “You shall have no other gods before me. You shall not make for yourself an idol ... You shall not bow down to them or worship them” (Exod 20:2-4a). When they had to choose between ritual duty to ancestors and religious duty to God, it was clear that Korean Christians lost the former. Baker (1983) refers to Mr Yoon’s confession: “Since the religion the Heavenly Lord prohibits making a wooden ancestral tablet, I buried it under the ground. I would rather do wrong to my deceased mother than to the Heavenly Lord.” Faith in God and partaking in ancestral rites were incompatible (Park 2010:269-270).

While many Korean Christians, especially those from the Hapdong denomination, abolished Confucian ancestral rituals, it was self-contradictory that they still revered their ancestors. However, they experienced strong empty feelings due to abandoning ancestral rituals, thus they found a liturgical and ritualistic alternative, *chudo yebae*, to replace Confucian ancestral rituals and to balance filial piety and Christian faith (Park 2010:266-269). *Chudo yebae* therefore filled the gap between the responsibility of filial piety to ancestors and the grace of religious piety to God, being instituted as a Christian alternative to the traditional Confucian ritual of the anniversary of a death called *kije*.

Hence, *chudo yebae* is one of the important models of inculturation in the history of the Korean Protestant Church. Ahn (2013) employs the concepts of *lex orandi* (law of prayer) and *lex credendi* (law of faith) to define *chudo yebae*. The inseparable and influential relationship between theology and liturgy makes it possible to employ *lex orandi* and *lex credendi* to critically define *chudo yebae*. Ahn (2013:312) argues that, “A traditional ancestor worship provides many meaningful, thoughtful and profound aspects of commemorating ancestors.” Confucian ancestral rituals are morally connected to filial piety, and the Confucian filial piety was contextualised by revering ancestors and parents. Thus, I see *chudo yebae* as an appropriate adaptation model in line with the three approaches introduced by Schreier to establish appropriate local theology, namely: ‘the

translation model, ‘the *adaptation model,*’ and ‘the *contextual model*’ (Schreiter 1985:6). I also accept *chudo yebae* as partly the contextual model since the Christian ancestral ritual has contextualised into the Korean indigenous context. In other words, the *chudo yebae* is considered an appropriate contextual model – an appropriate model of inculturated traditional rituals, since inculturation is regarded as on-going dialogue between faith and local culture (Lee 1989:13, Ahn 2013:297-299, 313-314).

Most indigenous religions are characterised by rituals. Since ancient times, Koreans have revered their ancestors and have practiced traditional ancestral rituals, most of which contain Confucian and even shamanistic elements. In essence, traditional Confucian rituals reflect the core value of filial piety (Moon 2012:163). However, at first the Hapdong denomination did not accept traditional (Confucian) ancestral rituals, but embraced a Christian ritual called *chudo yebae*. This was a modified version of the Confucian ancestral ritual, which functioned as a Christian alternative to the traditional ancestral ritual. *Chudo yebae* is in harmony with both the Confucian tradition as well as Christianity, as it balances religious piety to God with filial duty to ancestors (Park 2010:257).

6.4.7.1 The Order of Chudo Yebae (A Contextual Model of Korean Christian Ancestral Ritual)

Although there are various kinds of Christian ancestral rituals, these are classified into two broad categories: the ritual order of the Korean Methodist Church and the ritual order of the Hapdong denomination of the Korean Presbyterian Church (Bae 2012:126-127). I do not formalize the order of *chudo yebae*, but just exemplify it. In addition, these Christian rituals must also be reformed and continually revised.

Category 1: The Korean Methodist Church

- A. Introduction (Proclamation of opening worship)
- B. Quiet prayer
- C. Hymn
- D. Bible reading

- E. Remembering parents (through speeches by their relatives or children)
- F. Sermon or message of comfort
- G. Hymn
- H. Prayer
- I. Lord's Prayer or benediction (Jang 2007:406; Bae 2012:127).

