A PILGRIM'S HOMILETIC:

A COMPARATIVE PRACTICAL THEOLOGICAL STUDY ON FIVE SOCIO-ECCLESIAL CODES OF ASIAN/KOREAN AMERICAN DIASPORIC PROTESTANT PREACHING

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To my parents, infinitely supportive

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INTRODUCTION

Context, Issues, and Hypothesis

This research begins with the realization that in the Korean American immigrant context,[1] one's Christian faith grows out of and is deeply rooted in a *liminal* experience of living in a foreign land as a stranger or a *pilgrim.*[2] In other words, the immigrant's spiritual experience of pilgrimage, as the perpetual sojourner walking in a strange world

[1] I limit the focus group of the dissertation to the first generation Protestant Korean American immigrants, whom I define as mother language-speaking first generation adults who have immigrated to America as adults and whose ages are generally more than thirty. Also, when it comes to the analysis of Korean American sermons later, I specifically turn to Korean-speaking preachers who mainly preach in Korean (yet preach very occasionally in English as well). Thus, inevitably, those belonging to Korean American demographic groups of the 1.5 or second generation are not included in this research, the specific reason for which is explained later in the Introduction. See Key Terms – "Korean American(s)" – a more detailed description of the focus group of this writing (the first generation adults).

[2] Sang Hyun Lee, a Korean American systematic theologian who taught at Princeton Theological Seminary, adopts British anthropologist Victor Turner's term, "liminality," in order to articulate the cultural "in-between" phenomenon or experience of the Asian American immigrants. Sang Hyun Lee, *From a Liminal Place: An Asian American Theology* (Minneapolis, MN: Fortress Press, 2010), 4-11; cf. Victor W. Turner, *Ritual Process: Structure and Anti-Structure* (Ithaca: Cornell University Press, 1969), 94ff. Lee argues that Asian Americans living "at the edge of America and also between America and Asia are placed in a liminal space . . . where a person is freed up from the usual ways of thinking and acting and is therefore open to radically new ideas." And he continues, "Freed from structure, persons in liminality are also available to a genuine communion (*communitas*) with others." Lee believes that this liminal experience of the immigrant status has significantly influenced immigrant life in general and the immigrant person's faith formation in particular. As we shall see later, based on this liminality idea, Lee suggests his creative Asian American Christian understanding of the immigrant life (such as the pilgrim image), which is widely accepted in the Korean American socio-ecclesial context. An additional note I should make for the following discussion is that Lee himself, as a Korean American, uses his personal experience and theological interpretation of it to support his argument for a broader social or cultural group of Asian Americans, which includes but is not exclusive to, Chinese, Japanese, Vietnamese, Malaysian, and Indonesian Americans. He hopes that his Korean American experience, as a part of that of Asian Americans, sheds an important light on the understanding of the latter as a whole. Thus, he prefers the broad term Asian American instead of Korean American, although much of his argument is limited to the cultural and theological situation of Korean Americans. But in the dissertation, I intentionally and specifically use the term "Korean American" since Koreans are the focus group of the research. However, when an Asian American scholar, especially Korean American, only uses the term "Asian American" for his or her discussion on Asian Americans broadly or Korean Americans narrowly such as Lee, I will adopt the combined term "Asian/Korean." See footnote 36 for an example.

and looking forward to another (heavenly) world, determines the constructs of faith. As such, the faith of immigrants, especially of Korean Americans, the focus group of this research, is formed and styled by their living in two cultures at the same time: Korean and Euro-American.[3] Inevitably, Korean Americans find themselves living in this alien place where their original, genealogical culture becomes inexorably marginalized. As I will show in detail, this uncomfortable, and at times identity-shaking, binary cultural experience has significantly influenced the Korean American Christian community in many aspects, especially its faith formation.[4]

Given this binary socio-cultural situation of Korean Americans, my main research focus is to identify the Korean American community's particular faith constructs and investigate how they contribute to the uniqueness of Korean American preaching. For this research purpose, I employ three key analytical lenses to focus my primary research questions:

i. Bicultural theological lens: Socially and existentially, Korean Americans experience a bicultural life owing to their dual backgrounds; being Korean *and* American. Therefore, the bicultural theological focus queries, "What unique theological narratives has this bicultural life created in the minds of Korean Americans and how have those particular theological perspectives contributed to the uniqueness of Korean American preaching?"

[3] I acknowledge that the term, Euro-American, is an oversimplification of American culture in which many sub-cultural entities exist such as African American, Hispanic American, Arabic American, Puerto Rican American, etc. Notwithstanding, I adopt the term "Euro-American" throughout the paper, because it is Euro-American culture that is still a dominant cultural influence in the U.S. in general and on Asians in particular whose first foreign contact either in Asia or in America has been mostly with Euro-Americans.
[4] Eunjoo Kim, *Preaching the Presence of God: A Homiletic from an Asian American Perspective* (Valley Forge, PA: Judson Press, 1999), 1-10. In her argument, Kim also uses the broader term "Asian American" that specifically includes Chinese-, Korean-, and Japanese Americans. But as in the case of Lee, I specifically limit the term only to designate Koreans.

ii. Inter-religious historical lens: Korean American Christianity breathes under the heavy influence of historical East Asian/Korean institutional and folk religions.[5] The historical considerations of cross-cultural and multi-religious encounters weigh, "How have traditional Confucianism, Buddhism, Shamanism, and/or other folk religions helped to shape the particularity of Korean American Christianity in general and that of Korean American homiletics specifically?"

iii. Ecclesial liturgical lens: Communal worship is the focal time and place when and where Korean American Christians most explicitly express their particular spiritual yearnings and/or despair as spiritual pilgrims. This focus asks, "What fundamentally differentiates Korean American worship from other American counterparts (e.g., Euro-American) and thus the practice of preaching which is *the* pivotal, sacred moment of worship for Korean Americans?"[6]

As indicated above, my research first explores the unique socio-cultural and theological narrative that Korean American preaching currently conveys. Then, I trace the East Asian/Korean cultural and religious heritages that originally gave birth to a unique Korean American (Christian) spirituality and thus its preaching. Last, but not least, I

[5] Here, I use the dual geographic or cultural designation of East Asian/Korean, in particular regarding the Korean folk religious phenomenon, since the latter is a part of a broader East Asian religious phenomenon. Especially, Korean Confucianism, Buddhism, and Shamanism have had mutual influence with their Chinese and Japanese counterparts at least during the past millennium. Thus, as we will discuss in detail (see Chapter Four), it is almost impossible to understand fully the Korean folk religious phenomenon without a proper look at the two other geographically or culturally (or religiously) close East Asian counterparts. As an additional note, I will use the term Shamanism always with the capital "S" whenever it appears through the dissertation. By this way, I will want to demonstrate its significant religious influence on the Asian/Koran American mind, along with other major religions.

[6] Jung Young Lee writes regarding this central position of preaching in the Korean liturgy, "In fact, preaching is *more than merely a part of the worship service; it is, in fact, a worship service*. Every act of worship can be regarded as preaching. Prayers, music, hymn singing, reading scriptures, the citation of creeds, and the attitude of a congregation are all forms of preaching. Each action conveys the Word of God in its own form and style (emphasis inserted)." Jung Young Lee, *Korean Preaching: An Interpretation* (Nashville: Abingdon Press, 1997), 41.

focus on Korean American worship wherein the practices and experiences of preaching appear as the most essential and comprehensive expressions of Korean American bicultural and multi-religious faith. Obviously, this will not be strictly a linear research process. These three aspects are deeply interrelated throughout this study, as we will see. Yet, these distinctions help to clarify the investigation at each stage on each given subject.

My study will demonstrate that five socio-ecclesial[7] codes of Korean American Christian faith-construct have become essential in rendering Korean American preaching culturally more relevant, theologically rich, and communicatively effective for those bi-cultured Korean American listeners: the Wilderness Pilgrimage code, the Diasporic Mission code, the Confucian Egalitarian code, the Buddhist Shamanistic code, and the Pentecostal Liberation code. I propose these five codes as a unique homiletic-hermeneutical framework (or analysis tool) for Korean American preaching.[8] The proposal will be both descriptive and strategic. I will not only describe what is actually occurring in Korean American homiletical practices in terms of the five codes, but also suggest their strategic use, both theologically and methodologically, to best serve the given socio-ecclesial context.

The strategic concern mentioned above will be the strong focus of the last chapter—Chapter Six—where I discuss positive practical theological themes rising from the integrative use of the five codes; 1) the Pilgrimage code as a deep foundation of socio-contextual identity, 2) the Mission code as a propagation of global racial

[7] By the term "socio-ecclesial," I mean the Korean American ecclesial context or its nature significantly determined by the social and theological interaction between Korean American Christians and the Euro-American social, economic, and political circumstance around them.

[8] By "hermeneutical framework," I mean particular interpretive perspectives that we can bring to biblical exegesis, cultural life, daily practices, and the social environment for critical analysis. Thus, "homiletic-hermeneutical framework" will signify particular interpretive perspectives that can be utilized specifically in the preaching activity for the multiple purposes of biblical exegesis, cultural critique, social analysis, faith formation and transformation of the ecclesial life, and the like.

reconciliation and harmony, 3) the Egalitarian code as a sound ideology of socio-pastoral care, 4) the Shamanistic code as an affirmation of one's multi-religious self, essentially centered around a Christo-centric faith, and 5) the Liberation code as a demonstration of the Spirit-God's transformative presence in the world. I will show how these five codes and resulting practical theological themes can mutually enhance and develop each other through the integrative use. At the end, this integrative use of the five codes will provide a basic methodological skeleton for a Korean American practical theology of preaching.

Overall, from the inception stage, this research begins with a highly *contextual* homiletic-hermeneutical orientation.[9] This means that as a student of the integrative academic discipline of practical theology, I attempt to develop a situational homiletic-hermeneutic and an interlocked practical theology arising from and for the Korean American real life context. In this sense, as Dale Andrews' argument guides, the end result of this dissertation will come out through the close interaction between "theological revelation, theoretical science, and the practice of ministry" in the Korean American ecclesial *sitz im leben*.[10]

[9] Indeed, this contextual homiletic-hermeneutical orientation aligns with the perception of Korean American faith experience and theology as *contextual*. Jonathan Tan effectively demonstrates this point when he says, "Whatever their confessional learnings may be, broadly speaking, [Asian/Korean] American theologies are best understood as contextual theologies that seek to juxtapose the life experiences of [Asian/Korean] Americans with the gospel's soteriological, prophetic, ethical, and transformative power." Jonathan Y. Tan, *Introducing Asian American Theologies* (Maryknoll, NY: Orbis Books, 2008), 78.

[10] Dale P. Andrews, *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion* (Louisville, KY: Westminster John Knox Press, 2002), 1-2. Andrews bemoans the situation of a chasm between the academy of black theology and black churches, and proposes a practical theological reconciliatory recovery of the chasm. Even though I do not see much of a chasm in the Korean American context, his integrative method utilized in a particular cultural situation provides a significant research guide to my work throughout the dissertation.

Research Methodology

The cultural phenomenon of the massive Korean American immigration from the late 19th century through the entire 20th century up to the present[11] is a subject of anthropological studies. Anthropology fundamentally asks and answers the question of what humanity is, what humans do, and how and why they do that "what" in a particular cultural situation.[12] Given that generic understanding of anthropology, the researcher takes as the foundational research approach symbolic anthropology (or more generally symbolic and interpretive anthropology), which studies cultural symbols and how we can interpret them to better understand a particular society. Clifford Geertz, a primary developer and supporter of symbolic anthropology, once said, "Believing, with Max Weber, that man is an animal suspended in webs of significance he himself [sic] has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental

[11] For a detailed discussion on the immigrant history of Korean Americans, see Ilpyong J. Kim, "A Century of Korean Immigration to the United States: 1903-2003" in his *Korean-Americans: Past, Present, and Future* (Elizabeth, NJ: Hollym International Corp., 2004), 13-37. On January 13, 1903, one hundred and one Koreans arrived in Hawaii as pineapple and sugar plantation workers, which began the "first wave" of Korean American immigration—fifty-five men, twenty-one women, and twenty-five children among them. By 1905 there were already more than 7,226 Koreans in Hawaii alone and by 1910 about seven Korean American Protestant churches in the Unites States. Kim confirms that already by 2000, there were 3,402 Korean immigrant churches. Su Yon Pak et al. provide an important information and discussion on the Korean American church's sociological status and role in the Korean American history over the past century in "A Social History of the Korean American Church in the United States," in their *Singing the Lord's Song in a New Land: Korean American Practices of Faith* (Louisville, KY: Westminster John Knox Press, 2005), 1-15. They divide the Korean American immigration history into three periods: 1) The Exile Community (1903-1950) when Koreans came to the States as cheap labor forces; 2) The Hybrid Community (1950-1968) when cheap laborers and other types of immigrants came (e.g., adopted orphans, military spouses, students, etc.); and 3) The Immigrant Community (1968-1988/1992) when Koreans came for purposes of study, business, professional career, political asylum, etc. They recognize the rapid growth of the number of Korean immigrants counted by the U.S. Census: 70,598 Koreans by 1970; 357,393 by 1980; 798,849 by 1990; and 1.07 million by 2000. Finally, Pat et al. acknowledge that nearly 70 to 75 % of the whole Korean American population makes up those three thousand Korean American churches. This is roughly one church for every 330 Korean Americans. Recently, according to the Korean government statistical source from 2011, in the U.S. alone there are 2,176,998 Korean immigrants in total. Ministry of Foreign Affairs and Trade, "Current Status of Overseas Compatriots 2011," http://www.mofa.go.kr/travel/overseascitizen/index.jsp?menu=m_10_40 (accessed March 14, 2014). Be noticed this government statistics includes Korean immigrants living in the U.S. as green card holders, temporary visitors, students, and U.S. citizens. The population of Korean immigrants living as U.S. citizens alone is 1,094,290.

[12] Marvin Harris, *Cultural Anthropology*, 7th edition (Boston: Allyn & Bacon, 2006), 2-9.

science in search of law but an interpretive one in search of meaning." Relying on Geertz's concept of culture and understandings of cultural (or religious) symbols and their social functions, the dissertation will investigate primary cultural characteristics, religious symbols, and religious symbolic actions in the Korean American socio-ecclesial circle and how they have integrated into the formation of Korean American preaching—a primary, if not the most significant, religious symbolic activity of Korean American faith. Because I make limited use of cultural anthropological methodology, however, I will not attempt an ethnographic survey that is often a significant part of anthropological research. I will mainly take the concept of cultural symbol as an analytic tool, applying it to historical and sociological data, sermons, and socio-ecclesial images for the preacher. My goal is to outline a particular kind of hermeneutic—what I will call a "homiletic-hermeneutic"—a framework for interpreting biblical texts, theology, and lived experience that wraps itself around the entire preaching experience, including sermon context/reception, sermon content, and the liturgical symbol of the preacher. Although I will perform semiotic-rhetorical analysis of sermons delivered in the Korean American context, therefore, sermon content analysis will only appear as one aspect (sermon content) of what is essentially a project designed to draw to the surface a homiletic-hermeneutic for understanding and analyzing Korean American preaching.[13]

Besides symbolic anthropology, the dissertation will benefit from Asian/Asian American theological studies, which over the past several decades have developed unique (practical) theologies for and of Asian American Christianity. Last, but not least, the

[13] See the footnote 62 for the sermons looked at and analyzed.

research will benefit from comparative practical theological and/or homiletic studies[14] for the purpose of comparison of Korean American preaching with its Euro-American and African American counterparts. The comparison will serve to introduce the notable particularity of Korean American homiletics and to show the possible contributions of Korean American homiletics to its counterparts and vice versa.

In the main body of the dissertation, I bundle the five socio-ecclesial codes into three groups in accordance with three key analytic lenses introduced before; i.e., the Wilderness Pilgrimage code and the Diasporic Mission code under the bicultural theological lens, the Confucian Egalitarian code and the Buddhist Shamanistic code under the inter-religious lens, and the Pentecostal Liberation code under the ecclesial liturgical lens. The specific reason for this analytic grouping is introduced at the beginning of each chapter or lens. For the detailed discussion of each socio-ecclesial code of the five I will have a four-aspect composition helped by various research approaches; 1) foundational context of the code, 2) cultural analysis of the code and styles, 3) a key cultural image of the preacher rising from the code, and 4) summary and relation to other codes. I provide a lengthy explanation of this four-component structure of the code at the end of Chapter Two before moving on to analysis of codes that follow in later chapters.

In sum, an interdisciplinary combination of several research approaches (i.e., symbolic anthropology, Asian/Korean American religiosity and theology, and

[14] Practical theology is an umbrella term whereas homiletics itself is a separate, independent practical theological discipline. Thus, by saying the "practical theological and/or homiletic" approach, I mean two things. First, I will explore Korean American preaching itself as a practical theological phenomenon that happens in a particular Korean American situation. Second, I will also approach Korean American preaching rather as a particular homiletical phenomenon that requires a critical homiletical analysis for a better appraisal of it in its own practical theological situation. As implied, thus, I will want to use the umbrella term "practical theology" and the independent practical theological discipline "homiletics" in the sense of mutual correlation, not in the sense of mutual exclusivism. I discuss this tricky terminological issue in the next section of Key Terms in more detail, esp., regarding the "comparative" aspect.

comparative practical theological and homiletical studies) provides the backbone of the research content and process. None will take precedence when it comes to key research investigations throughout the dissertation, yet each one will be given priority when that method is the best fit for a certain research subject. For instance, in Chapter Six where I discuss the comparison among two practical theological traditions, a priority will be given to comparative practical theological studies for the sake of the given argument.

Key Terms

The section below introduces four key research terms that appear throughout the dissertation, proper understanding of which helps the clarity of the main arguments and prevents the misunderstanding of the primary subject matters. The four terms are "Korean American(s)," "pilgrim/pilgrimage," "code" and "style," and "comparative practical theological and/or homiletic studies."

Korean American(s)

This sociological term needs clarification and qualification regarding the people designated by it. We might simply want to ask, "Is the target subject of our research *all* Koreans living in the US?" (e.g., do we include a person who just arrived yesterday in the U.S. for Master's studies in economics?) The answer is no. In academia, the term Korean American is commonly given to the Korean people who have migrated to America as adults and *settled* into living in America, either by obtaining green cards or being naturalized American citizens (or willing to do either, sooner or later). Thus, when I use the term in my research, I mainly refer to Koreans who, though still fundamentally

Korean by culture, have adopted an Americanized way of life and mostly tend to live in America for good. Here as a related issue, we need another clarification for the term Korean American when it appears in the dissertation. In general, the term includes the so-called "first generation" immigrants and the U.S.-born and -raised "second (or third, fourth, etc.) generation" population as well. As mentioned above, this dissertation only deals with the first generation population which migrated to America mostly after the age of nineteen[15] and who are mother-tongue speaking adults with English as their second language. In fact, this first generation is the major population and leading group in and out of the Korean American church context. The second and/or third generation folks, as a minor group in the church, have their particular cultural and theological perspectives and stories too. Investigating this latter group's socio-ecclesial natures and homiletic practice is beyond the scope of this dissertation. Instead, in the briefly annotated footnote below, I list several helpful sources that could help those interested in this group.[16]

[15] In Korea, the official government-defined age line between being regarded as adult and as adolescent is nineteen years old.

[16] There are a couple of important research writings in the fields of sociology and homiletics that specifically discuss this group. First, regarding their sociological and socio-ecclesial place and identity, Soo-Chan Steve Kang's dissertation is helpful, "Unveiling the Socioculturally Constructed Multivoiced Self: Themes of Self-Construction and Self-Integration in the Narratives of Second-Generation Korean American Young Adults," (PhD diss., Northwestern University, 2001). Kang's dissertation tries to understand the multiplicity of internalized voices, authorities, and values that are operative in the lives of second-generation Korean American young adults as they engage in the project of self. His research findings, through ethnographic interviews and participant observation, indicate that the second generation young adults, ranging, in his case, from the ages of 23-29, have five salient themes of internalized values (family, autonomy, relationship, community, and the combination of high ethnicity and high assimilation), two categories of authorities ("outside-in" authorities, such as parents and the Korean American church, and "inside-out" authorities, such as peers and spiritual leaders), and eleven salient voices (voices of mutual support and acceptance, absence and enmeshment, American dream, television as a voice in the absence, etc.). Second, Matthew D. Kim's book-turned dissertation is very informative and constructive regarding the possible homiletic practice that best fits the second generation Korean Americans' self-identity and social location. Matthew D. Kim, *Preaching to Second Generation Korean Americans towards a Possible Selves Contextual Homiletic* (New York: Peter Lang, 2007). In addition, two following resources are very helpful in navigating the spiritual constructs and practices of the second generation Korean Americans. They are Rebecca Y. Kim, *God's New Whiz Kids? Korean American Evangelicals on Campus* (New York: New York University Press, 2006) and Sharon Kim, *A Faith of Our Own Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010).

Pilgrim and Pilgrimage

In the studies of Christian spirituality or Christian spiritual formation, pilgrimage is generally understood in two ways; "the actual and the spiritual" (or "the specific destination and a perpetual journey [of Christian life])."[17] For the purposes of this dissertation, I go with the second understanding. As is typically understood, the first conception of pilgrimage denotes a pilgrim's physical journey to a foreign, sacred place "whose story is associated with God's self-revelation and with the lives of the holy."[18] These sacred places are often believed to "have an especial spiritual power" that could enhance the pilgrim's spiritual depth or growth.[19] This physical type of pilgrimage first began when the early church people started visiting the Holy Land, and Jerusalem in particular, where Jesus' incarnated life was once witnessed. Yet, it was A.D. 326 that truly marked the era of pilgrimage when Helena, the mother of the Emperor Constantine, visited the Holy Land for veneration.[20] From that time to the present, countless pilgrims have visited the same places in the Holy Land. During Medieval times, other shrines or holy sites associated with relics of the saints or miraculous events emerged as new pilgrimage sites, partly due to the fall of the Holy Land into the hands of "pagans." Still today, some pilgrimages from that era operate for the sake of people's spiritual yearnings, as seen in the example of the world-famous pilgrimage to *Santiago de Compostela* in Spain.