Category B: The Hapdong Denomination (The Korean Presbyterian Church)

- A. Introduction
- B. Reciting the Apostles' Creed
- C. Hymn
- D. Prayer
- E. Bible reading
- F. Sermon
- G. Recalling memories of ancestor
- H. Hymn
- I. Benediction or the Lord's Prayer (Jang 2007:406; Bae 2012:127).

It is important to note that Vandooren (1980:15) sees worship as a meeting between God and His people:

In the blessed covenant relationship there is two-way traffic. As a result, the various elements of Reformed worship can be divided into two groups, i.e., first, those elements that come from the Lord, such as his blessing, his word, etc.; secondly, those that come from us, his people, such as praise and prayer and offerings, but most of all the sacrifice of a represent and thankful heart.

Vandooren (1980:22-23) also outlines the liturgical order of worship as follows: 1) opening; 2) public confession of sins; 3) ministry of the Word; 4) administration of the Sacraments; 5) prayers and intercessions; 6) ministry of mercy; and 7) closing (Bae 2012:131-132). On my view, Vandooren perceive the importance of preaching the Word and praying, but above all, he makes much of the administration of the Sacraments.

In Korean shamanism, the reference to ancestor indicates the presence of religious traits and filial piety in ancestral rituals. Adherents of shamanism view supernatural powers as an attribute of the ancestors. For instance, Korean shamans strive to “resolve all the disunity and lack of harmony caused by conflicts ... disease, a loss of life, immature death, calamities by unknown reasons ... in relation to their ancestors” (Bae 2004:349-351). The reason is because they believe the dead are capable of bringing about illness, calamities or various misfortunes. Shamans also believe that “the dead can protect their relatives and bring them prosperity and success in their undertakings” (Ro 1988:11). As mentioned above, it has been questioned whether the dead and the spirits of the dead influence the lives of their descendants. However, I maintain that the powers of ancestors have been defeated by the resurrected Christ and are subsequently under His dominion. In other words, the ancestors do not influence us and our life including our death, sickness, disease, sufferings and blessings since it belongs to God and His mission.

6.5 CRITICAL COMMENTS

When I set out to explore ritual studies, I kept wondering whether ritual is biblical or not. In my view, we need to consider whether ritual is biblically appropriate or not. This quest formed an important part of this study. Furthermore, I reflected on how ritual is related to the Christian life while we live in the world. At the same time, those who are involved in ritual need to present themselves as true worshipers. In short, our ritualistic life, more specifically, our worship of God and whether we participate in appropriate ritual, depends on whether we have an appropriate relationship with God and people.

In actual fact, I think that until today, Christians have been fairly anti-ritual, rather than finding a biblical understanding of ritual and its functions in our society. As has been established so far, ritual has a profound influence on all of our lives. For instance, we all partake in a variety of ritualistic customs, whether we are conscious of it or not, i.e. ordinary habits or greetings, a handshake, a bow, or even saying “Good morning.” Likewise, I believe that the significance of ritual should not be limited to just ritualistic ceremonies but must be expanded to our living

practice. While I focused on ritual, I constantly questioned how ritual is related to the Christian life. In reality, in a sense, our descendants who lived a thousand years ago existed with various rituals. The biblical descendants also continually experienced a variety of rituals. In the Korean context, rituals were combined with shamanistic, Buddhist, and Neo-Confucian elements. Likewise, I think that we must not neglect the significance of ritual itself, but at the same time, we cannot compromise ourselves with polytheistic rituals.

I am convinced that the Bible reveals the essential aspects of ritual. The Old Testament repeatedly speaks about the importance of ritual in our spiritual life, with the purpose of orienting us to a right relationship with God. In the dialogue between Samuel and Saul in 1 Samuel 15:20-23, Samuel asked Saul to obey the voice of God, rather than burnt offerings and sacrifices. Ultimately, ritual must not precede the voice of God, and importantly, our failure to obey God results in the breakdown of our relationship with God. Hosea 6:6 also said that God delights in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings. Of course, at that time, burnt offerings and sacrifices to God were very significant, but I seek to point out here that God does not accept the ritual without obedience.

In Amos 5:21-22, Amos spoke God's words saying that he would not accept the Israelites' burnt offerings and grain offerings, even though they had offered them to God. Herein, we note that without finding God, one merely partakes in ritualistic activity, as did the Israelites. They not only failed to have a relationship with God, but also to become true worshippers of Him. In Jeremiah 7:3, God spoke through Jeremiah to the Israelites saying, "Amend your ways and your deeds, and I will let you dwell in this place. In Jeremiah 7:23, He continued: "But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be will with you.'" Clearly, God's concern was whether the Israelites love and obey Him, rather than their offerings and sacrifices.

I also focused on the significance of ritual in relation to Christian worship, and at the same time, I saw Korean shamanistic performance as a sort of indigenous ritual. In view of this, the question

that arose was: Is there a connection between Christian ritual and Korean shamanistic ritual? My concern was that Christian worship embraces some parts of ritual and rejects other parts. A number of differences were perceived between ritual and Christian worship, but in a sense, the dynamic dimension of ritual challenges the static dimension of Christian worship, which is elaborated by several types of liturgical forms. I think that this is currently the weakness of Christian worship. Therefore, I confirm that the production of more practical and flexible rituals makes us better worshipers. In other words, by seeking the significance of ritual, we discover the importance of appropriate Christian discipleship. I do not believe that the early Christians worshiped God through stereotypical and repetitive rituals. In other words, their worship was not limited to several worshipful frames. Instead, they worshiped God through the Word and the Spirit with all their heart, mind, strength and wisdom.

In other words, I believe that the early Christians emphasized the essence of worship or ritual, rather than the frame of worship or ritual. Of course, I am not proposing that missionary leaders and their followers should negate the frames of worship or ritual. In addition, the essence of worship or ritual is God and His gospel, which is better known to us since the rituals people employ are not static and unchangeable. An appropriate ritual is characterized by committing ourselves to God. More importantly, we must participate in ritual with all our heart and mind. For Christian ritual to be appropriate it should be fully led by the triune God, as ritual challenges the social structure and becomes anti-structural. I think that the early Christians shared the Word and prayer before God without a stereotyped liturgical frame; thus, they had an intimate relationship with Him by taking part in various types of rituals.

Particularly, Turner's ritual theory helps us to understand the advantages of ritual and to be cognizant of our prejudices towards ritual. Above all, I think that Turner's main contribution to ritual is shown in the uses of the terms liminality, *communitas*, and anti-structure. Liminality is not a new concept, but the concept liminality describes ritual including the passage from one life cycle to the other, and it is connected to the concept of pilgrimage (Cilliers 2010:343-344). For Turner, pilgrimage is intrinsically anti-structure, but it forms '*communitas*'. Therefore, in my view,

liminality is expanded to pilgrimage, and then pilgrimage as anti-structure motivates and creates *communitas*. Clearly speaking, liminality, *communitas* and anti-structure are interconnected. Furthermore, liminality in particular influences pilgrimage.

However, it is important to note that the concepts liminality, *communitas* and anti-structure are not static but flexible and changeable. In other words, these are significant concepts in ritual research, as they are not bound to a specific time and space, although we can call liminality a liminal space. On the one hand, without any space, liminality is an on-going concept that has left a place and has not yet arrived at another place. On the other hand, liminality is a potentiality or danger, since it is in-between space, and thereby, confirming an undetermined phase. Hence, liminality creates an ambiguity or indeterminacy. In contrast, liminality shows a creative space. Liminality as a creative space is open to a variety of potentialities or possibilities and makes people aim for new forms and relations. Nevertheless, I question whether the concept of liminality can be a common point of contact between Christian ritual (or worship) and Korean shamanistic ritual (or Korean indigenous ritual), as liminality opens up to a creative possibility within various rituals. Therefore, can it strengthen and motivate the significance of Korean shamanistic ritual as well as Christian ritual?

For instance, I note the significance of the term ‘pilgrimage’ in ritual studies. Pilgrimage, which is important to anti-structure, motivates the necessity of Christian ritual. Pilgrimage as anti-structure also dissociates social structure and renews it. Then, in what way is Christian pilgrimage different from pilgrimage in other religions? In addition, can we apply the significance of Christian pilgrimage to Korean shamanistic ritual? Clearly speaking, it is extremely difficult to connect these two sorts of pilgrimage, but if we reflect the elements of either Christianity or shamanism into ritual, it is possible for us to find common points between them, although task is not without its challenges.