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[17] Glen G. Scorgie et al., *Zondervan Dictionary of Christian Spirituality* (Grand Rapids, MI: Zondervan, 2011), 675-676; Keith Beasley-Topliffe, *The Upper Room Dictionary of Christian Spiritual Formation* (Nashville, TN: Upper Room Books, 2003), 219; and Philip Sheldrake, *The New Westminster Dictionary of Christian Spirituality*, 1st American ed. (Louisville, KY: Westminster John Knox Press, 2005), 493.
[18] Sheldrake, *The New Westminster*, 492.
[19] Gordon S. Wakefield, *The Westminster Dictionary of Christian Spirituality* (Philadelphia: Westminster Press, 1983), 301.
[20] Sheldrake, *The New Westminster*, 492.

Yet, from biblical times and throughout Christian history, the second conception of pilgrimage as the perpetual journey also gained much attention from believers; that is, Christian life itself as a lifetime journey to the heavenly home or the home of God. As we will see it in detail later, the writer of Hebrews uses this lifetime journey motif in the interpretation of Abraham's life, while 1 Peter also regards Christians as lifelong "strangers" or pilgrims in their earthly lives.[21] During the Reformation era, reformers opposed the physical journey to the Holy Land out of concerns about idolatry and encouraged "Christians to see their lives as a journey toward God," taking the allegorical conception of pilgrimage as "symbolic of life's journey."[22] Protestant Christians today still take this second spiritual or metaphoric understanding of Christian life as a pilgrimage. This is an important part of their spirituality, while not completely abolishing the physical practice of pilgrimage.

For the purposes of this dissertation regarding the Korean American immigrant context, when I use the term pilgrimage I refer to the lifetime spiritual journey. As we will see, Korean immigrant Christians do not consider their lives in the U.S. as physical pilgrimages, but they do interpret their lives as spiritual journeys to God or the heavenly home, while temporarily residing in a foreign land where they are inevitably socially and politically marginalized. Of course, in their spiritual understanding of their own pilgrim journey there is a common original physical motive in that they all left their home countries for a better one. They hoped to become in the U.S. stable, well-assimilated settlers pursuing their own American dreams; no longer "immigrants." Yet, the general social view defines them as "strangers," "foreigners," or "*Korean* Americans," as well as

[21] See Hebrews chap. 11 and 1 Peter 2:11 (all from NRSV [New Revised Standard Version); all other scriptural citations throughout the dissertation come from NRSV unless noted otherwise).
[22] Sheldrake, *The New Westminster*, 493.

immigrants, meaning that they do not fully belong to the U.S. While their physical journeys have ended (they now live in America as they hoped), their emotional, psychological, and spiritual journeys have not. For Korean American Christians, this journey has become very spiritual. Since they realize that the current reality is not the ideal or anticipated one, they dream of another one that, they believe, God has already prepared for them at the end of their spiritual journey of life. Since they all now live in America, they do not have to move around again *physically* as they did before, yet they hope for the *spiritual* movement from one place to another. This spiritual movement will be a lifelong journey in faith indeed, which will eventually end at the true home of God. In this true home, there will be no more strangers, immigrants, or foreigners, but all equal children of God. Until then, Korean Christians are still earthly pilgrims journeying in their faithfulness, hope, and prayers. An ethical or prophetic dimension of this pilgrim life will be explained in Chapter Three where I perform a detailed biblical, historical, and literary survey on the concept of spiritual pilgrimage.

Code and Style

Each of the five socio-ecclesial codes, the main investigative part of the research, has several style-variations in it as we will see. Before getting to that point, it will be helpful to understand and share the same conception of those two key terms; code and style.

"A code is a set of practices familiar to users of the medium operating within a broad cultural framework."[23] Indeed, a set of codes themselves "provide a [cultural]

[23] Daniel Chandler, *Semiotics: The Basics* (London; New York: Routledge, 2002), 148.

framework within which signs make sense."[24] According to semiotic studies, therefore, cultural signs, symbols, or actions, including religious ones, cannot generate proper meanings *in isolation* from the codes for a particular cultural community.[25] Eventually, as Chandler points out, "[c]odes organize signs into meaningful systems."[26] In the dissertation, we discuss cultural-linguistic signs (e.g., sermons), cultural-religious symbols (e.g., pilgrimage and the preacher as the fellow pilgrim), and cultural-religious actions (e.g., mission work and speaking in tongues) in the particular Korean American cultural context. Depending on the semiotic studies, I argue that there exist five codes that provide a cultural, theological, and ideological framework within which Korean American cultural-religious symbols, signs, and actions generate specific meanings. Away from the framework, these symbols, signs, and actions could mean anything or many things, but would not be meaningful for the particular Korean American situation. Therefore, in the dissertation, by the term "code," I suggest a specific configuration of the Korean American cultural-religious hermeneutical foundation, upon which various religious phenomena operate in their full meanings and thus make great sense for Korean Americans.

The dissertation, in part, grows out of critical reflection on John McClure's *The Four Codes of Preaching* and creatively adopts the four homiletic codes—scriptural, semantic, theo-symbolic, and cultural—into the five codes of Korean American preaching. Yet, there is a significant difference between his methodology and mine in

[24] Ibid., 147.
[25] Edmund Ronald Leach, *Culture & Communication: The Logic by Which Symbols Are Connected : An Introduction to the Use of Structuralist Analysis in Social Anthropology* (Cambridge [Eng.]; New York: Cambridge University Press, 1976), 10; Roman Jakobson, Linda R Waugh, and Monique Monville-Burston, *On Language* (Cambridge, MA: Harvard University Press, 1990), 15; and Stuart Hall, *Culture, Media, Language: Working Papers in Cultural Studies, 1972-79* (London; [Birmingham, West Midlands]: Hutchinson; Centre for Contemporary Cultural Studies, University of Birmingham, 1980), 131.
[26] Daniel, *Semiotics,* 147.

dealing with the four codes and in terms of their actual content. As introduced earlier, I take symbolic anthropological and Asian/Korean American theological approaches to the research topic. This brings a highly contextual or cultural-symbolic hermeneutical input into my five codes, while McClure's grows out of the rhetorical-theological concerns of his four codes. As a result, my five codes will take a contextual-symbolic bearing, becoming the Wilderness Pilgrimage code (scriptural), the Confucian Egalitarian code (semantic), the Pentecostal Liberation code (theo-symbolic), the Diasporic Mission code (cultural), and additionally, the Buddhist Shamanistic code (eco-natural or super-natural). Each contextual-symbolic code rises up from the particular bicultural experience of Korean American immigrants, but the first two are the most prominent cultural codes that provide the fundamental practical theological ground of Korean American preaching.

According to Robert Hodge and Gunther Kress, in literature (and in life as well) "style" is not a mere rhetorical decoration laid over the primary literary elements for the generation of supplementary meanings. Rather, style itself *is* a strong demonstration of a particular ideology of an individual or a group.[27] Thus, style can never be a trivial word. Regarding the similar topic, James Loder once said, "'Style' as I mean it here is neither fashion nor fad. It is centrally a matter of personal, social, and cultural integration based on a formal pattern which pervades and interrelates the registers of behavior, shaping and directing a personality through scores of varied activities and extremities. Over the course of a lifetime a composition emerges whose parts derive their significance from their relation to the whole. As Whitehead said, 'style is the fashioning of power.'"[28]

[27] Robert Hodge and Gunther Kress, *Social Semiotics* (Ithaca, NY: Cornell University Press, 1988), 79-82.
[28] James Loder, "The Fashioning of Power: A Christian Perspective on the Life-Style Phenomenon," in *The Context of Contemporary Theology: Essays in Honor of Paul Lehmann*, eds. Alexander J. McKelway, Paul Louis Lehmann, and David Willis-Watkins (Atlanta: John Knox Press, 1974), 187.

Accordingly, throughout the dissertation, each particular style as a variation of each socio-cultural code will represent each very unique adoption and adaptation of the code depending on various situations. Although each style only makes sense within the same code framework, all styles will each demonstrate unmistakable theological or cultural-ideological variations of the related code.

Comparative Practical Theological and/or Homiletic Studies

In the professional homiletic guild or preaching book market, there are no real "studies" or a concrete methodological discipline for critical comparison among different practical theological or homiletic traditions (e.g., between Euro-American and African American preaching). There are only commonly accepted differences or similarities regarding different homiletic traditions. The situation is even less positive when it comes to the comparison of other traditions, such as Korean American and Hispanic American. To overcome this difficulty, I will utilize the term "comparative practical theological and/or homiletic studies," to achieve two things. First, throughout the dissertation, when I explore each Korean American homiletic code and its style variations, practical theological and/or homiletic sources from Euro-American and African American homiletic traditions will be brought in for better comparative understanding of the former. In this way, we will see what similarities or differences various elements of Korean American preaching display vis-à-vis two influential counterparts in America. Second, especially in my concluding chapter, Chapter Six, when I attempt the development of a unique Korean American practical theology and methodological schema growing out of the five socio-ecclesial homiletic codes, I will use two other practical theological and/or

homiletic traditions as 1) a practical and theoretical aid to that development and 2) as critical comparison that will show the uniqueness of the Korean American practical theological construct. In sum, as briefly mentioned in the methodology section, the comparative practical theological and/or homiletic perspective will be a critical discussion guide from beginning to end of the research.

Summary of Chapters

The prime argument of the dissertation is that the five socio-ecclesial codes and their style variations in Korean American faith constructs are essential in the configuration of Korean American homiletics. This seems to ring true especially when it comes to preaching's cultural relevancy, theological depth, and communicative effectiveness for the bicultural Korean American listeners. The following five chapters will develop and probe this thesis in the following manner.

Chapter Two explores the socio-ecclesial or practical theological situation of Korean American Christians out of which Korean American preaching grows and into which it also thrusts its own theological influence in a reciprocal sense. In particular, this initial chapter describes the overall bicultural life experience of Korean Americans, which will reveal core ideological values, the inevitable spiritual struggles, fundamental cultural and racial conflicts, and emotional, psychological, and religious issues of Korean American life.

Chapter Three identifies the first two socio-ecclesial codes of the Korean American faith construct and resulting homiletic practices of the two codes, paired under the heading of the bicultural theological lens: the Wilderness Pilgrimage code and the

Diasporic Mission code. The Pilgrimage code provides the biblical-theological interpretation of the bicultural Korean American life of spiritual "wandering" or "journeying" in the "American wilderness," while the Mission code, in deep connection with the former code, supplies the theological or missional *raison d'être* of Korean American existence in America and beyond. As we shall see, these two codes are foundational ones upon which the other three following codes are built and interlocked.

Chapter Four develops two other codes through the inter-religious historical lens: the Confucian Egalitarian code and the Buddhist Shamanistic code. These two Asian institutional and folk religious codes still exert both social and spiritual influence upon the Korean American mind, and so have been adapted in the American context. We will see that these two codes also operate in deep connection with the two previous codes in the making of a Korean American homiletic.

Chapter Five introduces the Pentecostal Liberation code from the liturgical ecclesial perspective. Korean Americans express this important, socio-spiritual code through their liturgical experience on Sunday morning and other worship occasions (e.g., the Friday evening service). In particular, this chapter shows how creatively Korean Americans develop the Pentecostal nature and practice of worship and preaching, and use it for the purpose of spiritual and socio-liberational experience.

Concluding with Chapter Six, I attempt to construct a particularly Korean American practical theology of preaching, based on the five-code analysis of the Korean American Christian faith constructs and related homiletic practices. Also, I plan to develop a methodological schema for Korean American practical theology of preaching. This chapter has two purposes. First, I will articulate the integration of each socio-

ecclesial code with other codes. Here, the basic assumption is that no code can be fully understood or can operate effectively on its own. Second, this chapter is a contribution to the Korean American practical theological academia, which still searches for a unique Korean American practical theology and its methodology that should best reflect and serve the Korean American socio-ecclesial context. Comparative practical theological and homiletic studies that bring Euro-American and African American practical theologies and homiletics into critical dialogue with Korean American counterpart will play a big role in this chapter.

At the end, I also include a brief discussion on some real "how to" and "so what" issues. The entire dissertation is about the construction of a Korean American homiletic-hermeneutical framework that is also useful as a homiletic analysis tool for Korean American preaching. The brief concluding remark answers the question of how we can utilize this hermeneutical framework and analytical tool in actual preaching practice. Last, the chapter makes a quick note on why this particular homiletical hermeneutic and its fundamental practical theological claims are so significant, not only for the spiritual sake of Korean Americans, but also for that of American Christianity in general and that of its pulpit practice specifically.

Significance and Limitations of the Study

The significance of this study lies in that there have been very few attempts at comparative practical theological and/or homiletic research in the field of Korean American or Asian American preaching. Obviously, there are a couple of academic publications that introduce or describe, in a broad sense, key homiletic and theological

characteristics of this kind of preaching. Yet, they lack a comprehensive construction of Korean American homiletic hermeneutics and its practical theology. This study is an attempt to fill in that lack and become a critical ground on which to base a right understanding of Korean American preaching and its practical theology. Further, this study is unique in that it carries out its practical theological and homiletic task through comparison with its Euro-American and African American counterparts. This certainly helps both insiders (Koreans Americans) and outsiders (observers from other traditions) comprehend Korean American preaching from a variety of perspectives for a mutual dialogue with and reciprocal contribution to each party. Doubtlessly, the increase in number and influence of Korean American churches, individual leaders, and pulpits in the North American Christian world will demand and welcome this kind of critical comparative study.

Another merit of this study (and a potential weakness) is that it describes a rather broad area of Asian American preaching. The term "Asian American" itself includes a wide range of Asian Americans, including, but not limited to Chinese American, Japanese American, Vietnamese American, Indonesian American, Malaysian American, Indian American, etc. Christians from these various Asian ethnic groups have developed their own homiletic traditions and practical theologies arising from their own contextual situations. Thus, it would be very naïve to argue for the construction of a "one-size-fits-all" Asian American homiletic hermeneutic and practical theology. Just as a matter of research limitations, this dissertation does not dare to embark on that seemingly impossible project. Yet still, I argue that this work can serve as a threshold for entering into the wider field of Asian American preaching for two reasons. First, Korean/Korean

American Christianity is one of the most influential Asian/Asian American faith traditions in either Asia or the U.S. in terms of the size of the Christian population and active mission work. Korean missionaries have taken over the past decades a critical role in the evangelization of many other Asians living in various other Asian countries, including those listed above.[29] Thus, studying Korean American preaching gives a sense of what other ethnic Asian American preaching would look like. Second, the most fundamental, indigenous religious backgrounds of Korean/Korean American Christianity, namely Confucianism, Buddhism, and Shamanism, are also shared in most Asian/Asian American communities in one way or another, since they are the most prominent religious streams of the common people. Hence, research on the Korean American preaching practice, which has been significantly influenced by the three indigenous religions and which is a main topic of Chapter Four, can serve at the same time as a quick glimpse at certain homiletic commonalities that most other Asian American Christians might share. For this reason, here and there in the dissertation I visit other Asian American ethnic literature and sermons that will show considerable similarities in spiritual formation and homiletic practice among various Asian American ethnic groups.[30]

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[29] For concise information on the evangelical mission work of Koreans and its influence in Asia and worldwide throughout the 20th century and on, see In Sook Chung, "A Report on the Status of Korean Missionaries," *Korea Missions Quarterly* 9, no. 3 (Spring 2010), 78-79; Norimitsu Onishe, "Korean Missionaries Carrying Word to Hard-to-Sway Places," *New York Times*, November 1, 2004; Rob Moll, "Missions Incredible," *Christianity Today*, February 24, 2006; and Timothy K. Park, "Missionary Movement of the Korean Church," in *Mission History of Asian Churches*, ed. Timothy K. Park (Pasadena, CA: William Carey Library, 2011), 153-173. Rebecca Y. Kim now does not hesitate to call Korea "Asia's 'Protestant superpower' and the new force of [global] Christian mission" all around the world beyond Asia. Rebecca Y. Kim, *The Spirit Moves West: Korean Missionaries in America* (New York, NY: Oxford University Press, 2015), 2.

[30] I will mainly rely on Chinese- and Japanese American Christian literature and sermons, because these two Asian ethnic groups are relatively major players in the Asian American Christian world, alongside Korean Americans. More importantly, these two Asian groups have actually left or published (on the market) a considerable amount of written materials that can be studied as research resources.

An interesting research topic in the future in relation to mine will be the recent trend in the Korean American immigration, called "reverse migration." First generation Korean Americans, though in a small number as of now, have recently begun to return to Korea for certain reasons (e.g., homesick, better economic opportunities in developed Korea, no necessity to rear their grown-up kids anymore, political freedom, etc.).[31] Christian Koreans among those reverse immigrants are bringing their (novel) Christian faith orientation and preaching experience to the homeland and have created certain interactions between their American experience of Korean faith and Korea's indigenous one, the latter being the very root of the former. These days, even a considerable number of Korean American preachers have been "imported" to Korea in order to serve homeland churches, rendering Korean and Korean American preaching practices more intermingled. Future research on this topic will show certain (critical) resulting characteristics of Korea's hybrid spirituality and homiletic practice as well.[32]

Finally, I should remark that my discussion is limited to Korean Protestantism with which I am closely associated and feel spiritually at home.[33] Know that this limitation by

[31] Kwang Chung Kim and Shin Kim, "Ethnic Roles of Korean Immigrant Churches in the United States," in *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore*, eds. Ho Youn Kwon, Kwang Chung Kim, and R. Stephen Warner (University Park, PA: Pennsylvania State University Press, 2001), 74. According to the New York Times (quoting the Korean Ministry of Foreign Affairs), already in the mid-1990s, the reverse immigration of Koreans began in a significant number of 5,000-6,500 each year. Pam Belluck, "Healthy Korean Economy Draws Immigrants Home," *New York Times*, August 22, 1995, http://www.nytimes.com/1995/08/22/nyregion/healthy-korean-economy-draws-immigrants-home.html (accessed March 3, 2015). Also read Erica Pearson's article, "Seoul Searching: Korean Americans Head to Korea for Jobs" published in *New York Daily News*, August 5, 2012, http://www.nydailynews.com/news/world/seoul-searching-article-1.1129253 (accessed March 3, 2015).

[32] An additional research topic will be the impact of the Internet culture and frequent visits either from Korea to the U.S. or from the U.S. to Korea. Internet is now making it possible for Korean Americans to watch anytime the best homiletic practices happening in Korea. Moreover, Korean Christians in the homeland enjoy Korean American sermons. Plus, recent mutual frequent visits from/to both countries have simultaneously exposed Koreans/Korean Americans to the spiritual movements and preaching practices happening in two different contexts. In the near future, we might see a very novel result in spiritual formation and preaching practice in both Korean and Korean American contexts.

[33] I myself have attended several Korean Protestant churches during my faith journey from childhood up to this point. To count just a few, I have been to the Presbyterian church, the Methodist church, the

no means imply that there has been no mutual spiritual or homiletic interaction between Korean Protestantism and Catholicism, which might have shaped the Protestant practice of preaching. It only means that research on that topic goes beyond the scope of this dissertation.

Pentecostal/Assembly of God church, the Salvation Army church, the non-denominational church, etc. This multi-denominational experience gives me the advantage that I can explore with ease a wide range of the Korean/Korean American protestant churches for the purpose of this dissertation. Throughout the work, I would like to investigate a certain general figure of the Korean American church's faith constructs and preaching practice across denominational affiliations.

CHAPTER II

THE PRACTICAL THEOLOGICAL SITUATION OF ASIAN/KOREAN AMERICAN CHRISTIANITY

The chapter broadly examines the socio-ecclesial practical theological situation of Korean American Christians out of which Korean American preaching grows and into which it asserts its theological influence. The Korean American practical theological context is a hard one to analyze because of its socio-ecclesial complexity. Mainly, the complexity comes from the dual identity or double consciousness of Korean American life; Korean on the one hand and American on the other hand. This hybridity complicates the cultural investigation of Korean American Christianity. At the same time, however, that same hybridity is a key research focus, which will reveal core values of living, the inevitable spiritual struggles, fundamental cultural and racial conflicts, and emotional, psychological, and religious issues of Korean American life.[34] Below, I explore that puzzling Korean American Christian context, relying on three major scholarly figures (or groups).

[34] As a (minor) weakness of the dissertation, I do not specifically discuss what impact economic factors have on spiritual formation and theological constructs of Korean immigrants and their churches. That is, do different economic (and resulting social) statuses of Korean immigrants (e.g., rich and poor, defined very bluntly) generate different spiritual yearnings, emotional needs, cultural conflicts, denominational divides, or homiletic practices? I have two specific reasons for this. First, Korean or Korean American churches and denominations in general do not differentiate themselves from one another, based on the economic status of the congregational constituency; bluntly speaking, the rich and the poor attend the same churches. Second, in the Korean immigrant context, admittedly 75-85 % of the whole population (or each congregation anywhere in the U.S.) runs "small businesses" and experiences the under-middle class social status, with few exceptions. Thus, for Korean immigrants there is no reason or necessity to divide churches for economic reasons. For a fine description of the lives of Korean small business owners, see Eunju Lee, "In the Name of the Family: Gender and Immigrant Small Business Ownership," in *Korean-Americans*, 121-149.

At the end, the chapter provides the four-aspect or four-component analytic strategy that I adopt in the following chapters for the code and style analysis. I will show that the four-component strategy best fits the analysis of the five codes which have emerged as a faithful response to the current Korean American practical theological issues and problems.