Pilgrimage is religious, ritualistic and anti-structural (Turner and Turner 1978:xiii-xiv). More significantly, pilgrimage is a liminoid phenomenon. It belongs to the second phase (the *limen* or

margin phase) of the three phases: separation, limen or margin, and aggregation, as van Gennep (1960) affirms all *rites de passage* (rites of transition). Likewise, pilgrimage as liminality is not only transition but also potentiality, that is, not only ‘going to be’ but also ‘what may be.’ Herein, I note that pilgrimage as liminality is found in the pilgrimage of many different religions such as Christianity, Buddhism, Hinduism, Islam, Judaism, and so forth. In other words, the term pilgrimage itself is significant in that it is an inclusive concept, and manifests in various religions. However, the problem is whether all types of pilgrimage are the same or not. There is, therefore, the question whether Christian pilgrimage is the same or different from pilgrimage in other religions.

Furthermore, regarding ancestral rituals, I highlighted the difference between the Christian view of the dead and ancestors, and that of other indigenous religions. For Christian leaders and their followers, naming the dead is not a common occurrence, but rather they call on the name of Jesus Christ and reflect on the significance of his crucifixion, death, and resurrection, whereas indigenous people call on the name of their ancestors and their spirits. From a Christian point of view, by reflecting on the passion events and proclaiming the name of Jesus Christ, we show reverence for the One who died for our ancestors and us. At the same time, it confirms the promise of new life—spiritual and eternal life. Most of all, we focus on Jesus the Ancestor of ancestors, as he is the Lord of lords and the King of kings. Therefore, I maintain that the basic focus of all *chudo yebaes* must be the person of Jesus Christ. Then, I question what the problem is between Christian ritual and Korean traditional ritual. I do not think that the problem emerges from different types of rituals since rituals change. Forms or shapes are important, but they are less important than content, as the content determines the proper characteristics of a ritual. The problem is not only whether ritual is right or wrong, but the structure of the ritual may also be problematic. The structure of rituals orientates towards anti-structure. Hence, anti-structure as liminality rather strengthens the significance of ritual.

6.6 CONCLUSION

This chapter focused on ritual studies and whether it is biblically appropriate or not. It was difficult to find the biblical significance of ritual in relation to Christian mission. There also appears to be much debate in the literature on this topic. Of significance here, it was found that worship, which is the aim of ritual, entails a transformative encounter that renews the lives of missionary leaders and their followers. Upon further analysis it became apparent that these two types of rituals have a number of points in common. For instance, Turner's ritual theory enables us to understand ritual as related to mission, but it is important for us to probe his theory further, especially sociologically, theologically, anthropologically, and religiously. It was also noted that ritual is a human phenomenon common to every culture and religion, as it touches the core of people's identity (Miyamoto 2010:67-68). In addition, this chapter probed the concept of liturgical inculturation in Korean traditional ritual and Christian ritual, and showed that liturgical inculturation can be used to explain *chudo yebae* (Korean ancestral memorial ritual), an alternative to the Korean traditional ritual. A significant finding was that *chudo yebae* appears to strike a balance between the traditional Korean ethos and the Christian ethos.

Traditionally, ancestors have been regarded as being closely linked to the blessings of their descendants, but Christians are intimately linked to the God of their ancestors. Nevertheless, the *chudo yebae*, as an alternative to the traditional Korean ritual blends the ancestral tradition with biblical truth, and is therefore viewed in this study as a type of inculturated worship that originated from the traditional Korean ritual. The reformed development of worship needs to transcend a specific time and place if it is to contain the biblical truths of the gospel for a specific culture.

CHAPTER SEVEN

SUMMARY AND CONCLUSION

7.1 INTRODUCTION

In the previous chapter it was argued that ritual is linked to Christian discipleship. It was also noted that worship or ritual is inseparable from mission, especially the mission of God. However, it proved a challenge to find points of commonality between ritual and mission. It was also difficult to appropriate Christian discipleship as a power encounter. When Christian discipleship is based on power, how should it be defined? To resolve this issue, the concept of kenosis was used to clarify what is meant by power here. The application of kenosis to the lives of missionary leaders and followers, demonstrated what appropriate Christian discipleship should currently look like. In a sense, an improvement of Christian discipleship is related to Christian identity, in that it shows how Christians need to live in this world. In other words, we are to live authentic godly lives, in accordance with the scriptures; this is accomplished through kenosis.

In the Korean indigenous context, most Koreans believed in the indigenous concept of *Hana-nim* as the supreme being, whether or not they were adherents of shamanism, Buddhism, Taoism, Neo-Confucianism, or Christianity, and so on. It is surprising to think that shamanists, Buddhists, Taoists, Neo-Confucians and Christians have all actually trusted the same supreme God, albeit using the term *Hananim*. Owing to the Korean understanding of God as *Hananim*, the Korean people did not need to translate God into other terms that are similar to *Hananim*. For Koreans, *Hananim* is not only the indigenous God but also the Christian God. Therefore, Korean indigenous religions and Christianity share the concept of the monotheistic God in an etymological sense. For instance, the Korean Protestant church uses *Hananim* for God without even modifying the term, and similarly, the Korean Presbyterian Church is also familiar with the term *Hananim*.

Furthermore, the understanding of God as Trinity is one of the foundational doctrines of Christianity. God is One and is simultaneously three Persons. To fully grasp this concept may be beyond our understanding, as it is one of the mysteries of God. It is also a relational concept, and thereby connected to community. In a sense, I have argued that God is a community of three Persons; God is Triune, and the concept of Trinity demonstrates the necessity of a relationship between God and his people. I believe the Trinity is a community of the Father, the Son, and the Spirit, and He rejoices in the community of believers. In a narrow sense, kenosis signifies the significance of Jesus Christ's self-emptying as shown in Philippians 2:6-11. Kenosis shows the humility of Jesus Christ, and simultaneously, is the on-going process of Jesus Christ who is the second Person of the Triune God.

7.2 A SUMMARY OF THE MAIN ARGUMENT

Within the discipline of missiology, it is difficult to understand and find the appropriateness of Christian discipleship. Nevertheless, the significance of Christian discipleship needs to be clarified. My main argument is that appropriate Christian discipleship transforms our lives and strengthens our spirituality. Through Christian discipleship, we encounter kenosis, and God transforms our lives; without kenosis, this is impossible. Therefore, kenosis should form the foundation of all Christian discipleship and Christian spirituality. It is important for us to understand Christian discipleship as a transformative encounter, but it is more important to recognize that God's kenosis initiates this process in our lives and fosters spiritual growth.

Another significant point of kenosis is that it influences our indigenous leadership such as healing and ritual. In addition to this, kenosis actualizes the significance of Jesus' incarnational life, his death on the cross, as well as his ascension and parousia. As a prime example to emulate, Jesus' kenotic life challenges us to immerse ourselves in kenotic spirituality and live a humble life. Philippians 2:7 (NASB) reflects on this in more detail, "...but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men". More importantly, God clothed himself

with human flesh; He lowered Himself by putting on a human body, and came to the earth. The kenotic incarnation of Jesus Christ itself shows us how to live in the world and how to have a relationship with God or people. Therefore, the crux of my argument is that Christians need to partake in appropriate Christian discipleship based on a kenotic life.

7.3 KENOSIS AS A MEANS FOR REINTERPRETING KOREAN CHRISTIAN DISCIPLESHIP, TRANSLATION, HEALING AND WORSHIP

The concept of kenosis is key to reinterpreting Korean Christian discipleship, translating the Bible into vernacular, Christian healing, and Christian worship. I am fully convinced that the concept of kenosis influences appropriate Korean Christian discipleship. It also enabled us to translate the Bible into the Korean language. Furthermore, kenosis involves healing and ritual. With regards to healing, it encompasses the significance of Jesus' death on the cross, whereas in ritual or worship, unless we empty ourselves, we cannot experience God.