Three Descriptive Voices for the Asian/Korean American Practical Theological Situation

This section introduces three figures, each with its distinctive and descriptive voice in the Korean American practical theological situation. By "descriptive" I mean that these voices mostly start with an acute socio-ecclesial analysis of the current living circumstances of Korean Americans and move to typically confessional or *theological* answers to the *practical theological* problems. Although limited by their normative frameworks, these descriptive voices are useful for recounting the current practical theological situation of Korean American Christians. Albeit not exhaustive, their descriptions help us to identify urgent practical theological issues that have emerged in the Korean American ecclesial context. Many of these issues have contributed to the formation of the five key socio-ecclesial codes, which are the topics of later chapters.

Sang Hyun Lee: Liminality and Marginality

In his *From a Liminal Place: An Asian American Theology*, Sang Hyun Lee (S. Lee, henceforth), a Korean American theologian, presents his practical theological

analysis of the Asian/Korean American context,[35] especially its bicultural nature. Lee's practical theological method is very ecclesially focused, and draws heavily on confessional norms and expectations. It has the feel of an applied ecclesiology.[36] Two concepts, however, are significant in his writing; *liminality* and *marginality*. Based on symbolic anthropologist Victor Turner's positive conception of liminality, Lee argues that being situated in two different cultures is a profound and complex experience where new or creative possibilities of life are born.[37] Lee believes in particular that this experience of cultural liminality in the Asian/Korean American context can produce three invaluable benefits: 1) openness to the new or hidden potentials of society, 2) the emergence of *communitas*, and 3) a creative space for prophetic knowledge and subversive action.[38] Lee realizes that since Asian/Korean American Christians live in this unstructured, open-ended liminal space, they have a certain potential to come up with very new spiritual ideas, social structures, and cultural expressions that can contribute to the breadth, depth, and width of the existing society's cultural life. Besides, these new hybrid Asian/Korean American Christians can help the emergence of *communitas* where people from all racial and ethnic groups would, together, create a community of harmony, justice, and peace. Last, but not least, thanks to the freedom from and critical response to the existing social structure, the Asian/Korean American Christians living through liminality could possibly serve as the prophetic agents of God vis-à-vis the oft-unjust dominant culture.

[35] For the usage of the term, "Asian/Korean," refer to footnote 2.
[36] Throughout his ecclesiological writing, S. Lee seems to echo Farley's idea/ideal of "ecclesial redemptive presence" of the church in the world. By that unique presence of the church, Farley (and S. Lee also) wants to demonstrate the world-transforming power and authority of the message of Christ in the form and practice of ecclesiological practical theology. Edward Farley, *Practicing Gospel: Unconventional Thoughts on the Church's Ministry* (Louisville, KY: Westminster John Knox Press, 2003), 27.
[37] Lee, *From a Liminal Place*, 1-6.
[38] Ibid., 7-11.

Notwithstanding the possible benefits of cultural liminality, Lee finds that Asian/Korean Americans are not full beneficiaries yet. The reason for this is their inevitable experience of systematic marginalization and discrimination by the dominant culture, which socially, politically, and economically suppresses their liminal potential and possibility, so that they often completely retreat from the public social arena out of fear of total eradication.[39] Lee believes marginalization can be overcome by relying on and proclaiming the gospel message of Jesus Christ who once lived in a marginal place, yet completely overcame it.[40]

Asian/Korean American practical theology in general focuses on such subjects as identity establishment, multicultural faith or social conscience, feminist-liberation, religious diversity, racial conflict and reconciliation, faith in the era of globalization, etc. According to S. Lee, among these various themes, the most fundamental is the establishment of a unique Asian/Korean American (Christian) identity. He contends that the Asian/Korean American identity crisis , which happens due to oscillation between Asian/Korean and American cultures, is so fundamental to the Asian/Korean American mind and faith that most Asian/Korean American theological discussion has begun from the deep concern with it. Jung Young Lee (J. Lee, henceforth), another Korean American theologian, agrees with S. Lee when he says that the marginal status of Asian/Korean Americans, which requires the building of a new positive identity, has become the key theological concern in the Asian/Korean American context.[41] Both theologians confessionally interpret the marginal status of Asian/Korean Americans as biblical (e.g., Jesus once lived at the margins) and positive (e.g., Jesus gathered up and transformed the

[39] Ibid., 31-33.
[40] Ibid., 63-86.
[41] J. Lee also uses the term Asian American for a similar reason to S. Lee's. See footnote 2.

marginalized into his own people) for a new and transformative Asian/Korean American identity formation in Christian faith. We will see later how this identity issue has contributed to the first code within Korean Americans' homiletic-hermeneutic, the Wilderness Pilgrimage code.

Fumitaka Matsuoka: Social Transformation from the Asian/Korean American Church

The issue of cultural marginalization and forced retreat articulated by S. Lee above is one of the key focal points in Fumitaka Matsuoka's *Out of Silence: Emerging Themes in Asian American Churches*.[42] In that double cultural jeopardy, he points out, the Asian/Korean church has served two functions for the people who are part of it. First, the church has been the reservoir of the original Asian/Korean cultural and linguistic heritage. In these churches the people celebrate their own culture and practice their own language that, outside of the church, cannot be celebrated or practiced properly. Second, the church has helped the people's cultural integration into American society and the local community. The church not only teaches American culture and language, but also provides any physical (e.g., providing a ride to the remote hospital), economic (e.g., monetary transactions among people), or informative help (e.g., information about cheap rental property).[43] Matsuoka finds these two social functions very helpful and necessary, yet not enough. For him, these functions or roles are too passive to make real social or

[42] Like S. Lee and J. Lee, Matsuoka also use the term "Asian American," even though primarily he approaches the subject matter from his Japanese American perspective. Yet, just like S. Lee and J. Lee, he also thinks that his Japanese perspective, though limited as Japanese Asian, can make a critical contribution to the understanding of the Asian American group as a whole, including Korean Americans. Thus, when I explore his argument, I use the term Asian/Korean American as a broad or comprehensive designation of the Korean American way of living.

[43] Fumitaka Matsuoka, *Out of Silence: Emerging Themes in Asian American Churches* (Eugene, OR: Wipf & Stock Publishers, 2009), 13-15.

spiritual changes in or out of the Asian/Korean American church, in the light of the larger American society. Because of their "ghetto" phenomenon, the Asian/Korean American Christians and Asian/Korean Americans in general have been silent or silenced, in the broader culture. Matsuoka encourages the church to get out of its own ethnic and cultural enclave in order to 1) demonstrate its legitimate social place in the wider dominant culture and 2) more importantly, envision and strive to achieve a new American social reality of racial reconciliation, political equality, and socio-economic justice based on the lessons of Christian scripture or the message of Jesus Christ. Matsuoka agrees with S. Lee in that Asian/Korean Americans can envision this new kind of transformed American reality because they are now living in the creative space of the "state of liminality."[44] That is, although Asian/Korean Americans seem to live in a fixed reality defined by the powerful dominant culture, they are widely open to new ideas. Especially when based on the vision of the Kingdom of God, they could possibly serve as the transforming agents of God in American society.[45] Matsuoka is not naively optimistic in believing that Asian/Korean Americans are the only legitimate agents of this social transformation or the only ones fully capable of it. Rather, his optimism lies, as in S. Lee's case, in the power and authority of the Christian faith in Jesus incarnate, who once served and still serves his people in concrete human history as a realistic hope for the broken world.[46]

As Fumitaka Matsuoka and also Frank Y. Ichishita well demonstrate, Asian/Korean American theologians have also sought to establish from the Asian/Korean

[44] Ibid., 61.
[45] Ibid., 61-63.
[46] Ibid., 31.

American multicultural perspective a racially reconciled America.[47] As Matsuoka admits, however, this reconciliation movement is still weak in the Asian/Korean American circle, due to 1) the Asian/Korean Americans' narrow social concerns, 2) the extremely marginal status of the Asian/Korean Americans in society, and 3) the need (or lack) of reconciliation among Asian/Korean Americans themselves.

Domestically and ecclesially, Matsuoka realizes, Asian/Korean American Christian life has been so focused on matters of identity and survival that it has had little concern for the church's theology as *public theology* that can contribute to the larger social, multicultural, and inter-religious understanding. The other considerable problem is that although certain practical theological themes as public theology are shared in the academia, they do not reach into the local church contexts. For instance, in many local churches, the feminist-liberative or racial-liberative movement is so alien that it cannot get any serious attention from the ordinary churchgoers. Additionally, the Asian/Korean American theological perspective is not being taught at either the major or local American seminaries today. Unless it is seriously taught, not only for Asian/Korean Americans, but also for Euro-Americans, African Americans, Hispanic Americans, and all others at the educational institutions, it will be hard for Asian/Korean American Christianity to make a considerable contribution to the American practical theological mainstream in the near future.

[47] Frank Y. Ichishita, "Asian American Racial Justice Perspectives," *Church and Society* 72, no. 4 (1982): 30.

Post-colonial Gender Liberative Theologies

Over the past decades, Korean American women (and some men) scholars have come up with their own practical theological insights that really touch on the everyday lives of Korean American women in ways that earlier androcentric theologies did not. Below I introduce the key practical theological themes among many others those scholars have developed.

First, a growing number of Korean American women take post-colonial and liberative perspectives seriously, especially regarding biblical interpretation. As Hyun Kyung Chung recognizes, these women have learned and practiced the non-western style of biblical hermeneutics in making their own biblical testimony as their new identity in faith.[48] Especially, their feminist approach to Scripture has produced unique interpretations of the Bible. While this feminist-liberative aspect is still weak in the Korean American ecclesial context, its influence and application are expected to soar as the numbers of highly educated Korean American women pastors and theologians from progressive seminaries increase. Why do they need this particular post-colonial and liberative hermeneutic? The answer is obvious. These women, alongside women of other colors in the similar situation (even including some white women!), need their own biblical interpretation that specifically addresses their life situations and struggles, as the socially, culturally, and theologically marginalized. They have found the western biblical hermeneutics and androcentric Korean American interpretations of the Bible to be seriously unfitting and at times hopeless for their particular life experiences.

[48] Especially, see Chung's introduction of new Jesus images (e.g., Jesus as liberator, political martyr, mother, worker, grain, etc.) in her *Struggle to Be the Sun Again: Introducing Asian Women's Theology* (Maryknoll, NY: Orbis Books, 1990), 53-73.

Second, as Deborah Lee sees it, for Korean American women pastors and theologians, racial healing and reconciliation has been an important theological subject.[49] This is natural as female pastors in the Korean American churches have met and talked with many interracial married couples in the church throughout the past decades. Many interracial couples, mostly Korean women with Caucasian or African American men, go through serious marital problems for many reasons, like language and culture differences or infidelity, often on the men's side. And when this interracial problem is seen in light of the general racism of American society, the issue becomes critical. As D. Lee rightly points out, woman pastors are the theological pioneers who deal with these issues using all their hearts and minds. She suggests as a model for practice *God's family or kinship* as a possible healing solution for the American racist problem.[50]

Third, Chung suggests a quite revolutionary set of images of Jesus as liberator, as worker, as food, as mother, and most intriguing, Jesus as shaman who knows the innermost spiritual scars of "her" people.[51] Chung believes that these new images will potentially help Korean American women form a unique theological identity that is fitting for their unique cultural context. Besides those images, she articulates seven theological characteristics of Korean American women's spirituality:[52]

a. Concrete and total: Concrete reality considered. Total life of body and soul.
b. Creative and flexible: Creative and flexible in breaking patriarchal structures. Flexibility is also openness to new ideas.
c. Prophetic and historical: Justice and peace for all oppressed and exploited people in history.

[49] Deborah Lee, "Faith Practices for Racial Healing and Reconciliation," in *Realizing the America of Our Hearts: Theological Voices of Asian Americans*, eds. Fumitak Matsuoka and Eleazar S. Fernandz (St. Louis, MO: Chalice Press, 2003), 154-155.
[50] Ibid., 154.
[51] Chung, *Struggle to be*, 53-73.
[52] Ibid., 91-96.

d. Community oriented: No individualism. A community where all live in the fullness of life and in harmony.
e. Pro-life: While men often kill others for their "-isms," women tend to prohibit and fight back any unreasonable violence.
f. Ecumenical, all embracing: Unilateral Christian triumphalism rejected. Ecumenical spirituality welcomed.
g. Cosmic, creation-oriented: Concerned about the whole creation including animals, plants, water, the earth, air, and the rest of the universe. The concept of the divine Mother is suggested.

Fourth, Korean American women are now struggling for their liberation from the Confucian patriarchy that still haunts their church lives. In general, women's voices are getting more acceptance and authority in the Korean American domestic and church contexts. The growing number of female elders, associate pastors, and small bible study group leaders vividly represent the rising influence of women in the church life. Yet, as S. Lee recognizes well, their struggle for liberation from the ecclesial Confucian patriarchy is still far from achievement.[53] It has just started and has a long way to go. Meanwhile, Korean American women also hope for the transformation of the outer racist society. From the beginning of Korean immigration to America about a hundred years ago, they have known that they are ever strangers in this foreign land and inevitable victims of white racism. However, they are not entirely pessimistic about the racist environment, thanks to their faith in God who loves and cares for all human beings, especially the marginalized and silenced. Thus, they hope for the transformation of the hostile social reality. Yet, they do not dream of any radical transformation of the racist society. They believe that as they pray and hope for it, God will gradually transform it in God's own way. Because of this belief, they include a transformative hope in their usual Pentecostal prayer practice.[54] They pray that the social evils or the "parent" cosmic evils that provoke

[53] S. Lee, *From a Liminal Place*, 22-28.
[54] For instance, Su Yon Pak et al. suggest the faithful Asian American Christian practice as an effective

social evils first be eliminated from the community life in and out of the church. Of course, because of this "prayerful," but not realistic, hope for transformation, their approach is often criticized as unrealistic and uncritical, and needs help from other approaches.[55]

Fifth, for Hee An Choi religious diversity is a key to understanding Korean American Christianity.[56] She describes the two-sided effect of Asian/Korean religions (esp., Buddhism, Shamanism, and Confucianism), negative and positive, on the Korean American Christian women. First, she points out the negative impact, such as Confucian patriarchy, women's shamanistic reliance on (mostly androcentric) gods (thus, much less confidence in their own female selves), and Buddhist emphasis on one's sacrifice for others, which was often used by male powers to legitimize women's unconditional sacrifice for men.[57] Choi realizes these negative impacts of folk religions still dominate the religious psychology of Korean American Christian men and women alike. However, she also finds the positive influences from these Asian/Korean religions on the Korean American Christian mind, which she hopes to develop more for the sake of Korean American women. First, Confucianism emphasizes the importance of the family or more generally a strong sense of community around the religious activity, which individualistic American religion is now losing. Second, Shamanism provides the spiritual/Spiritual[58]

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spiritual way of protest such as *tong-sung-ki-do* or praying loud in a Pentecostal style. Pak et al., *Singing the Lord's Song*, 34.

[55] For instance, Grace Kim argues for a more democratic, gender-egalitarian practice in the church's decision making. Grace Kim, "장로교회여성의역할" (The Ecclesial Role of the Presbyterian Women) in *Korean American Ministry*, ed. Sang Hyun Lee and John V. Moore (Louisville: General Assembly Council, Presbyterian Church [U.S.A.)], 1993), 222-228.

[56] Hee An Choi, *Korean Women and God: Experiencing God in a Multi-Religious Colonial Context* (Maryknoll, NY: Orbis Books, 2005), 1-7.

[57] Ibid., esp., chaps. 1-3.

[58] Here I use the paired term of spiritual/Spiritual for some good reason. In the shamanistic belief, there is no one supreme spirit (or god) who represents or rules other smaller spirits, but are many competing or just

aspect of one's faith life, especially, the spiritual/Spiritual healing that is much needed for Korean American women's psychological suffering from the racist environment. Third, Buddhist religious practices, like early morning prayers and almsgiving, have become incorporated into the Korean American Christian praxis, as an abundant source of Christian faith.[59] Choi acknowledges, though, that the negative impact of Asian/Korean religions on the Korean American women has been bigger than the positive. She has produced her book in order to expose the negative side. Yet, her ultimate hope is to maximize the positive side for the sake of Korean American women, who cannot escape the hovering impact, either negative or positive, of thousand year old Asian/Korean religions. They are then encouraged to apply the positive aspects to their Christian lives.

Finally, Korean American women take seriously the pilgrimage idea described by S. Lee's pilgrim theology. Through the pilgrim theology, Korean American women realize that their lives here on earth, or more specifically in America, are guided and are protected by none other than God who also has called them to this strange land for special missionary purposes. Thus, they can fully believe that though being Korean American aliens in this foreign land, it is worth living this pilgrim life, as long as God's special calling and blessings stay upon them.[60] This pilgrimage theme will be explored in detail in the next chapter.

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different equal spirits. Yet, in shamanized Korean Christianity, the Holy Spirit is *the* Spirit that can have a control or judgment over other evil spirits. Thus, I use the dual term spiritual/Spiritual, the former representing the shamanistic character of the Korean spirituality and the latter pointing to the Christian understanding of the Holy Spirit.

[59] See footnote 55.

[60] Jung Ha Kim, *Bridge-Makers and Cross-Bearers: Korean-American Women and the Church* (Atlanta, GA: Scholars Press, 1997), 67-69. Kim reports as following an excerpt of her interview with a Korean Christian woman, "Just like Abraham and Sarah moved so many times in their journey toward the promised land, we [her family] moved constantly from one place to another until we came to [the area] three years ago. I'm not moving any more, I said to my husband. And he understood what I meant." Ibid., 68.

In sum, Korean American Christian women have struggled to define themselves as the people of God living both in the Confucian patriarchal, multi-religious cultural context and in the American racist society where they have experienced social marginalization on a daily basis. Their struggle has not been void, however. They have produced certain theological ideas and ideals to support their own sacred causes for God-ordained living and missions in this foreign pilgrim land. These female voices are all keenly aware that they are not merely fighting for women's socially escalated status, racial liberation, or ecclesial recognition of women's leadership in the church, but for the restoration of full humanity or human community of all men and women, especially the oppressed.[61] They pursue the dream of a restored world where all human beings from all colors, genders, social strata, political stances and economic rungs can enjoy full harmony with one another. The gender issue, although highly significant, is just a part of that ultimate goal. We will visit this universal humanitarian matter again when it comes to the discussion of the five codes later, especially the Diasporic Mission code and the Confucian Egalitarian code.

Key Socio-Ecclesial Themes from the Three Voices

From the above introduction to the Asian/Korean American (Christian) context, several key practical theological issues and challenges draw our attention. First, as most scholars recognize, there is a need for self-identity establishment among Korean Americans, "Who am I and what is the purpose of life, living in this foreign and marginalizing land, especially as a Christian?" Second, as Choi shows, unique Asian/Korean American cultural and religious heritages take on a significant role in the

[61] Chung, *Struggle to Be*, 109.

formation of the faith. Even though those heritages are sometimes invisible on the ecclesial surface, they are a strong undercurrent of cultural, religious, and ideological influences on Korean American Christian theology and practice. Third, they all point out some possible practical theological contributions that Korean American Christianity can make to the wider society of America (e.g., a vision of a racially harmonious society.). Fourth, in order for that contribution to be made possible, however, the grave matters of racial and gender marginalization and discrimination should be seriously considered first. Last, but not least, the sincere practice itself of Christian faith within the Korean American church greatly matters as it is the fundamental source of faith formation and of transforming power and authority vis-à-vis the oppressive social reality.

In the chapters following, we will discuss how the unique Korean American social experience and practical theological issues have shaped the faith constructs of the Korean American ecclesial community. That is, I will explore how the Korean American church community itself has responded in a creative and reciprocal way to those core practical theological issues and related challenges, specifically by formulating and practicing five socio-ecclesial codes. Above all, as the key topic of the dissertation, we will explore how the five-code preaching practice of the church has been shaped and also has responded to those critical socio-ecclesial matters and challenges. I will show the five-code practice of preaching as a crucial formative and transforming source and authority in the Korean American ecclesial life. Below briefly, before moving to the next chapter, I introduce how I will proceed in my analysis and discussion of each of the five codes in Chapter Two through Four.

Four Components of Code Analysis

The key practical theological themes emerging from the three descriptive voices above hint at the complexity of the Asian/Korean American spirituality and also that of the resulting five-code preaching practice of the Korean American ecclesial community. In order to embark on an in-depth exploration of that complexity and do full justice to it, I design the discussion of each code with the following four analytic components in order.

Foundational Context of the Code under Discussion

This first component introduces, in accordance with each code, the social, cultural, religious, historical, ideological or theological "webs" or backgrounds from which the code in focus arises. This introduction will help us understand the fundamental content, context, and construct of each code. For instance, when it comes to the discussion of the Confucian Egalitarian code, it is necessary to explore the ideological and social teachings and functions of Confucianism still widely practiced in East Asia/Korea as the foundational cultural origin of the code. Especially, when I investigate the religious or cultural foundations that Korean Americans brought from Asia, I will look closely at those that still operate with significant cultural weight, not only in Korea but also China and Japan. For as we will see later, Korea's cultural and religious practices have been in active and mutual transaction influenced by these two close nations, all three thus being the so-called "East Asian" countries, since ancient times. Looking at how similar cultural and religious practices have been adopted and adapted in the two neighboring nations will deepen and broaden our understanding of their Korean counterpart. Eventually, this first component as a whole will show how deeply Korean American Christian faith is

rooted in the unique Asian/Korean cultural and religious heritage and also how actively the faith has adopted and adapted the same cultural roots in the formation of its own character in a new land of spiritual pilgrimage.