7.3.1 Kenosis for Korean Christian Discipleship

Kenosis/self-emptying is evident in *sangsaeng*, the Asian form of indigenous leadership. In general, it is impossible to practice *sangsaeng* without considering kenosis, although in reality, we tend to focus on the charismatic attitude of Christian discipleship rather than a self-emptying attitude. In Korea, interpersonal relations are linked to the life of *sangsaeng*. For example, in the Korean context, *sangsaeng* took place among one's neighbors. More specifically, kenosis is revealed in Korean indigenous leadership, especially the Korean psyche of *han* and *jeong*. More broadly, the significance of *sangsaeng* is not only related to the Korean context but also to the global context of 'life together.' Ultimately, *sangsaeng* is kenotic love, and to a lesser degree, it motivates indigenous leadership based on kenotic love. In the African context, the concept of *Ubuntu* is almost similar to that of *sangsaeng*. *Sangsaeng* as 'life together' confirms that *I* exist, since *you* exist, as in *Ubuntu*. Without *you*, to live alone is meaningless. The life of *sangsaeng* is made up of interpersonal or intergroup relations. Ultimately, it represents the intersubjectivity

between *I* and *you*, that is, it indicates the *I-Thou* relationship. This can be expanded to intergroup relations. In other words, the *I-You* relationship, called the *I-Thou* relationship, needs to be expanded to the *We-They* relationship.

More importantly, I maintain that the concept of *sangsaeng* reflects the significance of reconciliation. I sought to integrate reconciliation with *sangsaeng*, although these two concepts are somewhat dissimilar. Reconciliation restores one's relationship with God and people, and it also restores broken relationships between people. If we think of this process in terms of steps, then *sangsaeng* will follow after reconciliation. In particular, reconciliation is much needed in Korea today, as it is a divided nation after experiencing the Korean War. The failure of life together (*sangsaeng*) between North and South Korea demonstrates the need for reconciliation.

7.3.2 *Kenosis as a means of Translation*

I did not discuss translation in relation to kenosis, but when we consider the significance of translation in more detail, translation itself is a kenotic task. Vernacular translation plays a significant role in the spread or transmission of Christianity, as well as in Christian discipleship. I believe that the translatability of the Bible into the Korean vernacular language belonged to the process of kenosis. *Hananim*, as the indigenous term for God encompasses both the indigenous God and the Christian God. This translation into the vernacular is impossible without an understanding of kenosis. In a sense, God spoke so that His people could understand His Word. To put this differently, I am convinced that God first revealed Himself to people through the Word that He translated into human language, although I am uncertain whether He needed to translate it into human language because He is the omnipotent Being who can do all things.

Besides, the idea of kenosis implies cultural translation. In translation, we generally consider vernacular language, which indirectly also contains one's vernacular culture. Even though the Korean, Japanese, and Chinese cultures are all categorized as Asian, they are somewhat different from each another. My point is that even within the same culture, differences can be found; for

instance, traditions and customs in Korean indigenous religions are dissimilar. In my view, the indigenous idea of God is the point of contact between the Christian God and shamanism. To explain further, we see that the core value of *Nirva* in Buddhism liberates or frees one from all bound things through emptying self.¹³⁷ In Neo-Confucianism, filial piety is the core value that shows respect for senior people. In actual fact, in the Korean context, the spread of Christianity had been influenced by these core values found in other religions. As shown in the theory of emplantation (or implantation), Grayson (2007) argued that the core value of a new religion influences the receiving group to accept the religion, just as the religion influences the enhancement of social identity. Montgomery (1986) mentions that high or low receptivity towards a new religion depends upon whether or not the religion enhances a valued aspect of social identity. Here, I think that we can combine Grayson's approach with that of Montgomery's. To sum up, the core values of a religion promotes the social identity of the receiving group, if the receiving group accepts it.