Cultural Analysis of the Code and Styles

The section analyzes the fundamentals and praxis of each code in the actual Korean American socio-ecclesial context. At the beginning, I provide an overview of the code that emerges out of the foundational context. More precisely, I will present the formulation and practice of the code as the result of the active and faithful interaction between the foundational context and the Korean American socio-ecclesial practical theological situation. Then, I move on to discuss how the same code appears in various styles when it comes to the actual practice of preaching, depending on the congregation's or the preacher's different practical theological appropriations of the code. Along the way, the homiletic fundamentals and praxis of each code will be put into comparative discussion with possible homiletic counterparts found in Euro-American and African American traditions. This comparison process will serve to 1) more clearly articulate the uniqueness of Korean American preaching, 2) facilitate comparative studies between the three traditions, which has been very rare, and thus 3) make possible any mutual homiletic learning.

I will perform a brief rhetorical analysis on sermon samples from Korean American preachers that contain the same Abrahamic "immigrant" story appearing in Gen. 12:1-3 and other places in Scripture. This will show how preachers homiletically

utilize each code and style in their actual preaching practice.[62] I specifically choose the story of Abraham since it is one of the most significant and cherished ontological narratives for Korean American Christians, as we will see later in Chapter Three. Preachers and their sermons are arbitrarily chosen regardless of denominational backgrounds. For as we will see in Chapter Three through Five, in the twenty-first century most Korean American preachers share certain fundamental spiritual constructs and preaching practices beyond the surface denominational boundaries.

A Key Cultural Image of the Preacher Rising from the Code

Each code implicitly or explicitly demonstrates a key cultural image of the preacher. The image is shared to a great extent among the people living through the code

[62] There are few published Korean American sermon books on the market. Yet, I collected as many of them as possible from the Korean Christian book stores in the major cities like Atlanta, Los Angeles, New York City, etc. Eunjoo Kim's sermon book list found in her article was very helpful in the sermon book search. See footnote 12 of Eunjoo Kim, "A Korean American Perspective," in *Preaching Justice: Ethnic and Cultural Perspectiv*es, ed. Christine Marie Smith (Eugene, OR: Wipf & Stock Publishers, 1998). The sermon books I collected and analyzed are as following: Hyo-Sup Choi, *The Joy of Love* (Seoul: Voice Publishing Co., 1995); The Council of the Korean American Presbyterian Church in New Jersey, *Those Who Crossed the Sea* (Seoul: Voice Publishing Co., 1995); The Council of the Korean Presbyterian Church in West, *The Heavenly Door is Opening* (Seoul: Word of Life Publishing Co., 1994); Min-Oong Kim, *The Bread Sent Out Upon Waters* (Seoul: Institute of Korean Theology, 1995); Dong Won Lee, *For the Sake of Joyful Life* (Seoul: Nashcimban Ministries Co., 1996); Sungnak Paul Lee, *Grace Which You See with Eyes* (Seoul: Kulmarum Co., 1996); Yong-Jae Lee, *The Well Dug in the Wilderness* (Seoul: Star Publishing Co., 1993); and Dong-Sun Yim, *You Reap Whatever You Sow* (Seoul: Word of Life Publishing Co., 1996). These sources helped me to review a variety of Korean pastors' sermons from many denominations. Especially, *Those Who Crossed the Sea* provides sermons of forty pastors from various denominations preached in New Jersey churches. Alongside with these formally published sermons, these days most major Korean American churches host their own church websites that broadcast their preachers' sermons and provide written manuscripts. I plan to visit the church websites and listen to as many sermons as possible from a wide denominational range of Korean American preachers from coast to coast. Original sources of all Korean American sermons from which I extract quotes in the dissertation will be listed at the end of the bibliography. Additionally, in the dissertation, I will make a couple of references to the Chinese- and Japanese American sermons as well that, I contend, share certain pan-Asian American spiritualities through the practice of the particular socio-ecclesial hermeneutics of the five codes. I feel saddened that I could not find as many female voices as I expected either in paper publication or online. This reflects the sheer fact that less than 1% of the whole Asian/Korean American clergy is now female, and they have a very slim chance of publication in either form. Eunjoo Kim's sermons appear a couple of times in my dissertation since she is a well-recognized homiletician and nation-wide speaker for various Asian/Korean American female clergy events.

as a religious "cultural symbol," to borrow Greetz's terminology along with its cultural implications. We will explore, in the order of the five codes, the five images of the preacher; *the fellow pilgrim*, *the missional evangelist*, *the familial shepherd*, *the Christian shaman or mystic (along with the meditative guide)*, *and the charismatic midwife (along with the avant-garde protestor),* all of which will be put into comparative discussion with their counterparts in Euro-American and African American traditions. This brief discussion in each major segment will help us to see each code's practical functionality performed via the person of the preacher, a highly prominent figure in Korean American spiritual life. Later in the practical theology chapter (Chapter Six), I aim to discuss a holistic combination of all five of these images into one integrated persona of the Korean American preacher, who often functions in many spiritual roles at the same time. This is particularly in order to meet various bicultural and inter-religious needs of Korean Americans in their many life struggles in a new land.

Summary and Relation to Other Codes

This last section summarizes the given chapter's discussion in relation to the other four codes discussed. This will serve as a brief foretaste of a lengthy discussion on a similar matter appearing in Chapter Six on Korean American practical theology and its methodology. I argue that each code can be fully articulated and understood in light of other interrelated codes which all together serve as cultural "webs" of significance that generate fundamental cultural meanings of Korean American religious life. Each code solely, yet significantly, touches a single dimension of the big five-dimensional "elephant," so that the given code needs information and interpretations from other codes

in order for us to configure the whole body of the target elephant. Once again, it should be noted that each code or dimension is highly interlocked with the others. Thus, it is always desired that the discussion focus on each code with a keen eye on other integrative codes at the same time. Of course, we will not see any hierarchical relation among the five codes, but only horizontal and parallel ones.

In sum, the four components of the code explore various aspects and dimensions of each socio-ecclesial code. Especially, the discussion on various code-styles and images of the preacher will demonstrate that each and all codes arise out of the multi-layered complexity of Korean American spiritual life and a variety of related themes and problems in faith. As explained, these codes are faithful responses to that complexity and faith and although not exact answers yet, they have formulated and promoted Korean American faith constructs and preaching practice specifically. It should be said at this point, however, that all these codes have not always made positive impact alone on Korean American spirituality and its preaching practice. There are significant weaknesses and drawbacks in all five codes and the resulting preaching practice, as we will see. Thus, I dedicate the following chapters to a fair description of the five codes as much as possible in order to show both their strengths and weaknesses, with a prospect in mind toward the best strategic appropriation of them in the Korean American preaching practice.

CHAPTER III

BICULTURAL THEOLOGICAL LENS

> [Christians] live each in [their] native land[s] but as though they were not really at home there [as sojourners]. They share in all duties as citizens and suffer all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland a foreign land. … They dwell on earth but they are citizens of heaven.
>
> *Letter to Diognetus*, 5[63]

> *Swing low, sweet chariot, Coming for to carry me home, Swing low, sweet chariot, Coming for to carry me home.*
>
> *I looked over Jordan, and what did I see, Coming for to carry me home? A band of angels coming after me, Coming for to carry me home.*
>
> *An African American Spiritual*

In this chapter and the following ones, I discuss in detail each of the five Korean American socio-ecclesial codes as the main body of the dissertation. The five codes are socio-ecclesial or practical theological responses to the particular ecclesial situation of the Korean American Christian life discussed in the previous chapter. Conversely, the five codes serve not only as responses, but also as formative spiritual formulae that have shaped the constructs of Korean American faith over the past decades. In particular, as we will see, preaching is an essential ecclesial practice that strongly reflects the five codes in their diverse forms and contents. Also conversely, Korean American preaching,

[63] Joseph Barber Lightfoot, *The Apostolic Fathers* (Grand Rapids: Baker Book House, 1956), 18.

as the "embodiment" of the five codes, has shaped the Korean American ecclesial and individual spirituality, educating and edifying the congregation with the core spiritual and theological values of the five codes. Indeed, the moment of preaching is the pivotal time when the five codes shaping congregational spirituality are most vividly demonstrated and re-established in the Korean American context.[64]

First, in the following section we start with the bicultural theological dimension of Korean American spirituality, as shaped by the Wilderness Pilgrimage code and the Diasporic Mission code, as I have named them. This bicultural theological analysis will show how these two codes help formulate the particular biblical and theological symbolic narrative of the Korean American Christian life as *the spiritual*, *missional pilgrimage*, especially during the preaching event. As indicated, I intentionally put these two codes in the same chapter and under the same heading, "Bicultural Theological Lens." For as I will show, these two codes are the sheer result of Korean Americans' daily bicultural life experience and their theological interpretation of it. Below, I will also demonstrate that the two codes are deeply interrelated, though different in theological contents and foci, mutually enhancing the core spiritual merit of each code.

As specified earlier in Introduction, each discussion of five codes will include four segments: 1) foundational context for the code; 2) cultural analysis of the code and styles; 3) key cultural image of the preacher arising from the code; 4) summary and relation to other codes.

[64] See footnote 6 for the discussion of centrality of the preaching practice in the Korean American ecclesial life.

The Wilderness Pilgrimage Code

Foundational Context for the Code

The driving idea for the code of *a pilgrimage in the wilderness* is not a faith orientation Korean American Christians have developed unique to their socio-cultural context. Throughout (western) Christian history, the concept of the Christian life as a spiritual pilgrim journey has been a significant theme, specifically derived from biblical-theological understandings of the pilgrim idea/ideal and later its historical-theological development, as I discuss below. Yet, Korean Americans have adopted and creatively adapted the pilgrim idea in accordance with their own socio-cultural context. This has helped them generate new spiritual meanings of the same concept for the sake of their own spiritual journey in the foreign land. I, therefore, first explore the biblical-theological understanding of the pilgrimage and its historical development through important literary figures in the West. Specifically, I will examine prominent biblical-theological understandings, Augustine's concept, and pilgrim ideals in Dante's and John Bunyan's literature. Then, the next section discusses the creative Korean American socio-ecclesial adaptation of the same concept in the configuration of the Pilgrimage code and its styles.

Biblical-Theological Understandings

From the beginning of Genesis through the writings of the Prophets and the Gospels to the Revelation, the theme of *wilderness and pilgrimage* are core theological understandings of humanity and earthly life.[65] The Genesis account narrates the story of

[65] Three authors, Gordon McConville, Andrew T. Lincoln, and Steve Motyer, each investigate the pilgrimage concept appearing in the Hebrew Bible, the New Testament, and Pauline writings, the scope of which covers the whole Bible. See chaps. 2-4 in *Explorations in Christian Theology of Pilgrimage*, eds. Craig G Bartholomew and Fred Hughes (Aldershot; Burlington, VT: Ashgate, 2003).

paradise lost, under which the first human beings are thrown into the earthly wilderness, or "exile" as Dee Dyas calls it,[66] where they are to "till the ground from which [they were] taken."[67] As the continuing account of Genesis recalls, however, the exiled humans are not absolutely alone in their wilderness. Not only are Adam and Eve clothed with garments prepared by God, but also their immediate sons and later generations do not forget to "invoke the name of the LORD"[68] who still cares for fallen humanity. Yet, notwithstanding God's care and love, humanity lives outside paradise and is on a life-time pilgrimage toward that now lost perfect reality. Many generations later, the prophet Isaiah dreams of a recovered paradise wherein "[t]he wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD."[69] This specific quote from Isaiah, obviously, is not really about a fundamental human yearning toward paradise lost, but it is safe to say that Isaiah was speaking about his once-ruined nation's historically recovered future. It is notable, however, that he is making use of eschatological language in order to point out his nation's, indeed all humanity's, calamity of life that can only be perfectly restored again on the Last Day. Until then, we will continue on our inevitable spiritual journey, yearning for that other perfect and harmonious world.

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[66] Dee Dyas, *Pilgrimage in Medieval English Literature, 700-1500* (Woodbridge, Suffolk, UK; Rochester, NY: D.S. Brewer, 2001), 14. Huge Magennis shares a similar idea with Dyas when he notes, "[T]he narratives of the Old English biblical poems all concern themselves in some way with the theme of dislocation, which finds its archetypal form in the banishment of Adam and Eve from paradise at the beginning of human history." Hugh Magennis, *Images of Community in Old English Poetry* (Cambridge; New York: Cambridge University Press, 1996), 149. Also see George Huntston Williams, *Wilderness and Paradise in Christian Thought; the Biblical Experience of the Desert in the History of Christianity & the Paradise Theme in the Theological Idea of the University* (New York: Harper, 1962).
[67] Genesis 3:23.
[68] Genesis 4:26b.
[69] Isaiah 65:25.

In Genesis 12, Abraham's story of sojourning to another land reflects the penetrating theme of spiritual pilgrimage in a very similar vein to Isaiah.[70] On the surface, the story seems to be a faithful person's historical (or mythic) immigration to a foreign land upon his obedience to Yahweh. Yet, on a symbolic, theological level, as Dyas points out, this story also serves as a very strong representation of humanity's lifetime pilgrim journey to a God-prepared reality that is experienced beyond human history.[71] We see this theme of lifetime pilgrimage intensified in the intra-textual and allegorical interpretation of the Abrahamic event in the Book of Hebrews:

> By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as *in a foreign land*, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose *architect and builder is God*. … All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were *strangers and foreigners on the earth*, for people who speak in this way make it clear that they are seeking a homeland. If they had been thinking of the land that they had left behind, they would have had opportunity to return. But as it is, they desire a better country, that is, *a heavenly one*. Therefore God is not ashamed to be called their God; indeed, [God] has prepared a city for them. (Hebrews 11:8-10, 13-16; emphases inserted)

What is clearly demonstrated in the passage above is that Abraham lived on the earth as a stranger or foreigner, and had a desire for a better homeland, a heavenly one, whose architect is none other than God. In this way, Abraham becomes a biblical model of a lifetime pilgrim journeying in a strange land or a wilderness. Especially, as we see below, the concept of the *heavenly home* develops more and appears over and over with significant weight in generations to come as a crucial aspect of the pilgrim life (e.g., in

[70] Dyas, *Pilgrimage*, 15-16. Also see "Exile and Pilgrimage," in *A Dictionary of Biblical Tradition in English Literature*, ed. David L. Jeffrey (Grand Rapids, MI: Eerdmans, 1992), 254-259. He notes, "The motif of the faithful servant of God as a pilgrim for whom this world is not his final home is deeply rooted in the exilic narratives of Genesis (the calling of Abraham) and Exodus."
[71] Ibid.

Augustine).

The Exodus story stands among many other stories in the Hebrew Bible that embody the pilgrimage theme very vividly and at length. In particular, in this story the loaded term "wilderness" becomes a significant supplement to the pilgrim concept. In the book of Exodus, ancient Israelites or "the people of God," are said to spend about forty years in the Arabian desert or wilderness where they could not settle or possess lands as their own. As Abraham was, so the Exodus people are literally on a journey through a foreign land, toward a promised land. As Dyas and Jeffrey notice, however, their stay in the wilderness was long enough to create an indelible *pilgrim-spiritual* carving in the mind of the Israelites (and early and later Christian as well in a highly metaphorical sense).[72] As the historical and geographical evidence shows, their journey to Canaan could have been just a week-long or a ten-day long walk, at maximum, to the finish line. Yet, it took them forty-something years to finish. What did they do in the wilderness during that life-time or life-ending span (for the first generation of Exodus)? They walked and continued to walk, in the wilderness, under the protection of God, only hoping to reach the promised land. Yet, what is more important for them than obtaining the promised land is learning to remember that wilderness is the inevitable reality of human life on earth and the way of Yahweh, the Eternal Destiny of humanity, is the only possible resolution for that life in perpetual wilderness.[73]

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[72] Dyas, *Pilgrimage*, 17-18. Jeffrey makes a fine and accurate argument, saying, "Typology based upon Exodus became fundamental to Christian catechism from St. Augustine through to Calvin and the American puritans. The journey out of 'Egypt' through the 'waters of baptism' and through the desert toward the 'Promised Land' becomes a type of Christian's pilgrimage out of a place of spiritual exile through testing in this world toward a life of faithful obedience to God's law and eventual entrance into the 'New Cannan.'" Jeffrey, "Exodus," in *A Dictionary of Biblical Tradition*, 260. Williams in his reading of the Hebrew Bible recognizes the wilderness as potential paradise. Williams, *Wilderness and Paradise*, 18.

[73] Ibid., 18. Leclercq uses this wilderness and pilgrimage theme of the Exodus in his acute allegorical interpretation of the Christian church's ontological narrative understanding of itself, saying, "It is a fact that

In the New Testament, Jesus, the very model of Christian life, appears as another concrete example of spiritual pilgrimage. According to the Gospel of John, especially, Jesus comes down to earth, lives as a stranger (ignored even by his own people), and then goes back to his heavenly homeland where he is seated on the right hand of God, glorified and praised.[74] Here our focus falls on Jesus' earthly life; a spiritual journey toward the blissful place whose eternal host is God, the ultimate destiny of all humanity.[75] This does not simply mean that in the New Testament the eyes of Jesus always are fixed on heavenly matters alone or that his spiritual concerns are always other-worldly or Platonic. Only because his concerns are fixed on the earth (he came voluntarily to the earth in the first place, says John), is his spiritual mind oriented toward the heavenly realm. Jesus, in the Gospel of John, knows that what is going on here in the world, especially the problems of individual human sins, or a variety of human suffering and social injustice, does not have the "final word." On the contrary, Jesus proclaims and shows examples that God has the final word on every aspect of human life and that final

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the entire history of the Hebrew people, and in particular its wanderings [in the wilderness] symbolizes the march of the Church towards the heavenly Jerusalem which is the pure Promised Land." Jean Leclercq, *The Love of Learning and the Desire for God a Study of Monastic Culture* (New York: Fordham University Press, 1982), 133.

[74] Dyas calls Jesus, described in John, a "pilgrim-stranger" who "voluntarily entered the world of exile in order to bring about reconciliation between mankind [sic] and God." Dyas, *Pilgrimage*, 21. Wayne A. Meeks along with Rudolf Bultmann finds the doubled motif of "descent and ascent" crucial in understanding the life and theology of Jesus in John. He interprets Jesus in John as an "alien" to the world, because Jesus appears as a temporary and strange resident coming down "from heaven," which is an unknown place to the worldly people, yet soon leaving for the same place again. For Meeks, Jesus is "the Stranger *par excellence*," which in Dyas' perception of Jesus can be easily translated as the pilgrim. Wayne A. Meeks, "Man from Heaven in Johannine Sectarianism," *Journal Of Biblical Literature* 91, no. 1 (1972): 44-72. Fernando F. Segovia uses the term "journey" to describe Jesus' earthly life and theological significance of it emerging in John. For him, Jesus is the Word always on the journey on the earth toward something "above," symbolizing a better world of God than this earthly world. Fernando F. Segovia. "The Journey(s) of the Word of God: A Reading of the Plot of the Fourth Gospel," *Semeia*, no. 53 (1991): 23-54.

[75] J. Lee writes in a similar pilgrim ethos, "We are between this world and that world, just as Jesus did not fully belong either to his homeland or that of the Gentiles." J. Lee, *Korean Preaching*, 121.

word will be accomplished on the Last Day.[76] Until then, we humans still and everyday strive for the partial achievement of God's Last Day, as purposeful pilgrims who will carry on what Jesus proclaimed and started as a fellow pilgrim. Certainly, John's Jesus adds an ethical or prophetic dimension to the pilgrim concept.

Peter, a prominent disciple of Jesus, briefly reflects a pilgrim ethos similar to that of Jesus. Here he utters,

> Dearly beloved, I beseech you as *strangers* and *pilgrims*, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in *the day of visitation* (2 Peter 2:4-6, KJV, emphases inserted).

Peter, as one of the fundamentals of faith, acknowledges that Christians are commissioned to live as strangers and pilgrims in this world, showing good deeds of Christian life. By the pilgrim life style and good deeds of Christians, the world will know Christians have a different moral and ethical vision the full achievement of which is to come yet, but surely.

The Book of Revelation, the last piece of Christian Scripture, summarizes all the pilgrim themes appearing before the Revelation and describes the eventual end of spiritual pilgrimage in the most vivid and imaginative way. Thus writes the visionary author of Revelation:

> Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (Revelation 21: 1-2)

According to John the Seer, we humans, or more specifically faithful Christians, are

[76] Andrew T. Lincoln, "Pilgrimage and the New Testament," in *Explorations*, 37-39. Lincoln emphasizes the eschatological aspect of Jesus' proclamation and ministry revealed in John which all implies the soon-to-come achievement of Jesus' pilgrim mission to the whole world.

temporary residents or pilgrims dwelling in "the first heaven and the first earth," which will pass away sooner or later.[77] When that final time comes, John envisions, all human sin and suffering will also melt away. That is exactly what he hears from the heavenly voice:

> See, the home of God is among mortals. [God] will dwell with them; they will be [God's] peoples, and God [God-self] will be with them; [God] will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away. (Revelation 21: 3b-4)

From "the voice," John is instructed that God has already prepared an eternal and ultimate home for God's people, "the weary, foot-sore pilgrims, scarred by the trials and temptations of a world in which they could no longer feel at home."[78] All they have to do is to endure the earthly life filled with inevitable pain, tears, and death, and, as pilgrims, to wait for their return to their true home above. Again, we are not to think that John has a strictly dualistic or Platonic worldview, as if he regarded the earthly life as unworthy to live in comparison with the heavenly one, the favored reality. Definitely, a major portion of all his spiritual concerns is about how to live *here and now on the earth* as the people of God. Living earthly lives as the faithful is as important as participating in that other-worldly, blissful life.[79] Indeed, for John, the former is the preparation for the latter as Judith L. Kovacs and others see it. Kovacs finds as a central theme of John's apocalypse the worship of "the only true God and a strong warning against false worship" nowhere but here on earth as the faithful (e.g., Revelation 13:3-17; 9:20; 16:2; 19:20). The reward

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[77] Jeffrey sees a similar motif of *strangers and pilgrims on the earth* appearing in Hebrews chaps. 11 and 12. Jeffrey, "Exile and Pilgrimage," 255. Dyas is more on target on this matter in interpreting Revelation 21:4, 21. Dyas, *Pilgrimage*, 25-26.
[78] Ibid., 25.
[79] Read Revelation chaps. 2-4 regarding the commandments and judgments from God over the seven churches in Asia Minor.

for those who trust and live out that faithful life as the preparation will be "not only the absence of sorrow, trouble, and death (21:4), but also the joy of worshiping God [in the heavenly home]: 'But the throne of God and of the Lamb will be in [the new Heaven], and his servants will worship him; they will see his face (22:3-4).'"[80] In a more theological sense Richard Bauckham agrees with Kovacs on John's focus on the current life as an important realm of spiritual battle and victory as the other one soon to arrive. "Revelation is," he states, "prophetic as much in its discernment of God's purposes in the realities of its contemporary world, and in its call to appropriate response by its readers, as it is in predicting what must ultimately come to pass in God's purpose for establishing [God's] kingdom."[81] Finally, in an eco-theological sense Luzia Sutter Rehmann recognizes the earth in the Revelation as the maternal place of nurturing, healing, and new life, though awaiting its own full redemption from evil powers. Christians as temporal residents are to fully enjoy and nourish the earth in the preparation of the grand redemption of it on the Last Day.[82]

In sum, the Christian Scripture from Genesis through Revelation is full of the pilgrimage themes. The Bible seems to say that since Adam and Eve the pilgrim life is the spiritual fate of humankind, especially for the people of God; we are on a lifetime journey in the wilderness toward our true home. Yet, it should be noted that the Bible does not say of the earth, the place of wilderness, that it is unworthy of life or the "prison

[80] Judith L. Kovacs, "The Revelation of John," in *The New Interpreter's Bible One-Volume Commentary*, eds. Beverly Roberts Gaventa and David L. Petersen (Nashville: Abingdon Press, 2010), 918.
[81] Richard Bauckham, "Revelation," in *The Oxford Bible Commentary*, eds. John Barton and John Muddiman (Oxford; New York: Oxford University Press, 2001), 1288.
[82] Luzia Sutter Rehmann, "Revelation," in *Feminist Biblical Interpretation: A Compendium of Critical Commentary on the Books of the Bible and Related Literature*, eds. Luise Schottroff and Marie-Theres Wacker (Grand Rapids, MI: Eerdmans, 2012), 923.

of pure souls" as Plato's saying goes.[83] Instead, it knows the earth as the mortal time and place where the care and love of God abounds in spite of human sinfulness (or *because of* it since sin causes all human suffering). And the earth is where God summons humanity, especially Christians, to the life of spiritually, morally, and ethnically good stance so that they demonstrate their lives as the shadow of what is yet to come; namely, the heavenly home. As such, the Bible urges humans to fix their eyes heavenward with their feet journeying on the earth. This positive, yet challenging, duality of human destiny seems intrinsic to the nature of Christian life. Thus, it is no wonder that St. Augustine took up duality again in his own time for urgently needed fresh interpretation.

St. Augustine's Articulation of the Pilgrim Idea

Augustine once again introduces and elaborates the important biblical-theological theme of pilgrimage as a key Christian symbol. As Mary T. Clark acknowledges, Augustine's spirituality is the spirituality of pilgrimage imbued with images of wilderness, paradise, exiles, repatriation, etc.[84] In *Confessions* as his own "odyssey of

[83] Plato, *Phaedo* 67, in Plato, *The Complete Works*, ed. with an introduction and notes by John M. Cooper (Indianapolis, IN: Hackett Pub., 1997), 58. Plato says, "We shall be closest to the knowledge as we refrain as much as possible from association with the body." See also Plato, *Laws* 12.959, ibid. where he affirms that "the soul has the absolute superiority over the body" and that "the body is just the likeness of myself that I carry around with me."

[84] Introduction in Mary T. Clark, *Augustine of Hippo, Selected Writings* (New York: Paulist Press, 1984; in the series, Classics of Western Spirituality), esp., 42. Bruria Bitton-Ashkelony also recognizes the theme of pilgrimage as one of the fundamental spiritual constructs in Augustine's faith. Especially, he finds in Augustine the perception of Christian life as the life-time spiritual (not physical) pilgrimage under the gracious guidance of the omnipresent God. For Augustine, he thinks, the true temple of God resides in the believer's soul. Bruria Bitton-Ashkelony, *Encountering the Sacred: The Debate on Christian Pilgrimage in Late Antiquity* (Berkeley: University of California Press, 2005), 120-121. Yet, J. Inge contends that Augustine's emphasis on spiritual pilgrimage and lesser focus on the physical one may be rhetorical. For church fathers felt the need to accentuate the possibility of encountering holiness away from the Holy Land under the frequent threats of pagans. John Inge, *A Christian Theology of Place* (Hampshire, England; Burlington, VT: Ashgate, 2003), 99.

soul,"[85] Augustine narrates his personal life story as a journey from bondage or exile of the soul into a liberating state of absolute and infinite good.[86] With that notion, Augustine thus writes:

> By its own weight, a body inclines towards its own place. Weight does not always tend towards the lowest place, but to its own place. A stone falls, but fire rises. They move according to their own weights, they seek their own places. … Things out of place are restless; they find their places, and they rest. My love is my weight; whithersoever I am moved, I am moved there by love. By thy gift we are set on fire, and are borne aloft; we burn, and we are on the way. We climb the ascents which are in the heart, and sing the "Song of Degrees." With thy fire, with thy good fire, we burn and go on, for we go up to the "peace of Jerusalem"; for I rejoiced in them who said to me, "we will go into the house of the Lord." There good will place us, so that we shall wish nothing other than to remain there forever.[87]

> I shall go into my own little room and sing love songs to Thee, groaning unutterable groanings during my pilgrimage, recalling in my heart the Jerusalem to which my heart has been uplifted, Jerusalem my home Jerusalem my mother.[88]

Augustine acknowledges that the gift of God or the Holy Spirit kindles genuine love for God in his heart, which will eventually lead him to "the house of the Lord" where he will want to remain forever. Until he reaches that final destination, he will reside in this world as a pilgrim still tempted by worldly desires. Augustine wants to inform us that his personal confession on the spiritual journey, though so personal, can apply to all other fellow human beings as a universal spiritual phenomenon. Thus, he writes about the same pilgrim sentiment for all humanity in his *Homily on Psalm 122* ("God is True Wealth"):

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[85] R. J. O'Connell's interpretation of Augustine's spirituality in *Confessions* in his *St. Augustine's Confessions: The Odyssey of Soul* (Cambridge, MA: Belknap Press of Harvard University Press 1969).
[86] Augustine and Henry Chadwick, *Confessions* (Oxford; New York: Oxford University Press, 1991), XII, 16. However, this kind of transitory theology for "that which is above" is not always favored among Christians. Some critics, such as Craig G. Bartholomew, accuse Augustine of hyper-privileging that which is above in his theology based on neo-Platonism. Craig G. Bartholomew, *Where Mortals Dwell: A Christian View of Place for Today* (Grand Rapids, MI: Baker Academic, 2011), 202. In a similar vein, Dietrich Bonhoeffer once said, "[I]t was a near catastrophe for Christianity when it became more closely related to neo-Platonism than to Old Testament realism." André Dumas, *Dietrich Bonhoeffer, Theologian of Reality* (New York: Macmillan, 1971), 153.
[87] Ibid., XIII, 9, 10.
[88] Ibid., XII, 16.

> [The human being] is a pilgrim and yearns for [God's] country. If for this reason your heart is heavy, although you enjoy worldly prosperity, you yet groan. And if all things work together to make you fortunate, and the world in every way smiles on you, you nevertheless groan because you see that you are set on a pilgrimage. You feel that in the eyes of the foolish you certainly possess happiness but not as yet according to Christ's promises. You seek this with groans, you seek it by longing. By longing you ascend, and while you ascend you sing the Song of Steps, saying, "To you I lift up my eyes, O You who dwell in heaven."[89]

Just a decade or so after the completion of *Confessions*, Augustine gets another opportunity to address this pilgrim identity of humankind for the general public. In his *The City of God Against the Pagans*, it is obvious that his eyes are firmly fixed on Heaven once again. What is notable in this writing is that his pilgrim spirituality does not seem to be universal anymore. Rather, the pilgrim journey is restricted to Christians only who wander the earth "on pilgrimage in this mortal state."[90] It is inevitable that those on the pilgrim journey will be tempted by worldly pleasures, thus some return to the City of Man that is doomed to eventual destruction on the Last Day. Yet, those who keep walking the pilgrimage will taste "the perfectly ordered and completely harmonious fellowship in the enjoyment of God, and of each other in God"[91] even on the earth. This enjoyment of God or "the [heavenly] peace," however, does not mean that the Christian pilgrims now

[89] Augustine, *Selected Writings*, 249-250. Augustine's emphasis on the spiritual journey to the heavenly place seems to be in stark contrast to the pilgrimage cults of polytheistic paganism at the time in two ways. First, the pagan cult of pilgrimage assigned many locales to many gods and spirits mostly for materialistic prosperity. Second, the same cults literally believed in the holy nature of those sacred places of pilgrimage and also the sheer possibility of miracles at those places. We can imagine that for Augustine the pagan cults themselves were not a real problem with Christians, since the latter could just ignore the former as "paganism." Yet, what really troubled Augustine, according to Robert A. Markus, is that he lived at a time when Christian attitudes toward sacred places were making a huge shift from ignorance or rejection to positive appreciation. Thus, in Augustine's time, Christians were now once again willing to make pilgrim journeys to allegedly sacred places and offer their venerations (and possibly believed in potential miracles happening there), all of which Augustine would have found very problematic theologically and spiritually, especially in relation to nearby pagan cults of pilgrimage. Thus, it is no wonder that we see Augustine's *fixed* notion of *spiritual* pilgrimage vis-à-vis physical pilgrimage. Robert A. Markus, "How on Earth Could Places Become Holy? Origins of the Christian Idea of Holy Places," *Journal of Early Christian Studies* 2 (1994): 257-271, esp., p. 260 on the development of Augustine's teaching on this matter. Also see Bitton-Ashkelony, *Encountering*, 120; Thomas B. Harmon, "Augustine on Pilgrimage on the Whole Man," *Gregorianum* 95, no. 1 (2014): 96-97.

[90] St. Augustine, *City of God*, trans. Henry Bettenson (London: Penguin Books, 1972), XVIII, 32.

[91] Ibid., XIX, 17.

(must) live "above" or "out of" the world. On the contrary, their lives are very much bound to the City of Man; there is no immediate escape. Indeed, this is why they are called to be pilgrims and not angels in heaven. Augustine further argues that this earth-bound life of the pilgrim demands a missionary or ethical (or righteous) life style and attitude. Simply put, the heaven-bound pilgrims must differentiate themselves from those who are bound to the sinful, decaying City of Man so that 1) Christians, by the example of their good lives, might save some others by the grace of God and, more importantly, 2) might not be tempted again into the worldly way of life.[92] Indeed, this *missional-ethical* dimension of the pilgrim life is Augustine's creative development, though not unique; a similar idea appears in the previous biblical-theological understanding of pilgrimage. However, while the latter focuses more on the dimension of the *spiritual purity* that distinguishes pilgrims from the sinful world, Augustine emphasizes the *spiritual fruits* of those pilgrims that they bear on their heaven-bound journey *here on the earth*. Thus, it is no wonder when Augustine admonishes his fellow Christians, saying, "[On your journey] do no harm to anyone" and "help anyone whenever possible."[93] For him, it is obvious that the "faith [of the pilgrim must be] put into action by love."[94] Yet, pilgrim Christians are not to dream of a perfectly restored world made possible by their ethical action in love. The City of Man, or those living in it alone, is ultimately bound to the eternal death. There is no conclusive salvation for it, and pilgrims are not here to save that sinful world, apparently. What pilgrim Christians can only hope for, Augustine realizes, is the faithful missional-ethical demonstration of what is coming on the Last Judgment Day and their patient journey until then, thankfully, "in the enjoyment of God, and of each other in

[92] Ibid.
[93] Ibid., XIX, 14.
[94] Ibid.

God."[95]

In Western Literature

Dante Alighieri's *Divine Comedy* written during the Middle Ages and John Bunyan's *The Pilgrim's Progress* from the early modern period each reflects with different nuances the biblical-theological and patristic Augustinian ideas of Christian life as pilgrimage.[96] Dante's *Divine Comedy* is the trilogy of *Inferno* (Hell), *Purgatorio* (Purgatory), and *Paradiso* (Heaven). On the surface, the whole poetic story seems to be about a faithful person's visionary travel through Hell, Purgatory and Heaven. But, as Dorothy L. Sayers, translator and commentator on the *Comedy*, points out, the grand epic poem delineates in a deeper spiritual sense the Christian soul's *journey toward God*.[97] This theme of journey-toward-God is clear when the pilgrim Dante arrives in Purgatory and sees what is happening there. In Purgatory, Dante keenly acknowledges that even Christian souls are journeying through a purging process by which they will eventually reach Heaven. Allegorically, Sayers contends this Purgatory theme represents the

[95] Ibid., XIX, 17.
[96] For Dante's reliance on Augustine, see Phillip Cary, "The Weight of Love: Augustinian Metaphors of Movement in Dante's Souls," in *Augustine and Literature*, eds. Robert Peter Kennedy, Kim Paffenroth, and John Doody (Lanham: Lexington Books, 2006), 36; in case of Bunyan, it is not clear how much he relied on Augustine. Yet still, Jeffrey considers Bunyan's *Pilgrim* "a Reformation version of the late medieval pilgrimage of the soul." He thinks that Bunyan draws somehow on "Puritan spiritual writings indebted to Augustine, but more directly on the Bible itself," enriching "the elements of wayfaring *adventure* with direct biblical allegory." Jeffrey, *Dictionary*, 257.
[97] See Sayers' notes on page 19 in Dante Alighieri and Dorothy L. Sayers, *Divine Comedy. Part 1, Hell* (London: Penguin, 2002). Margaret Drabble et al. find Dante's work not only as "an exposition of the future life, but a work of moral edification, replete with symbolism and allusions based on Dante's wide knowledge of philosophy, astronomy, natural science, and history." Margaret Drabble et al., *The Oxford Companion to English Literature*, 5th edition (Oxford; New York: Oxford University Press, 1985). H. Paul Santmire also notes, "His [Dante's] home is emphatically not on this earth, surrounded by the birds and snakes and trees and streams. His home is far above in the ethereal regions of absolute, pure, and imageless spiritual transcendence." H. Paul Santmire, *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology* (Philadelphia: Fortress Press, 1985), 105.

penitent Christian life.[98] As such, Dante allegorically describes Christian life on the earth, which is always in danger of being tempted to sin, especially regarding the seven deadly sins.[99] Yet, the Christian is bound to overcome those temptations through continued repentance in the grace of God. At last, Dante is led to Heaven where he meets several great saints of Christian history and eventually the Triune God, which is the ultimate bliss that the biblical-theological and Augustinian aspects of pilgrim life endlessly seeks.

Dante's perception of the Christian life as pilgrimage adds an aspect of continuing growth in faith and sincerity amidst continued temptations to previous biblical-theological and Augustinian understandings of pilgrimage. Thus, Dante warns us not to envisage any easy and rosy picture of the pilgrim life that do not acknowledge life-threatening or soul-eroding secular lures and evil powers in and outside oneself. Embarking on the pilgrim journey is one thing and finishing it up is another. The pilgrim life requires one's daily devotion and also one's active resistance against everyday temptations. Then and only then, one's soul will reach the true heavenly home.

While Dante's idea of Christian life as pilgrimage is implicit in his allegorical writing, John Bunyan's is more explicit and demonstrative in his *The Pilgrim's Progress from This World to That Which Is to Come.*[100] The two parts of the book imaginatively

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[98] See Sayers' notes on Canto VII in Dante Alighieri and Dorothy L. Sayers, *The Divine Comedy. Part 2, Purgatory* (London: Penguin, 2006). Also see Dante Alighieri, *Dante Alighieri's Divine Comedy: Purgatory – Verse Translation and Commentary, Vol. 4*, trans. Mark Musa (Bloomington, IN: Indiana University Press, 2000), 7; Dante Alighieri, *The Divine Comedy of Dante Alighieri: Volume 2: Purgatorio* (Oxford University Press, 2003), 4, 9.

[99] The seven deadly sins are typically counted as lust, gluttony, greed, sloth, wrath, envy and pride. For a detailed discussion on this topic, see Rebecca Konyndyk DeYoung, "5. Seven Deadly Sins," in *The Encyclopedia of Christianity*, ed. Erwin Fahlbusch (MI: Eerdmans, 2008), 25-26. Also, the following resources are helpful on this same topic: Morton W. Bloomfield, *The Seven Deadly Sins* (Lansing, MI: Michigan State University, 1952, repr., 1967); S. Wenzel, "The Seven Deadly Sins: Some Problems of Research," *spec* 43 (1968): 1-22.; and Solomon Schimmel, *The Seven Deadly Sins: Jewish, Christian, and Classical Reflections on Human Psychology* (New York: Oxford University Press, 1997).

[100] John Bunyan and Craig John Lovik, *The Pilgrim's Progress: From This World to That Which Is to Come* (Wheaton, IL: Crossway Books, 2009). For the current scholarship on Bunyan's life and his works,

and allegorically describe the Christian life itself as a pilgrim journey from the City of Destruction (this world) to the Celestial City (heaven). In the first part, the main protagonist named "Christian," leaves his (sinful) hometown in order to deliver himself from the burden of sins and enter into the heavenly realm. On this journey, he is confronted by moral, psychological, emotional, and spiritual trials, yet overcomes them all in his faith in divine help and eventually reaches the Celestial City. In the second part, Christian's wife Christina and his sons embark on the pilgrim journey after Christian. What is notable in this second part of the allegory is that Bunyan displays a more intense complexity of temptations and trials faced in the Christian life as pilgrimage. He also portrays women as courageous pilgrims (which we do not see in Dante's work). What is clearer as the main theme at the end of his lengthy two-part work is that Christian life, now as then, is always on a spiritual journey toward the heavenly realm and more importantly God the Divine is the ultimate source of any hope and help we need on this life-time journey. Bunyan realizes that all Christians should be called *pilgrims*, since they now live or journey in a temporal (sinful) land as strangers or exiles. Thankfully, they do know where their pilgrimage ends and until then divine help and guidance will continue. As such, Bunyan, in his imaginative writing, humorously and creatively repeats the

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see Bethany Joy Bear, "Fantastical Faith: John Bunyan and the Sanctification of Fancy," *Studies in Philology* 109:5 (Fall 2012): 671–70; Cynthia Wall, "John Bunyan and the Spaces of Religious Writing," in *A Companion to British Literature,* vol. 2, *Early Modern Literature, 1450–1660*, ed. Robert DeMaria, Jr., Heesok Chang, and Samantha Zacher (Chichester: Wiley-Blackwell, 2014), 342–358; John Bunyan, *The Holy War: Annotated Companion to The Pilgrim's Progress*, ed. Daniel V. Runyon Eugene (OR: Pickwick Publications, 2012); Margaret Sönser Breen, "'John Bunyan: Conscience, History, and Justice' – The Seventh Triennial Conference of the International John Bunyan Society, Princeton University, USA, 12–16 August 2013," *Bunyan Studies* 17 (2013): 152–155; Robert H. Bee, *The Rise of Autobiography in the Eighteenth Century: Ten Experiments in Literary Genre – Augustine, Bunyan, Rousseau, Locke, Hume, Franklin, Gibbon, Sterne, Fielding, Boswell* (Lewiston, NY: Edwin Mellen Press, 2012); Valentine Cunningham, "Getting There, Getting Where? Bunyan's Hazardous Pilgrim Way," *The Glass* 26 (Spring 2014): 3–17; Jessica Skwire Routhier, "The Painters' Panorama: Narrative, Art, and Faith in the *Moving Panorama of Pilgrim's Progress*," *The Recorder* 20 (Spring 2014): 13–15; John R. Yamamoto-Wilson, *Pain, Pleasure and Perversity: Discourses of Suffering in Seventeenth-Century England* (Farnham: Ashgate, 2013).

biblical-theological sense of the pilgrimage, especially the continued protection and help of the Divine on the pilgrim's ever-tested life excursion.

Below I propose that Korean American Christians adopt and adapt in their own context of spiritual journey the ancient, yet still powerfully lingering, Christian ethos of pilgrimage, developed from the biblical era through the modern period.[101] Especially, we will see Korean American Christians establish their socio-ecclesial identity and ontological purpose of life based on their particular understanding of the pilgrim idea/ideal, ending up with the creative production of the Wilderness Pilgrimage Code.