7.3.3 Kenosis as a means of Healing

Healing is an important component of appropriate Christian discipleship. But what is the significance of healing? Christian healing is linked to medical mission, and more broadly, to medical anthropology. In my view, there are kenotic/self-emptying spaces between Christian healing and medical anthropology. The study of medical anthropology is ambiguous, in that it can either be a positive or a negative way to confirm the development of Christian healing. Nonetheless, it was my intention to find the points of commonality between medical anthropology and Christian healing, as medical anthropology includes indigenous healing, and it was my aim to find the connection between indigenous healing and Christian healing.

Biblically speaking, the scope of healing is broad, but I proposed the passage of Isaiah 53:5-7 as a significant example of Christian healing, although I do also acknowledge that there are other relative biblical verses. Jesus' suffering and death on the cross provides us with the metaphorical

¹³⁷ In Buddhism, 'emptying self' is referred to by the term *gong*, which means emptiness.

significance of healing. The motive that God heals a human person is His compassionate love. Nevertheless, in healing mission, it is important to note how a patient views his/her own affliction, and whether they seek healing. In this regard, the healer-patient relationship is significant in healing mission. We cannot neglect the interpersonal relationship between the healer and patient.

One aspect that we often overlook regarding healing is that we are usually so intent on finding a cure for some sort of illness or disease. Obviously, it is important to rather avoid disease as much as possible, or prevent further deterioration, or even maintain one's health, but more importantly, should one have an incurable disease i.e. cancer or leukemia, to live without emotional turmoil. For instance, throughout his life, the Apostle Paul lived with an affliction that was not healed by anyone. Likewise, sometimes Christian healing does not come to us in the form of a cure. It therefore remains a challenge to find the significance of appropriate Christian healing and its mission.

7.3.4 Kenosis in conjunction with Ritual

In my view, Christian worship is an extension of ritual. Rather than focusing on the conceptual differences between ritual, liturgy and worship, I argued that ritual is related to the performance of Christians as well as that of indigenous people. For Christians, ritual is a sort of worship; it is especially related to the Christian life, just as God does not accept our worship if we have not forgiven those who have wronged us. In a sense, to determine whether ritual is biblical or not, is important but somewhat complicated. But more importantly, ritual focuses on God and is connected to His presence. On the one hand, our participation in ritual means our commitment to the Triune God. On the other hand, to take part in ritual is to confess that the Triune God is with us through the ritual. A person or a community needs to be kenotic when performing a ritual.

Through the performative act of ritual, God fills us with the Word and the Holy Spirit. The Levitical history of Israel confirmed the biblical value of ritual. God uses and values rituals. The problem is that we have often disregarded the true value of rituals, but this was rectified by Victor

Turner, who revealed that the anti-structural aspect of ritual is incompatible with the social structure. He clarified this using the concepts of liminality and *communitas*. In Korea, the value of filial piety evident in the elements of Confucian ancestral rituals made it possible to implant the Christian ancestral ritual *chudo yebae*, as an alternative ritual. This was not done by abandoning the value of Confucian filial piety, but by combining the core values of Christianity and filial piety. *Chudo yebae*, as an appropriate Christian ancestral ritual is a substitute for the Confucian ancestral ritual in the Korean Protestant church, and Korean Presbyterian Church in particular.

7.3.5 Relational Turn of Kenotic Love

Kenosis is orientated towards relationality. It is interesting to note, self-emptying kenosis, trinitarian thinking, *sangsaeng*, and the *yin-yang* paradigm have contributed to characterising relationality in mission. In other words, relationality is at the centre of all conceptual frameworks in this study. Basically, the main finding of this study is that missionary partnership is dependent on kenotic spirituality and relational love; this kenotic love encourages missionary partners to fully trust God and to serve and embrace others. The kenotic relationality implies that the trinitarian God encounters and transforms us on the basis of the life of Jesus and His kenotic love. As kenotic love, Christian discipleship begins with Christian love and results in Christian faith. Christian faith and love become apparent through the intimate relationship between the trinitarian God and people, as kenosis enables people to relate to the love of God and others. Therefore, missionary partnership demonstrates kenotic love by being united with the Holy Spirit, as kenosis does not simply come from people's thoughts and acts, but from the Spirit of the trinitarian God. The concept of inculturation also challenges Christian leaders to properly contextualise the gospel into each vernacular culture. In a sense, inculturation is the incarnation of the gospel towards each culture, although it is not fully synonymous with the incarnation.