Cultural Analysis of the Code and Styles

According to Stanley Hauerwas, a meaningful (Christian) story is the foundation upon which a person or a community develops self-identity, moral virtues, socio-political institutions, and social ethics.[102] Further, he argues that "the social or political validity of a community" results from its being formed by a truthful story, a story that gives us the means to live without fear of one another.[103] Elsewhere, in similar sense Stephen Crites discusses the fundamental narrative structure of human experience.[104] Story or narrative

[101] In the following section, I suggest that the pilgrim ethos has been the particular, though not unique, spirituality that Korean Americans have developed in their peculiar life context, implying that Korean Christians back in Korea do not share the same strong pilgrim ethos for their spiritual life. This does not mean, however, that Koreans in Korea are not familiar with the pilgrim concept; rather they realize it as a considerable aspect of Christian life. According to historical records, early missionaries to Korea, specifically James Gale and his wife, already translated *Pilgrim's Progress* in 1895 into Korean, which happened to be the first piece of Western modern literature to be introduced to Korea. The book was widely distributed and read by Koreans at the time. Sung-Bong Lee, one of the most influential evangelists, and many other revival preachers, adopted illustrations from it for their sermons. Since then, *Pilgrim's Progress* is still in print in Korea and broadly read by Koreans. Ung Kyu Pak, *Millennialism in the Korean Protestant Church* (New York: Peter Lang, 2005), 166.
[102] Stanley Hauerwas, A *Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame, IN: University of Notre Dame Press, 1981), 36-52.
[103] Ibid., 27.
[104] Stephen Crites, "The Narrative Quality of Experience," in *Why Narrative? Readings in Narrative Theology*, ed. Stanley Hauerwas and L. Gregory Jones (Grand Rapids, MI: Eerdmans, 1989), 65-88.

is of vital importance in both our individual and communal lives. In particular, when a story is truly meaningful to our own life situation, we experience it as the ontological or fundamental ground of our existence. Thus, it is safe to say that any individual or community needs a truthful and meaningful narrative, one that establishes that individual's or community's ontological ground, moral foundation, communal virtues, social relations, and ultimately their spiritual journey in faith.

S. Lee finds the Abraham story and similar others found in the Bible, combined together, as *the* narrative(s) upon which Asian/Korean American Christians have constructed their own version of the "pilgrimage-in-the-wilderness" story.[105] Perceiving their new socio-geographic location in the States as their own wilderness, the Korean American faith has created its particular bicultural theological and ontological narrative ground. In a spiritual-symbolic sense, they now find the same wilderness on which Adam and Eve, Abraham, the ancient Israelites, and other faithful Christians would have walked in their similar pilgrim journeys. S. Lee writes, "The Abrahamic obedience to God's call has been invoked in the [Korean] American church. The challenge is to see the Asian immigrants' de facto uprootedness as an opportunity to embark on a sacred pilgrimage to some God-promised goal, and therefore to believe that life as strangers and exiles can be meaningful."[106] In the similar Abrahamic narrative ethos, a Korean American preacher years ago wrote a hymn, the first stanza of which goes as follows:

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[105] Lee, "Pilgrimage and Home," 61.

[106] Ibid., 61-64. Asian American scholars find that the theological motif of pilgrimage or life as spiritual journey is shared extensively among most Asian American ethnic groups, not only Korean Americans. For detailed discussion, see Paul M. Nagano, "A Japanese American Pilgrimage: Theological Reflections," in *Journeys at the Margin: Toward an Autobiographical Theology in American-Asian Perspective*, eds. Peter C. Phan and Jung Young Lee (Collegeville, MN: Liturgical Press, 1999), 63-79; David Ng, ed., *People on the Way: Asian North Americans Discovering Christ, Culture, and Community* (Valley Forge, PA: Judson Press, 1996), xv-xxix; Man Singh Das, "Sojourners in the Land of the Free: History of Southern Asian United Methodist Churches," and Wilbur W. Y. Choy, "Strangers Called to Mission," in *Churches Aflame:*

Obeying when he was called,
leaving home by faith,
Abraham made an altar wherever he wandered
We are all Abraham;
let us learn of his faith;
through our faithfulness to God, may God's own purpose fulfill."[107]

It is no wonder that Korean American preaching formed and practiced in the foundational spirituality of pilgrimage in the wilderness takes the wilderness-pilgrimage motif as one of the most prevailing socio-ecclesial codes. The Wilderness Pilgrimage code is well-demonstrated below in Eunjoo Kim's sermon:

We're pilgrims called by God
to continue struggling
until the day when all immigrant people,
not only Koreans but also other ethnic groups,
fully belong to this new land
and equally inherit this promised land of God.[108]

In this sermon, Kim literally and metaphorically calls Korean Americans *pilgrims called by none other than God.* This statement adamantly affirms and confirms the divine guidance and calling upon the sojourning lives of Korean Americans. In other words, she is preaching a new socio-ecclesial identity of Korean Americans rooted in Christian faith in the new God-promised land. This new narrative identity sounds highly hopeful and meaningful in the sermon since for the preacher the identity is guaranteed, once again, by none other than God.

S. Lee contends that the life of Jesus, *the* life model of Korean American Christians, can also be interpreted from the same Abrahamic pilgrim perspective and thus

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Asian Americans and United Methodism, ed. Artemio R Guillermo (Nashville, TN: Abingdon Press, 1991), 19-34, 65-89; and Sze-kar Wan, "Betwixt and Between: Toward a Hermeneutics of Hyphenation," in *Ways of Being, Ways of Reading: Asian American Biblical Interpretation*, eds. Mary F. Foskett and Jeffrey K. Kuan (St. Louis, MO: Chalice Press, 2006), 137-151.

[107] Byung-sup Bahn, *Jil-Geu-Reut-Gat-Un-Na-Eh-Ge-Do (Even for Me an Earthen Vessel)* (Seoul, Korea: Yang-Suh-Kak, 1988), 97.

[108] E. Kim, *Preaching*, 158. A full analysis of this sermon is provided in the appendix as an example of the five-code homiletical analysis.

applied to the Koran American faith.[109] His argument starts with the moment when Jesus leaves his hometown of Galilee to become an iterant proclaimer and fulfiller of God's reign for the whole creation. For Lee, by his departure Jesus inevitably becomes marginalized and thus enters into a liminal status. He states:

> For Jesus, leaving home, as it would be for any one in his circumstances, was an act with grave consequences. In his day the Galilean household was the primary place of socialization, where a person's social roles and their meanings were both learned and played out. Identity did not exist apart from a person's household, kinship relations, and village. For Jesus to leave his household, therefore, was to be cut off from the place that had given him his identity. Leaving home meant going out of the structure of one's life. It meant entering a wilderness, a liminal place.[110]

Thus, for Lee it is very natural that the life of the iterant and marginalized Jesus can be easily identified with that of Korean American Christians. Both Jesus and Korean Americans belong nowhere but the wilderness where both are always "on the way," envisioning the new reality of life that is already promised and guaranteed by God, the ultimate End of their Abrahamic pilgrim journey.

Although most Korean American churches share this Abrahamic Pilgrimage Wilderness code as their most basic faith ethos, undergirded by Jesus' pilgrim identity, it is not that they all share the same narrative *style* within the same code. In other words, there are individual style variations in understanding, interpreting, and adopting the same pilgrimage code, depending on the individual local community's theological or cultural understanding. The same applies to preaching. Even though preaching operates in the same Pilgrimage code, depending on the individual preacher's theological preference, the code would demonstrate itself in various narrative styles. Here, I present three major possible narrative styles that show up in Korean American preaching.

[109] S. Lee, *From a Liminal Place*, 63-87.
[110] Ibid., 64.

The Allegorical-Typological Narrative Style

This style is demonstrated in Rev. Bahn's song above. In this style, a one-to-one allegorical or typological match is pursued. Just as in McClure's translational homiletic use of Scripture, the Abrahamic biblical narrative becomes a typological story that can be repeated almost in a literal sense about the immigrant life today.[111] Thus, the people practicing this style are strongly convinced that "[l]ike Abraham, we have been called by God to leave the homeland to live in a wilderness as strangers and exiles."[112] Yet, though being strangers and exiles, the preacher and people of the style try to live very hopeful lives, because they also take what was promised to Abraham in Scripture as literally their own: "I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing" (Gen. 12:2). Two sermon excerpts below nicely present this optimistic Abrahamic worldview of Asian/Korean American Christians:

> When God called Abraham, what purpose did God have for him? God told him, "I will bless you. You will be a blessing to the nations." God not only called Abraham, but also all his descendants for the same purpose of blessing all nations. … Hence, there are always worldly or spiritual fruits after calling when we obey God's calling to leave. God has called each and every one of you for the same calling. … We will be a source of God's blessing to all people around us.[113]

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[111] McClure, *The Four Codes*, 20-24. According to him, this use of Scripture has the purpose of "bring over." "Scripture is encoded as original facts, which the sermon is involved in translating (bringing over) into the present….The [preacher] is more synchronic than diachronic in attitude, seeking out substitutions or equivalencies for words, characters, and ideas that might translate them from the biblical text into the sermonic text." He articulates three rhetorical substyles of the translational use of Scripture: literal, dynamic equivalence, and paraphrase. The Korean American church's or preacher's style is close to dynamic equivalence. The Korean preacher would not literally say we have "walked" to the foreign county as Abraham did, nor highly symbolically interpret Abraham's story as a "purely" spiritual one with no connection to real life. Rather the preacher would encourage the people to closely identify with Abraham as a physical and spiritual model for their everyday pilgrim life in the new American context.

[112] Sang Hyun Lee, "Called to be Pilgrim: Toward a Theology within a Korean Immigrant Context," in *The Korean Immigrant in America*, eds. B. Kim and S. Lee (Montclair, NJ: ACKS, 1980), 37.

[113] Rev. Seuk Chan Goh's sermon, "Let Your Blessings Flow" (my translation), was delivered on Jan. 1, 2012 with the Scripture reading of Genesis 12:1-3, http://www.sarang.com/srtv_sermon/550/?lan=ko&page=7&divpage=1&sn=off&ss=on&sc=on&list_style=webzine&clicked=1&select_arrange=headnum&desc=asc (accessed April 20, 2014).

> But Abraham was a man of faith and went out, not knowing where he was going. No wonder that he has, during all these centuries, been called the father of the faithful. … Rather, we shall be like Abraham, the mighty migration leader; filled, not with hatred or bitterness, but with faith, hope and love, we shall go wherever God wants us to go, and as we go along we shall bless the people everywhere, as did Abraham of old.[114]

What is notable in these sermon pieces is that people living in this typological narrative world often tend to take theological materialism or the so-called prosperity gospel as their vivid faith orientation. They materialistically take what God tells Abraham as their own promise from God, "I will bless you and make your name great." This is one of the reasons why in the Korean American church context, we often witness the strong materialistic pursuit of prosperity as demonstrated in people's pursuit of good cars and homes, higher education for their children, respected social status (e.g., the church eldership), mega-church establishment, etc. Yet, there is a balancing pole as well. As the endings of both sermon pieces state, the ultimate purpose of the worldly blessings for Korean Americans is for the sake of others or, symbolically, all nations.[115] Since Abraham became a blessing for all nations, so will Korean Americans. As we shall see in the next section, this symbolic meaning of blessings for all nations has led to the Korean American church's diasporic evangelical mission work for other nations as a concrete practice of blessings out in the world.

[114] Rev. Sohei Kowta's sermon, "Abraham, the Migration Leader," in *The Sunday Before Collection*, GTU 97-5-02. Graduate Theological Union Archives, Berkeley, CA, 38.

[115] J. Lee makes the critique that in the Korean American pulpit, preachers have emphasized God's shamanistic-material blessings upon Korean Americans alone, while blessings for others, including justice and structural reform of society, have been ignored. Lee, *Korean Preaching*, 82-83. As we shall see, however, while his argument is legitimate to an extent, he misses that there has been another homiletic-hermeneutical element that has helped the Korean American preacher draw a bigger picture of God's blessings or concerns for the wider society; namely, the Pentecostal Liberation code.

Another merit of the Abrahamic blessing over Korean American life is that the same idea has helped Korean Americans overcome their marginalized daily lives. In the wilderness, God has been their ultimate hope and shelter, as the sermon below describes:

> Just as the Israelites felt hungry and thirsty when they left Egypt and entered into a strange, new land of wilderness, so our hearts too were filled with emptiness and uncertainty. … Since we emigrated from Korea, we had lived only there. … Everything there was familiar to us. But now we found ourselves in a strange land. Were we going to be okay in this wilderness? Would our new jobs be secure? Would our new friends and neighbors be kind to us, minority people? Were we going to find a good church? … My husband and I were in awe like the Israelites who were amazed when they first saw the manna in the wilderness, the layer of a flaky white substance covering the ground in great abundance. The manna from heaven, the divine gift! … Feeling the divine presence through the snow, I whispered to God "Thank you! Thank you, Lord! You are with us even in this wilderness![116]

In this sermon excerpt, two practical theological ideas are prominent. First, God has special concerns or so-called preferential options for the poor and marginalized. In this case, they are Korean immigrants or confessing pilgrims. In their wilderness-life God will be the One who cares for them. Second, God is the God of everyday care and protection. When the matters of job security, community blending, and psychological comfort haunt the Korean American mind on a daily basis, God shows up as the One who will deal with those issues on behalf of the marginalized Korean pilgrims. God cared for Abraham's Israelites' everyday troubles in their wilderness, and so will God care for Korean American pilgrims.

In sum, the preacher operating in this typological Abrahamic narrative often, in her preaching or through ministry, tend to "glorify" the people's immigrant status as God's special calling. She will also pray for the people's earthly blessings and encourage

[116] Eunjoo Mary Kim, *Preaching in an Age of Globalization* (Louisville, KY: Westminster John Knox Press, 2010), 125.

them to become respected resident aliens among other ethnic groups as *God's chosen Abrahamic children*, in order to eventually become blessings for all other nations.

The Eschatological Symbolic Narrative Style

People living in this narrative style are also convinced that they, just like Abraham, left their homeland to settle in the promised land of God, but eschatologically or symbolically rather than `literally.[117] Just as in McClure's transitional use of Scripture, they do not tend to receive the Abrahamic story in a literal sense, but often pursue and practice the author's original or spiritual meaning "behind the text,"[118] so Abraham's journey to a new land becomes a model for people's *faith journey* to a better, other-worldly reality. In other words, people do not focus on what Abraham would enjoy in the new land as a successful stranger-settler, but more on his growth in faith itself as he embarked upon God's special spiritual calling. For instance, just like the pilgrim's journey in Bunyan's novel, Abraham's wilderness journey can be interpreted as a departure from an idol-worshipping, unjust secular culture to a God-prepared blissful realm. This theme of a symbolic faith journey in a strange land culminates when people read and receive Heb. 11:8-16, almost in a literal sense:

> By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he looked forward to the city that has foundations, whose architect and builder is God. … But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them. (Hebrews 11:8-10, 16)

[117] See the conclusion as well.
[118] McClure, *The Four Codes*, 25.

Korean American Christians, based on the reading of the text above, perceive their pilgrimage in the American wilderness as the spiritual discipline which guides their continuing faith journey on earth toward the eternal "heavenly home" where there will be no more living in a foreign land as a stranger. Indeed, this spiritual or eschatological perception of their pilgrim life has been a socio-theological strategy by which the Korean Americans can put up with the harsh social reality of marginalization. They have always kept the ultimate, eschatological hope against the unbearable status quo. Thus, it is no wonder that we can find sermons like the one below:

> And, above all, spiritually, we are the heirs of Jacob who trusted in God's promise of the land. We are pilgrims who continue to struggle until the day when all people belong to the promised land of God.[119]

> Abraham of old amassed a fortune. There in the land of Canaan, he could have become a settled citizen and builded [sic.] a walled city for his and his clan's permanent residence, there to enjoy the rest of his life in abundance and supposed security. But he did not do that. He did not become dominant in heathen Canaan. He, with Isaac and Jacob and their families, passed their days in Canaan as pilgrims passing through the city of Vanity Fair, but the goal and end of their journey was the City with foundations, whose builder and maker was God. The pilgrims [today also] must leave many worldly possessions behind.[120]

It should be noted that while the Korean Americans living through this eschatological-symbolic style have set their eyes on the other world, they do not (or almost never, in any case) like or practice the idea of total seclusion from society. Rather, as in the case of Augustine's pilgrim idea, they try to live in both the secular and heavenly worlds, yet with their eyes focused on the latter. Definitely, their first priority is the Heavenly Kingdom. However, they know, just as Augustine did, that they have to live as citizen of this world, especially being morally and ethically good examples of the holy pilgrim people who belong to another reality. In the local community, Korean American

[119] Kim, *Preaching the Presence*, 157.
[120] Rev. Kenzon Tajima's sermon, "New Pilgrims," in *The Sunday Before Collection*, 41.

Christians of this style will present themselves as good model American residents, while confessing their ultimate, eschatological hope in the Kingdom of God yet to come.

The preacher living in this theological spirituality often emphasizes Abraham's great faith in which he courageously begins his *spiritual* journey, not knowing what is ahead of him yet following what God has told him. Since that great faith itself is so important, the preacher encourages the people's spiritual discipline rather than the material success, higher education, or respected social status. These latter concerns are only the secondary to the greater spiritual purpose of the immigrant life which is approaching the heavenly home.

The Illustrative Narrative Style

According to Ted Smith, when an illustration is used in a sermon in a utilitarian or pragmatic way, 1) the illustration itself does not necessarily convey in itself the truthful points, 2) illustrations may appear in the sermon often as mere rhetorical tools of persuasion, and thus, 3) at times, it does not matter whether those illustrations are real or really happened.[121] In the sermon piece below, Rev. Seok Chan Goh uses the Wilderness Pilgrimage code exactly in this utilitarian sense:

> Just as Abraham left his home and old habits and pagan thoughts in pursuit of God's blessings and God's vision for the whole world, we, at the beginning of this new year, need to leave behind the old things and thoughts for the same purpose. I encourage you to transform your narrow, self-centered worldview to a broader one. Then, God will bless you so much (materially), that you have abundance to share with all the people in need around you.[122]

[121] Ted A. Smith, *The New Measures: A Theological History of Democratic Practice* (New York: Cambridge Press, 2007), 233.
[122] Rev. Goh, "Let Your Blessings Flow" (my translation).

In this sermon excerpt, Korean Christians are not pictured either as real pilgrims in a literal sense or as symbolic pilgrims in a spiritual sense. Rather, he uses the *pilgrim metaphor* in support of his socio-spiritual lesson, "Go and share your blessings with all others." Hence, the Abrahamic story here functions as a critical illustrative or metaphoric narrative for a sermon point, but not necessarily as a typological or symbolic meaning narrative. McClure calls this kind of Scripture use "trajectional," by which the old familiar story and meaning take a totally novel narrative meaning, depending on each new homiletic situation.[123] The preacher, who wants to use the Wilderness Pilgrimage code or the Abrahamic story in this pragmatic way, could find a variety of ways to use the story as a critical illustration. For instance, in a dogmatic-pastoral care sense, when the preacher needs to emphasize God's tender omnipresence in people's suffering as marginalized immigrants, the preacher could use the story as a key illustration for the message that God, who called us from Korea just as God called Abraham, will always be with us as a caring father and mother.

S. Lee provides another radical example of this illustrative-trajectional use of the pilgrim metaphor when arguing for the transformational potential and power of Korean American pilgrims. Uniquely, Lee encourages Korean Americans to embrace the Abrahamic narrative as the society-transforming narrative identity of the immigrant self. As briefly introduced in Chapter One, Korean immigrants, living through a *liminal* experience, have three creative potentials of "openness to the new," "the generation of *communitas*," and "the transformative power of prophetic action."[124] Lee believes that

[123] McClure, *The Four Codes*, 42.
[124] S. Lee, *From a Liminal Place*, 7-11.

these three social potentials are already implied in the Abrahamic story and insists that we fulfill them in the American wilderness. He writes:

> Abraham's story is particularly pertinent to [Asian/Korean] immigrants who may be wondering what the meaning of their existence in this country is. Abraham's story can be interpreted as saying that now that the Asian immigrants have left home and are here in America, it is an opportunity to take up the pilgrimage toward a "better America" and work to make America a country that is more according to God's will. Their situation can be seen as a calling to live as the creative minority in America. Moreover, if [Asian/Korean] Christians appropriate Abraham's story as their own, they might see their life's goal as being to continue to live here "as strangers and foreigners" and work to build a "better America," "whose architect and builder is God." In this way, their Christian faith would have something to do with their identity and their life as marginalized and liminal people in America.[125]

Of course, in most Korean American contexts, this kind of socio-political or prophetic understanding of the Abrahamic story is rare. Yet, as we shall see in the Pentecostal Liberation code, the socio-political dimension of the Korean American church's life is a recent arrival which is gaining a gradual acceptance in its ecclesial context. When the preacher adopts the socio-political dimension of the Abrahamic narrative, she often emphasizes the constructive prophetic role that Korean American Christians can take in and out of the church boundaries as the heirs of the Abrahamic vision of a "great nation." The underlying premise is that the vision itself has been given by the biblical God who initially called out the Korean immigrants to the promised land of America.[126] The sermon excerpt below aptly summarizes this point:

> Pioneers are people who don't go back to their homeland when they face problems and troubles in the new land. Pioneers are those who have made up their

[125] Ibid., 122.

[126] Indeed, several authors agreeably argue that the social prophetic role has remained among the weakest, if not always-ignored, ministry areas in the Korean American ecclesial context. For instance, Young Lee Hertig realizes that for the Korean immigrant church this phenomenon happens because of the church's intentional making of itself "an island of *usness* within the sea of the mainstream otherness." Young Lee Hertig, "The Korean Immigrant Church and Naked Public Square," in *Realizing the America of Our Hearts: Theological Voices of Asian Americans,* ed. Fumitaka Matsuoka and Eleazar S. Fernandez (St. Louis, MO: Chalice Press, 2003), 140. Also, see S. Lee's *From a Liminal Place*, 132-138.

> minds to stay for good in the new land. [Korean Americans] have the faith of Abraham. They are not conformists but cultivators of a new land. We have to cultivate the wilderness if we are pioneers. Our wilderness is a society of injustice and prejudice, like a desert that is hot in the day but cold in the night. Just as the California desert was transformed into a rich soil, where many fruit trees and vegetables grow, we can and must cultivate this society to be a truly loving and caring place to live.[127]

As such, the sermon emphasizes the active transformative social role of the Korean Americans as spiritual heirs of Abraham. As discussed before, Matsuoka hopes that this transformative conception of the Korean American life helps Koreans to get out of their enclosed ethnic enclave or ghetto and contribute to the betterment of American society as active and responsible citizens.