The incarnation of the gospel challenges our incarnation to practice the gospel in our living contexts. For instance, spiritual activity or the practice of prayer enables missionary partners to live another type of life in a specific context. In other words, a person's prayer has life-enhancing effects, and deepens missionary partnerships. Furthermore, the process of inculturation maximises

the values of a culture, and inculturation enables Christian leaders to undertake appropriate Christian discipleship by discerning cultural elements. Kenosis is relational; thus the kenotic life plays a part in the lives of missionary partners, i.e. living together and enhancing the value of their lives. Also, the kenotic trinitarian foundation challenges missionary partnerships to be implemented in multidimensional ways of mission, rather than in only one way. Likewise, the trinitarian concept also aims at Christian leaders' living together or mutual life-giving. While missionary partners live together, they should hold kenosis as a virtue and apply it to their lives. However, ultimately, kenotic life helps for us to participate in the mission of the triune God. Therefore, kenotic life, trinitarian thinking, and *yin-yang* thinking enables Christian leaders to undertake practical Christian discipleship based on mutual life-giving, which is called *sangsaeng* in Korea.

7.4 FURTHER STUDY

I consider kenotic mission as the incarnational mission of the church; this was found to be important and requires further study. The mission of the church also requires further study. The church is a socio-cultural extension of the second Person of God, Jesus' kenotic incarnation in the world. The Incarnation is not only essential to the Son's sending mission, but also central to the outpouring of the Spirit by the Father through the Son into the world, as it is understood as a part of the triune mission of God (Fitch and Holsclaw 2013:396). Here, we need to question whether the Incarnation of God continues through all history and whether we can understand the Spirit as the extension of the presence of the Son through the church. Of course, the Incarnation must not merely be the mechanical repetition of God's mission of the Father and Son sending the Spirit, as the process and the details of the Incarnation differ depending on the context. The scope of the Incarnation should not be limited to local churches, but instead, it should be extended to Jesus Christ's global, and even more broadly, his cosmic Lordship over the whole world through the Spirit. Furthermore, Jesus' Lordship is extended through his Incarnation and his body called the

church. There is a persistent tension between the church and the world, in that the church is connected to the world, even though the former is separated from the latter.

7.5 SUMMARY AND CONCLUSION

I have argued that kenosis is the essence of appropriate Christian discipleship, and more specifically, our transformative life influencing the enhancement of our spirituality towards God. Kenosis confirms that Christian discipleship is relational, in that the dialogical encounter between Christianity and indigenous religions motivates missionary leaders and followers to carry out appropriate Christian discipleship. In the Korean context, the dialogue began with shamanism, Buddhism, Neo-Confucianism, and Christianity. In shamanism, I regard it as Korean psyche. The long history of a thousand years of Buddhism has played an important role in forming the Korean mind. Even filial piety as the core value of Neo-Confucianism has influenced the spread of Christianity in Korea. In particular, appropriate Christian discipleship is connected to the Korean indigenous leadership of *sangsaeng*. Vernacular translatability enhances Christian discipleship to be appropriated within vernacular language and culture. Healing and ritual are relational, just as they influence the growth of Christian discipleship.

In God's mission, it is new but considerably difficult to connect the concept of kenosis to Christian discipleship. In a sense, Christian discipleship is kenotic, in that it reveals appropriate Christian discipleship on the basis of Jesus Christ's self-emptying humility. Christian mission is essentially kenotic. In this dissertation, my aim was to expand the concept of kenosis to the sociological, cultural and anthropological realms based on the biblical passage of Philippians 2:6-11, and thereby broadening the scope of kenosis. In particular, I argued that kenosis represents the aspect of human vulnerability derived from human weakness, rather than that of omnipotent power, including divine power. Human kenosis means human self-emptying before the Trinitarian and

relational God. It is more fully shown in the Christian virtue of humility based on Jesus' servant leadership.

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