A Key Cultural Image of the Preacher Rising from the Code

Thomas G. Long presents four preaching images that are most prominent in the western Christian circle; the herald, the pastor, the storyteller/poet, and the witness, the last being his own favorite.[128] Briefly defined, *the herald* (or *the prophet*) is the authority figure who receives directly from God and brings down straight to the people the very Word of God, while *the pastor* is the one whose pastoral concerns over the people's needs shapes the content of the sermon. *The storyteller/poet* is the preacher whose personal artistic or aesthetic telling of the biblical story stirs the people's hearts and minds to an existential, revelatory experience. Last, *the witness* is the one who shares his or her own experiential testimony (what is seen and heard) about God's Word and revelatory events with the people around her. The preacher is the one who first

[127] Rev. Jung Young Lee's sermon, "Our Thanksgiving Day," (unpublished) quoted in his book, *Korean Preaching*, 119.
[128] Thomas G. Long, *The Witness of Preaching*, 2nd ed. (Louisville, KY: Westminster John Knox Press, 2005), 19-51.

experiences the Word or the event before testifying about it to others, which bestows upon the preacher a certain natural authority as the *firsthand* witness of God's Word.

Whereas all the four (or five) images of the preacher above can be helpful in discerning an apt image of the preacher in the Korean American context, none are fully satisfactory. This is so because while they are all good at describing specific characteristics of the individual preacher, depending on the preacher's own personality or spiritual formation, they do not have concern for the preacher's socio-ecclesial context. As we have seen above, in the Korean American church the socio-ecclesial environment and resulting theological ideology is a major force in shaping the Christian faith in general and the preaching practice specifically.

Based on the Wilderness Pilgrimage premise and the sermons quoted above, I propose the *fellow pilgrim* as the first image of the Korean American preacher. The preacher herself is embarked upon the whole Korean American diasporic pilgrim journey of God's calling. Indeed, all individuals are specifically called with special purposes. So with all these individuals called by God, the preacher cannot be the sole herald whose authority relies on special revelation. Further, since there is a divine purpose upon the people's pilgrim journey, the people's needs cannot be the primary concern of the preacher as in the pastor image. And unlike the storyteller/poet or the witness, the preacher as fellow pilgrim emphasizes the *collective storytelling* and *communal witness* of God's ongoing revelatory events within the community. In all of Long's four images of the preacher, the preacher is the one whose "firsthand" experience of God's Word is delivered "secondarily" to others. In the fellow pilgrim image, however, the preacher is the one who shares the communal stories of the God-called pilgrims, experienced

together on the shared pilgrim journey in the same wilderness. The preacher's genuine authority does not rely on his or her own private experience of God's revelation, but primarily on her painful and sincere participation in the common people's everyday pilgrimage of faith. In Kim's sermon above, we saw how the preacher identified her pilgrim life with that of others:

> My husband and I were in awe like the Israelites who were amazed when they first saw the manna in the wilderness, the layer of white flaky substance, covering the ground in great abundance. The manna from heaven, the divine gift! … Feeling the divine presence through the snow, I whispered to God "Thank you! Thank you, Lord! You are with us even in this wilderness![129]

In this sermon, the preacher appears as a fellow pilgrim who knows exactly what it means and how it feels to live as a stranger in the wilderness and also who knows exactly how to interpret it from a faith perspective. The preacher shares the same joy, agony, hopes, and prayers with her own people who are on the same pilgrim journey. The only difference is her unique role as the preacher who is to proclaim the good news of God on behalf of all the other fellow pilgrims.

In sum, the Korean American preacher is the fellow pilgrim whose primary role is proclaiming the good news of God for the sake of all other fellow pilgrims. Of course, at times the pilgrim preacher takes the role of the authority figure as we will discuss later in the description of the Confucian Egalitarian code, and also often functions as the storyteller/poet of the Abrahamic story and the special witness of God's Word and revelatory events. Yet, all these other roles lose their effect unless the preacher first *walks together* with her fellow pilgrims on the journey where God's revelation, guidance, protection, and blessings are so palpable. Unless the preacher is a part of this journey, he or she is no longer a sermonic authority for the people.

[129] E. Kim, *Globalization*, 126.

Summary and Relation to Other Codes

The Wilderness Pilgrimage code grows out of the biblical self-understanding of the Korean American immigrant. According to S. Lee, this Abrahamic biblical-narrative understanding of the Korea American life is a key contextual-hermeneutical perspective through which Korean Christians come to interpret not only their own lives in the foreign land, but also the surrounding social circumstances. They have even, through the same socio-ecclesial hermeneutic, attempted cosmic explanations for how and why God performs things in this world.[130] Since most Korean Americans tend to understand the Bible in a fundamentalist sense (e.g., the word-by-word inspiration of the biblical text) and venerate *the book* greatly,[131] it is very likely that this biblical understanding of the self grants Korean American Christians a sense of sacredness over their immigrant lives and also a God-guaranteed *raison d'être* for their lives in this foreign, yet promised land. The Abrahamic biblical narrative understanding of the Korean American life is, however, only one socio-ecclesial hermeneutical perspective. It does not explain the whole of their much more complicated and sophisticated socio-ecclesial life, faith, and preaching practice. Further, we had better keep in mind that each style found in this code almost always serves the Korean American life and preaching practice by way of complicated combinations of multiple aspects found in the same code. For instance, we might see in the preaching practice the allegorical typological narrative style in close association with the eschatological symbolic style. All this aptly warns us away from any single style

[130] S. Lee, "Pilgrimage and Home."
[131] J. Lee recognizes that for Koreans the Bible as a sole authority of faith "symbolizes Christian identity." J. Lee, *Korean Preaching*, 57. For more detailed information on this topic, see the Foundational Context of the Code of the Diasporic Mission Code in the next section.

analysis or application of the code in the preaching practice. Still, analysis of each style has helped us to see what is really happening in the code.

Below, we will explore four more socio-ecclesial perspectives that will help draw a more holistic picture of the Korean American socio-ecclesial faith orientation and resulting preaching practice. At this point, though, it will suffice to mention that the Wilderness Pilgrimage code, though only one socio-ecclesial hermeneutical perspective, sets up the fundamental theological and spiritual ground upon which the contents of all the other four interrelated codes spring up. The following Diasporic Mission code is the most vivid example of that interdependence on the first code.

The Diasporic Mission Code

> *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.* (Matthew 28:19-20)
>
> *In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God.* (Isaiah 40:3)

In this second section, I discuss the Diasporic Mission code that has spurred the enthusiastic evangelical and missional activity even to "all nations" in the Korean American church, in a close alliance with the pilgrimage idea. In search of the theological foundation of the Mission code, I trace back to the 19th century's western missional movement that swept over the soils of East Asia/Korea. Eventually, I show that the original evangelical fervor and passionate missional activity of the Korean church (from Korea) transforms itself into the Diasporic Mission code through the bicultural

experience in North America where Korean Americans have started "preparing the [highway] of the Lord" who will soon return in glorious *parousia*.

Foundational Context of the Code

According to Rob Moll's *Christianity Today* article on the world evangelical mission in 2006, Korea stands in the second place, just after the U.S., in the total number of missionaries sent out to other parts of the world.[132] Yet, when it comes to per capita ratio for the whole population, Korea becomes the number one country, followed by the U.S. Regarding this "incredible" phenomenon, Moll further predicts, ". . . .it won't be long before it's number one [in absolute numbers]."[133] The Korean church itself seems to be positive and ambitious about that prediction. In 2008, Korean church leaders and mission organizations stated the vision of sending one million lay or "tent-making" missionaries by 2020 and 100,000 pastor missionaries by 2030. This vision seems naïve and impossible at first. However, if we look at the broad mission field of the Korean church (see figure 1) and the still growing number of missionaries worldwide,[134] the vision looks possible.

CONTINENTS	REGIONS	COUNTRIES	MISSIONARIES	RATIO
ASIA	South Asia	4	1,069	5.2%
	Northeast Asia	7	5,353	26.1%

[132] Rob Moll, "Missions Incredible," *Christianity Today*, February 24, 2006. As of January 2014, based on KWMA's data (The Korea World Missions Association), *Christian Daily* reports that the Korean Church has now 25,745 send out worldwide. Christianity Daily, "Korean Missionaries STILL On the Rise!," http://www.christianitydaily.com/articles/76898/20140112.htm (accessed April 23, 2014).
[133] Ibid.
[134] According to *Christian Daily*'s same report above, each year the Korean Church is now adding more than 1,000 new missionaries on average.

	Southeast Asia	11	3,377	16.5%
	Central Asia	10	1,730	8.4%
	Subtotal	32	11,529	56.2%
EUROPE	Western Europe	20	992	4.8%
	Eastern Eurasia	23	996	4.9%
	Subtotal	43	1,988	9.7%
AMERICA	Latin America	17	807	3.9%
	North America/Caribbean Sea	6	2,317	11.3%
	Subtotal	23	3,124	15.2%
AFRICA/ARAB	Southeast Africa	20	823	4.0%
	West Central Africa	21	355	1.7%
	North Africa/Middle East	18	729	3.6%
	Subtotal	59	1,907	9.3%
OCEANIA/PACIFIC	South Pacific	11	713	3.5%
	Subtotal	11	713	3.5%
OTHERS	Non-Residential		140	0.7%
	Sabbatical		279	1.4%
	Home Base		823	4.0%
	Subtotal		1,242	6.1%
GRAND TOTAL		168	20,503	100%

Figure 1[135]

In light of the grand, rapid, and ever-growing mission work of the Korean church above,[136] this segment of writing inquires 1) why or how this greatly mission-oriented

[135] KWMA Report, January 2009.
[136] Two neighboring ethnic group churches (Chinese and Japanese Americans, respectively) have also played a significant role in world mission alongside the Korean church. The Chinese American church's

mind in the Korean church emerged in the first place, 2) to what extent the Korean diasporic church in America also has embodied and practiced the same enthusiasm for worldwide mission work, 3) and how mission-oriented faith has formed the particularity of a Korean American homiletic, through the code and styles analysis. So below, we first explore what has caused or contributed, historically, to Koreans/Korean Americans' world mission commitment. I find two fundamental factors: foreign evangelical mission experience and ultra-fundamentalist eschatological interpretations of the Bible.

Foreign Evangelical Mission Experience in the Modern Era

The very first Christianity that Koreans experienced a couple of centuries ago (esp., since the late 19th century) by missionaries from the modern west[137] was fundamentalist and evangelical in nature.[138] Sung-Deuk Oak points out that "[m]any Presbyterian and some Methodist missionaries in Korea [who were the primary players in the Korean mission at the time] were under the influence of Moody's revivalism and

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zeal for mission is aptly summarized in this typical mission statement from a local church located in San Diego: "Here at CEC [Chinese Evangelical Church], we believe that all churches should be missions minded. In the Great Commission, our Lord has commanded us to 'go and make disciples of all nations.' Following that command, CEC has always maintained focus on sending, equipping, and supporting missionaries throughout the world and in our own communities." Japanese Evangelical Mission Society, an influential Japanese American mission organization among Asian American Christians, expresses its enthusiasm and commitment as well for the world mission in its self-description on the official web page: "[We exist in order] *to Expand Ministries That Span the Globe*. Since 1950, JEMS has been blessed by God to expand and include many faceted ministries that span the globe today. By the nature of its multi-faceted ministry and outreach into the world which is becoming increasingly multi and inter-racial, JEMS has expanded beyond just the Japanese and Japanese Americans. JEMS ministries now includes other Asian Americans." Chinese Evangelical Church, http://www.cec-sd.org/ENG/ministriesMissions.aspx; Japanese Evangelical Mission Society, http://www.jems.org/about/ (both accessed April 12, 2014).

[137] Here I use the term "modern west," since these days it is commonly accepted as a historical fact that around the 7th century, Nestorian Christians had already arrived in China. Also it is credibly argued that Nestorians flourished not only in China, but may also have arrived and taken root in Korea as a minor religious sect. In Soo Kim, *History of Christianity in Korea* (Seoul: Qumran Publishing House, 2011), 16-25.

[138] Specifically, for Koreans "fundamentalist" and "evangelical" mean, among many things, the inerrancy and the verbal inspiration of the Bible, the significance of individual conversion experiences, the active role of the Holy Spirit in faith, exclusive commitment to Christ as the only savior of the world, etc. J. Lee, *Korean Preaching*, 59-74.

dispensationalism" which heavily emphasized the imminence of Christ's second coming.[139] Oak also acknowledges that "[d]ispensational premillennialism played a formative role in North American mission theory and the mission movement," with the evangelical notion of "hopelessness of those who died without Christ" which provided "a strong drive toward mission activity."[140] That evangelical nature of Christian faith was indeed the same regardless of whether it was Catholic or Protestant missionaries. They believed that they "brought" Jesus Christ to unbelieving Korea, Jesus being the only savior of the sinful world. They saw Korea, along with other Eastern Asian countries, as an evangelical mission area that had up to that point been ignored in the history of world mission or *missio Dei*. But, once Korea was "found," the modern maritime development gave missionaries an unmatched opportunity to carry out the Great Commission in Korea; "Go therefore and make disciples of all nations" (Matthew 28:19). Since they firmly believed that Jesus was the only savior, and they were commissioned by no other than Jesus himself, even their martyrdom in unbelieving Korea felt natural for most of them, if and when necessary. Many of them faced unnatural deaths from persecution either by the Korean government (then, the *Chosun* Dynasty) that kept a policy of seclusion because of the western military threat or by the people on the streets who saw the foreign (religious)

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[139] Sung-Deuk Oak, *Making of Korean Christianity Protestant Encounters with Korean Religions, 1876-1915* (Waco, Texas: Baylor University Press, 2013), 89. For a detailed discussion on western premillennialism's impact on Korean premillennialism, see Chong Bum Kim, "Preaching the Apocalypse in Colonial Korea: The Protestant Millennialism of Kil Son-Ju," in *Christianity in Korea*, eds. Robert E. Buswell and Timothy S. Lee (Honolulu: University of Hawaii, 2006), 149-166.

[140] Ibid. Oak, however, does not forget to note that American premillennialism was in close interaction with "postmillennial conviction in the superiority of Christian civilization or the critical pessimistic optimism," which was introduced to Korea as it is by American missionaries. Oak contends that this pragmatic combination contributed to missionaries' participation in social improvement (e.g., women's education in Christian institutions) and the Korean Christians' social and national reform movement (e.g., the demise of the old Korean dynasty, then called *Chosun*). Ibid., 90. Yet, C. Kim realizes, a strong premillennialism came to prevail in Korea once influential Korean revivalist preachers took that notion most favorably and seriously, thus leaving postmillennial thoughts behind. C. Kim, *Preaching the Apocalypse*, 149-166; also see footnote 145.

presence as a potential hazard to their traditional culture and religion.[141] Yet, as the mission history shows, their evangelical mission work continued in ever-growing numbers of missionaries and began experiencing missional successes in many urban parts of Korea.[142] They not only succeeded in converting people into the evangelical Christian faith, but also established evangelical and mission-oriented seminaries that would in the near future raise indigenous evangelical preachers and theologians in Korea. Still today, many of those first Protestant theological seminaries founded by missionaries serve as key influential seminaries in Korea, mostly owned and operated by Koreans now, or at least as foundational seminaries of later indigenously franchised ones. It is no wonder therefore that most Korean seminaries are now evangelical and mission-oriented. Also, it should be no surprise that most preachers coming out of those seminaries and the churches they pastor have an ever-burning zeal for evangelism and world mission.[143]

Adopting the foreign mission pattern and theology from western missionaries, Korean churches have sent out their own "foreign" missionaries to other parts of the world, including Eastern Asia, South America, the Middle East, and these days even to North America and Europe where the church-going population is rapidly decreasing. Also, when Korean Christians emigrate to various parts of the globe, they "bring" the good news of Christ with them and continue their evangelical mission work wherever

[141] Kim, *History of Christianity*, 180-185.
[142] By 1909 there were 45,000 Bible study meetings or Bible schools, the number of which grew to 112,000 in 1934. Harry A. Rhodes, *History of the Korean Mission: Presbyterian Church, USA, 1884-1934* (Seoul: YMCA Press, 1934), 564. Also see Donald Baker, "Sibling Rivalry in Twentieth-Century Korea: Comparative Growth Rates of Catholic and Protestant Communities," and Byong-suh Kim, "Modernization and the Explosive Growth and Decline of Korean Protestant Religiosity," in *Christianity in Korea*, 283-308 and 309-329.
[143] In 1952 the Korean Church launched the Ten Million Evangelism Movement, which would harvest a great success in coming decades. Kim, *History of Christianity*, 535-537. Ever since the first Korean immigration to other parts of the world late in the 19th century, the Korean foreign mission work has grown to cover most of those parts. Douh K. Oh, "History of the Korean Diaspora Movement," in *Korean Diaspora and Christian Mission*, eds. Sung-hun Kim and Wonsuk Ma (Eugene, OR: Wipt & Stock, 2011), 181-196.

they settle, as we will see in the Korean American church case below. Literally and metaphorically they are evangelical-spiritual sons and daughters of the modern foreign missionaries to Korea who arrived about two centuries ago.

Ultra-fundamental, Eschatological Biblicism

Most mission-initiated churches in Korea adopted biblical conservativism or fundamentalism from foreign premillennial evangelical missionaries, as discussed above. Two notions often dominate biblical fundamentalism: the inerrancy and verbal inspiration of the Bible.[144] The Bible is thus believed to be verbally inspired by God and written down verse by verse, with no errors in it. Whatever it says, it must be accepted as absolute truth and carried out literally when commissioned for any concrete actions on the human side. Thus, reading Matthew 28:19-20, Isaiah 40:3, and an oft-recited text of Acts 1:8 ("But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."), becomes a very serious business for Korean Christians. Especially, when Matthew and Acts readings are combined for the emphasis on the Great Commission, Korean Christians have no other thoughts in mind, but to literally perform the Commission in whatever capacities are given to them. Indeed, living in a foreign land like the U.S. and other parts of the world has instilled that mission motive in the minds of Korean Christians. They are now literally living *in the world* and their presence is expanding to the "ends of the world," including the Amazon river, frozen Alaskan lands, Pacific Islands, high mountains of Tibet, Sahara deserts, etc. For them, the biblical Great Commission has been carried out throughout centuries by many faithful disciples, and it

[144] See footnote 158.

is now their turn to continue the same mission effort. Furthermore, Korean Christians confess that the premillennial eschatological Last Day is surely approaching, as the literal-fundamentalist reading of the Revelation affirms. More often than not, it is taught to the people that the Last Day of Judgment is expected to arrive after the Commission is totally completed to the very edge of the world.[145] Following the fundamentalist reading of the Revelation, Korean Christians believe that the Day is approaching *soon* when the Final Judgment will be given to both believers and non-believers. Thus, saving or converting the non-believers is not a mere option on their Christian to-do-list. It is mandatory and urgent. Non-believers will face eternal death.

One crucial and unfortunate result of this evangelical, fundamentalist reading of the Bible is that most Korean churches have become inactive or passive in their participation in social actions. The social or prophetic dimension of the Christian message still has no real chance of emergence under the dominant evangelical-conversion motif.[146] The catch phrase, "Save the lost soul," almost always is the top priority of the church mission outside of the church walls. Even when Korean Christians do certain social welfare works like running an orphanage, operating a free hospital for the poor, planting mission schools, or (very rarely) starting a Christian political party, their focus

[145] Since the late 19th century, foreign missionaries believed and preached premillennialism to the Korean converts, the theology of which still remains strong in the Korean Christian mind. "The coming of Jesus was at hand and the Great Judgement impending. Therefore, there was not much time left to save the world. Their only concern was to save the people from being drowned or shipwrecked." Chang Ki Lee, *The Early Revival Movement in Korea (1903-1907): A Historical and Systematic Study* (Zoetermeer: Boekencentrum, 2003), 135. Then and now, the other two modes of millennialism, postmillennialism and amillennialism, have not caught the attention of the spiritual mind of Korean/Korean Americans. Missional-historical reasons for this were mentioned above (see footnote 139 and 140). C. Kim, additionally, presenting an example of Sun-Ju Kil, suggests that the Japanese-colonial crisis was a strong factor contributing to Korean Premillenialism. For Sun-Ju Kil, C. Kim points out, Korea's social or national crisis will not end unless a dramatic end of the world comes with Christ's second coming soon in the establishment of the new heaven and earth. C. Kim, *Preaching the Apocalypse*, 153-154.

[146] Ibid., 152.

always goes to the evangelical cause.[147] Because of this blindness to the social or prophetic dimension of the Christian tradition, the Korean church has been criticized and even insulted by non-believers and anti-Christians, throughout the twentieth century.[148] Yet still, the Korean church finds its fundamentalist evangelicalism as the better and higher *raison d'être* above any Christian social activism. It is anticipated that this evangelical trend will still dominate in the Korean churches for decades to come in spite of criticisms both from inside and outside.[149]

In sum, like most Christians after Jesus and throughout the centuries, Korean Christians uphold the Bible as their foundational source for the Christian truth. Without the Bible, for them, there would be no real Christianity. Once these Bible-loving and -respecting people adopted the ultra-fundamentalist perspective from western evangelical missionaries, it was inevitable for them to take literally and seriously whatever the Bible says about the Great Commission. The Commission must be done just as it is commanded. These mission-enthusiastic Koreans have arrived on American soil and tirelessly performed their mission work just as they believed they were *commissioned* to do. Thus, it is no wonder at all that we now must take a close look into the Diasporic Mission code as one of the ecclesial and homiletic essentials in the Korean American context.

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[147] Julie C. Ma, "A Critical Appraisal of Korean Missionary Work," in *Korean Diaspora,*135.
[148] Jae-yong Chu, "A Historical Critique of the Revival Movement in the Korean Church," in *Christian Thought* [in Korean], XXIII-6 (Sep. 1978): 70-71.
[149] Wonsuk Ma, "Korea," in *Encyclopedia of Pentecostal and Charismatic Christianity,* ed. Stanley M. Burgess (New York: Routledge, 2006), 275-276. Ma, relying on David Barrett, anticipates that the total number of Korean Pentecostals, most of whom can be identified also as evangelicals, will reach "9.5 million, or 41.7 percent of Korean Christians or 18 percent of the total population of South Korea" in 2015.

Cultural Analysis of the Code and Styles

Vision

The vision of MNA Korean Ministries [Mission to North America] is to reach Korean Americans and other people groups of North America with the Gospel of Christ through the planting of multi ethnic PCA churches[150]

As *the illustrative narrative style* of the first code indicates, the Korean American church has recently started having social concerns for the outer world beyond the church walls. Yet still, it is true at this point that the Korean American church's socio-political, prophetic participation in the outer world (e.g., the anti-war campaign, HIV/AIDS protection movement, economic reform, global warming issues, the anti-immigration law protest, etc.) is visibly weak, largely due to results of fundamentalist evangelicalism discussed above. Compared to its socio-political activism and thanks to the same fundamental spirituality, however, the evangelical mission work toward both Asians/Koreans and other racial/ethnic groups has ever been strong since the Korean American church's conception in America.[151]

As the quote above exemplifies, the Korean American church perceives itself as an evangelical mission community or a global "diaspora mission" church,[152] seeking to spread the gospel message within their new foreign surroundings (the inward mission) and to the world at large (the outward mission). The inward mission is often threefold:

[150] Mission to North America: Presbyterian Church in America, "Vision," http://pcamna.org/korean/index.php (accessed April 24, 2014).
[151] Several authors are helpful to see how this evangelistic mission phenomenon has formed and is still happening in the Korean American church. R. Stephen Warner, "The Korean Immigrant Church as Case and Model" in *Korean Americans and Their Religions*, 30; Tan, *Asian American Theologies*, 57-64; and Soyoung Park, "The Intersection of Religion, Race, Ethnicity, and Gender in the Identity Formation of Korean American Evangelical Women" in *Korean Americans and Their Religions*, 198.
[152] Steve Sang-cheol Moon, "The Korean Diaspora Models of a Missional Church," in *Korean Diaspora*, 84-100.

mission to Korean Americans, mission to other immigrant ethnic groups, and mission to the black and white/Anglo communities. Doubtless, Korean Americans are the primary target of the inward mission because of the shared language and culture, but the other groups remain significant mission targets as well.[153] For the outward mission, a number of Korean American churches each year organize both short-term (one week or so) and long-term (half a year or so) mission trips to other parts of the world, including South America, Africa, and Asia.[154] Some churches send out lifetime missionaries and support them financially. In cases where the vision of the diasporic mission is a church's dominant code, the church's yearly budget and ministry planning are governed to a great extent by mission agendas.[155]

Designating this strong evangelical mission trend in the Korean American church as the Diasporic Mission *code* is no exaggeration because as the various sources of literature show, the church's evangelical mission work, more often than not, is carried out with the whole local congregation's participation.[156] In other words, when a local church decides to perform any specific type of mission work, often the whole local congregation

[153] Timothy K. Park, ed., *Mission History of Korean Churches* (Pasadena, CA: William Carey Library, 2011), 164; Peter Chang, "International Evangelical Student Mission Movement: UBF Case Study," in *Korean Diaspora*, 223-241. Esp., see 230-231 for an example of the Korean American church's mission work toward North Americans.

[154] Daniel Shinjong Baeq, Myunghee Lee, Sokpyo Hong, and Jonathan Ro, "Mission from Migrant Church to Ethnic Minorities: A Brief Assessment of the Korean American Church in Mission," *Missiology* 39, no. 1 (2011): 25-37; Byung Yoon Kim, "New Missional Avenues for Asian Churches," in *Korean Diaspora,* eds. Kim and Ma, 171-177. For a detailed scholarly discussion on the short term mission trip trend in the Korean American church nationwide, see Sokpyo Hong, "The Impact of Short-Term Mission Trips on Interracial and Interethnic Attitudes among Korean American Church Members" (Ph.D. diss. Trinity International University, 2011).

[155] For instance, in the case of Grace Korean Church located in Fullerton, CA., it is known that the 6,000 member church spends 50-60 percent of its gross income on various types of foreign mission to other parts of the world. Wonsuk Ma, "Grace Korean Church, Fullerton, California: mission from the margins," *International Bulletin Of Missionary Research* 36, no. 2 (2012): 65-71.

[156] Ibid.; Baeq et al., "Mission from Migrant Church"; B. Kim, "New Missional Avenues."; Sharon Kim and Rebecca Y. Kim, "Revival and Renewal: Korean American Protestants beyond Immigrant Enclaves," *Studies In World Christianity* 18, no. 3 (2012): 291-312.

is welcomed to contribute to that work either by individual prayer, donation, volunteer work, or actual evangelical tasks in the actual mission field. The work of mission is not a specialized task of a handful of experts in this context. It becomes the whole church's agenda, thus the diasporic missional vision becomes the church's fundamental ecclesial spirit or "code."

It is inevitable for Korean American preachers that this Diasporic Mission code has become one of the most fundamental ingredients of their preaching practice. As we have discussed, from the inception of the Korean American church, evangelical mission work has been among the top agendas of the church. This is why we can call most Korean American pastors "evangelical preachers," who now as then practices the deep-inherited fundamentalist eschatological biblicism as a major faith force as articulated in the previous section.[157] According to various sociological studies, even today this evangelical trend is becoming more intensified among the Korean American churches and its Asian American counterparts.[158]

As with the Wilderness Pilgrimage code, the Mission code also presents its style variations according to the individual local congregation's and preacher's theological tendencies and self-understanding as a mission community. There are three major

[157] J. Lee says, "Even after more than a hundred years of Protestant mission in Korea and in the Korean American community, the nineteenth-century missionary emphasis on conversion and exclusive commitment to Christ has not altered." J. Lee, *Korean Preaching*, 74.

[158] Tan, *Asian American Theologies*, 143-61. Especially for the influential Chinese counterpart, see Timothy Tseng, "Second-Generation Chinese Evangelical Use of the Bible in Identity Discourse in North America," *Semeia* 90/91 (2002): 251-67; Fenggang Yang, *Chinese Christians in America: Conversion, Assimilation, and Adhesive Identities* (University Park, PA: Pennsylvania State University Press, 1999), 9, 94; and Paul Hattaway et al., *Back to Jerusalem: Three Chinese House Church Leaders Share Their Vision to Complete the Great Commission* (Carlisle; Waynesboro, GA: Piquant; Gabriel Resources, 2003). Hattaway et al. discuss the indigenous and creative Chinese evangelicalism that has impacted the worldwide evangelical movement.

mission styles that are most likely to appear in the local church's ecclesial life and sermons.

The Ironic Reverse Style

The people performing their mission work in this style tend to believe that God brought the western missionaries to their home country, Korea, decades or centuries ago to prepare future Korean diaspora Christians to go out to the non-Christian world, including western countries traditionally belonging to Christendom.[159] Given that the once self-acclaimed western "Christian" countries are rapidly becoming secularized, the evangelical role of Korean diaspora Christians to those former Christian countries, they believe, is critical in God's continuing evangelical work in the world.[160] In this respect, all Korean diaspora Christians are now, in a sense, missionaries sent out to the whole world and especially to North America where the number of Korean Christians is ever increasing and where they think the secularization process is very grave. This is why it is not unusual to meet Korean Christians who would consider America now "a country that needs missionaries who can usher in religious renewal and revival."[161] So, it sounds very familiar in this context when "[t]he pastors and seminarians at Unity '97, an annual retreat for the Korean Christian Fellowship in the Northeast, claimed that God has a special purpose for Korean Americans in evangelizing the non-Christian population in the world." They believe, "God brought them to the United States, where they learn English and obtain American citizenship, in order that they can easily go to any country

[159] See R. Kim, *The Spirit Moves West*, esp., chaps. 2 and 3.
[160] A good example of this case is shown in Chang, "Student Mission Movement," in *Korean Diaspora*, 227-231.
[161] Kim and Kim, "Revival and Renewal," 303.

and win people over to Jesus Christ."[162]

When the preacher operating in this mission style preaches on the Abraham story, it is very probable that in the sermon Abraham and his family become foreign missionaries to non-believing secular Canaan or to the broad world. Rev. Dongyeol Lee, a missionary now working in Haiti, exactly exemplifies this missional interpretation of the Abraham story in his sermon preached at the Korea Saehan Church of Louisville KY. with the text, Gen. 12:1-3:

> Abraham was called by God to a foreign country, Canaan. … God changed his [Abraham's] identity. … God chose Abraham to save the fallen, sinful people around the world. … I encourage you to remember your own calling and blessings from God and proclaim the good news out to the world [just as Abraham did].[163]

In this sermon piece, Abraham's special calling from God and resulting missional life is matched almost one-to-one with that of the Korean Americans. The sermon as a whole seems to ask and answer, "Why are we Korean Americans called to America? Because of this special purpose. The missional life!" Another interesting point of the sermon is that the preacher's missional perspective is broad enough to perceive the whole world as the missional district. Further, the preacher invites the whole listening congregation into the same perception of the world and mission work "commissioned" directly by the "missional God."

As figure 1 above shows, in 2009 there were already 2,317 Korean missionaries working in North America and the Caribbean alone. According to the most recent report,

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[162] S. Park, "The Intersection of Religion,"198.

[163] With the title, "One Person," Rev. Lee preached this sermon on Nov. 9, 2013, on the special occasion of the 20th anniversary of the church's founding. The sermon as a whole asks who the church is as the people called from God to America and what the chosen people of God are to do with all the blessings from God. http://www.saehan.org/sub02_02/15614 (accessed April 24, 2014, my translation).

the number has increased to 3,149 and is anticipated to grow more in years to come.[164] Simply, this statistic means that North America is more and more becoming a field of mission, not a seedbed of mission. This also conclusively means that the Ironic Reverse style of the Diasporic Mission code will gain more momentum in the coming years among Korean American churches as a fine strategic mission theology.

The Internal Otherness Style

Even though reaching out to all other ethnic groups living in and out of America, including non-Christian Caucasians, remains the ideal for evangelical work through the Ironic Reverse style, most Korean American missions are done mainly within the same Korean ethnic boundary.[165] The main reason for this is, obviously, the language and cultural boundaries, especially for first generation Korean Americans. Thus, first generation Korean Christians are highly likely to attend a Korean church in the States and only attempt to evangelize other Korean Americans. For second or third generation Korean American Christians, most of whom are confessed evangelicals, the case is a bit different, yet not radically. As the field research shows, they like to attend ethnic Asian churches of any type, because ethnic familiarity outweighs cultural differences. For instance, a second generation Korean Christian would not mind joining a Chinese American church as long as the church provides a separate English service and there is a peer age group in the church.[166] In this case, his or her evangelical targets are most likely

[164] Hey Jin Kang, "한국 선교사 수, 지난해 1,003 증가해 총 25,745 명," http://www.christianitydaily.com/articles/76898/20140112/한국-선교사-수-지난해-1-003 명-증가해-총-25-745 명.htm; Christianity Daily, "Korean Missionaries."
[165] S. Park, "The Intersection of Religion," 196-197.
[166] Antony William Alumkal, *Asian American Evangelical Churches Race, Ethnicity, and Assimilation in the Second Generation* (New York: LFB Scholarly Pub. LLC, 2003), 100-103.

to be other Asian Americans. To all these first and second generation people, therefore, the mission work to other ethnic groups beyond Koreans (for the former) and Asians (for the latter) remains a secondary agenda in their evangelical efforts even though they do not ignore it entirely.

Hence, the Internal *Otherness* style indeed connotes a twofold "otherness" in itself. First of all, obviously, other non-Asian ethnic groups become "others" in the Korean American missional mind. That is, they are considered truly "others" whom Christians from their own ethnic group (e.g., Euro-American Caucasians) should evangelize. At the same time, via the missional practice of this *otherness* perspective, Korean Americans themselves self-consciously become "internal others" to outer non-Asian ethnic people, the phenomenon of which has a strong chance to enhance Koreans' cultural mentality of ethnic "enclave"[167] or "us-ness."[168] Recently, however, there are rising voices that critique this "enclave mentality" of the Korean American church, by suggesting mission works alternatively among other minority groups, for example, Latino/a residents, Middle Eastern refugees, Vietnamese immigrants etc., who are similar pilgrims or sojourners living on the same American soil. For instance, in their timely article, "Mission from Migrant Church to Ethnic Minorities: A Brief Assessment of the Korean American Church in Mission," Baeq et al. encourage the Korean American church, especially second generation Korean Americans, to be involved in mission work for other minority groups using the church's advantages of its large monetary influx and sizeable membership across the nation.[169] This broadened perspective of the Internal Otherness style helps reduce the negative implications of the twofold otherness of the

[167] Kim and Kim, "Revival and Renewal," 291.
[168] Hertig, "The Korean Immigrant Church," 140.
[169] Baeq et al., "Mission from Migrant Church."

style. Yet still, as indicated, this rather expanded notion of the style remains within the same categories of "internal" and "otherness" since the mission work of the style goes only to the minority groups ethnically or socially akin to Korean Americans. However, we should not be too harsh in critiquing or too quick to judge this particular style in general or the broadened version of it, since 1) this mission style has been the most available, familiar, and effective for Korean Americans and 2) it has yielded so much internal missional fruits[170] that have the strong potential to be utilized later for the Ironic Reverse style mission.

Most sermons oriented by this mission style praise the pilgrim Abraham's future achievement, though he himself will not see it, of a faithful nation in the promised land of his descendants. Hence, the sermons tend to encourage the Korean Americans on their pilgrimage to establish a faithful family, church, and ethnic community in the promised American soil, by a lifetime evangelical effort. Again, the Rev. Lee's sermon is a good example of this style effectively utilized. Toward the end of the sermon, the establishment of the believing family becomes a very important issue for him for the future of the evangelical church:

> Our college kids are being ruined by the secular ideology of America. Do not buy them sports cars because of their successful college admissions to fine schools. They are so spoiled. Parents, it's not too late. Encourage (or even entice) your kids to attend the Bible study meeting. I'm serious. How about giving them $100 for their church attendance rather than buying sports cars (laughter)? These days our churches are being emptied, especially with no considerable presence of young adults. … Ask them to come to our mission field for a short mission trip. They will be literally transformed. … Only will the Word of God guide our children.[171]

[170] Now it is common knowledge among Korean scholars that about 75% of the whole Korean American population attends church these days. For Kwang Chung Kim and Shin Kim, the number is even a little higher, 78%. Kwang Chung Kim and Shin Kim, "The Ethnic Roles of Korean Immigrant Churches in the United States," *Korean Americans,* 82.
[171] Lee, "One Person."

For this preacher, establishing and keeping the believing families in the Korean American church is a very serious priority, especially by evangelizing the Korean kids or young adults. These kids are the future of the church. The faithful kids, in years to come, will keep the pilgrim journey of the Korean American church going in the secularized American soil.

In sum, the Internal Otherness style is in first place for evangelical mission toward other Korean Americans. Gratefully though, the missional horizon has expanded to include other minority groups recently. This style presents at least two benefits. First, the style helps the church grow internally (i.e., church attendance and financial strength) for the future outer mission (i.e., the Ironic Reverse style). Second, it helps the church's pilgrim journey to continue in the midst of American secularization that is considered a serious danger for the church's future survival. It is no surprise, therefore, that this particular style of the code has become one of the significant homiletic ingredients for the Korean American preacher.

The Identification Partnership Style

In this cooperative mission style, there is no exact ethnic boundary as in the previous two mission styles. Korean American Christians do not appear as the initial or leading mission performers who deliver the gospel news to other unbelieving ethnic groups in America or out to the world; rather they become the *mission partners* with all other ethnic groups, including Euro-Americans who once themselves were the pilgrims to America from other lands. Korean Americans operating in this mission style realize that all ethnic groups in America have become pilgrims called out by God from their

homelands in order, all together, to inherit this great nation of God. Hence, all ethnic groups are expected to respect and help one another to become full co-inheritors of this promised land, especially welcoming all other newcomers to this land. Thus, Kim preaches accordingly:

> We're pilgrims called by God
> to continue struggling
> until the day when all immigrant people,
> not only Koreans but also other ethnic groups,
> fully belong to this new land
> and equally inherit this promised land of God.[172]

Admittedly, in this mission style the outward evangelical mission work to other nations outside of America is weak while the internal Christian cooperation among different ethnic groups within America is strongly pursued.

Enoch Wan in his "Korean Diaspora: From Hermit Kingdom to Kingdom Ministry," promotes this particular style of mission by proposing a new mission theology and strategic paradigm for the rapidly spreading diasporic life of many ethnic groups around the globe in the twenty-first century; a diaspora missiology and relational paradigm.[173] In this new global diasporic circumstance, all people, regardless of their ethnic origins, become diasporic "sojourners" in faith in God.[174] At a small scale, therefore, Korean Americans can consider all ethnic groups on the American soil common sojourners *missio Dei*. In his relational paradigm, Wan specifically encourages Korean diaspora Christians to formulate "synergetic partnerships" with other ethnic mission agencies for broad and collaborative mission works in highly multi-ethnic

[172] E. Kim, *The Presence of God*, 158.
[173] Enoch Wan, "Korean Diaspora: From Hermit Kingdom to Kingdom Ministry," in *Korean Diaspora*, 101-116. His article is not necessarily limited to the Korean American context, yet includes all Korean diaspora Christians around the world.
[174] Ibid., 108.

societies.[175] In this highly multi-ethnic environment, he argues, the previous Korean mission strategy of "hermit kingdom" (i.e., the we-do-this-alone mentality) should yield to the we-do-this-together partnership.

Sermons operating in this mission style preach on Abraham as a symbolic figure of all ethnic groups in America who, just like Abraham, have been called by God to a new land as blessed ones. Preachers of those sermons realize that we all share the same sacred destiny and are on the same journey to the new land, within the protection and guidance of God. All we need to do is help one another for the full evangelical or social realization of God's calling for all ethnic groups in this great promised land.

A Key Cultural Image of the Preacher Rising from the Code

From this code, the image of the Korean American preacher as the *missional evangelist* arises. Above all, the evangelist preacher's biblical perspective will be mostly fundamentalist while her overall theology presents a strong imminent eschatology, the second coming of Christ. Because of this fundamentalist and eschatological character, the preacher's emphasis will often be on individual conversion and exclusive commitment to Christ whereas the social or prophetic dimension of the gospel takes a less important priority in her preaching. The preacher's life and message also will be missional. The missionality of her life will often involve two things. First, as Alan Hirsch aptly points out, the missional preacher's way of reaching out to world is "incarnational."[176] Or in Al

[175] Ibid., 115.
[176] Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 133.

Tizon's term, this missional way of life is "inculturational."[177] The core of these arguments is the same; the preacher's life and message should always be open to and even *identifiable*[178] with the newness of the new cultural people. Their argument rings very true when it comes to the missional preacher who has to confront the people who bring their own valued cultures and life styles which are different from that of the preacher. This kind of confrontation often happens in all the "reverse," "internal," and "partnership" styles of mission. For the reverse mission, the preacher has to deal with the widely diverse American culture, while for the internal mission, the preacher has to confront her own ethnic people struggling in that seemingly-chaotic diverse American culture (i.e., the bicultural life of Korean Americans). Last, for the partnership mission, the preacher has to actually cooperate with people from a variety of cultures. Obviously, the key to success for all three types of mission work will be the preacher's incarnational involvement or identification with the given multi-cultural circumstance toward the right understanding of the mission field and better evangelical communication with its subjects. Second, in a related sense and to borrow Turner's Latin terminology (and Lee's usage of it), the missional preacher's ideal for society will be that of the *communitas* seeker. For Turner, *communitas* is a community of "a generic bond underlying or transcending all particular cultural definitions and normative ordering of social ties."[179] In this ideal community, people will "confront one another not as role players but as 'human totals,'

[177] Al Tizon, *Missional Preaching: Engage, Embrace, Transform* (Valley Forge, PA: Judson Press, 2012), 40.
[178] Secular rhetorician, Kenneth Burke acknowledges identification as one of primary elements in persuasive communication. Robert Wess, *Kenneth Burke: Rhetoric, Subjectivity, Postmodernism* (Cambridge; New York: Cambridge University Press, 1996), 224.
[179] Victor W. Turner, *Dramas, Fields, and Metaphors; Symbolic Action in Human Society* (Ithaca, NY: Cornell University Press, 1974), 68.

integral beings who recognizably share the same humanity."[180] The missional preacher's ideal, though being that of faith, is almost identifiable with the one described by Turner. While the preacher has the primary emphasis on the individual conversion of all subjects of mission and their exclusive commitment to Christ, her ultimate vision is far beyond the individualization or privatization of Christian faith. The church where all peoples harvested through both inward and outward missions come together will be the *communitas* church where peoples from all ethnic groups share the "generic bond" that transcends all particular cultural definitions and biases. This should be the eventual establishment of the eschatological vision that the missional preacher dreams of through the Great Commission for *all nations*—they all ultimately being the same children of God.

The Korean American preacher practicing the Diasporic Mission code will present herself as the missional evangelist who, with eagerness, tries to comprehend the multi-cultural mission field and faithfully sow the evangelistic seeds on it. Her ultimate vision will be that of the Kingdom, or more specifically "Kin-dom"[181] of God, where the people from all cultures and nations achieve the true *communitas* toward the end of their shared diasporic pilgrim journey.

[180] Ibid., 269.

[181] Ada Maria Isasi-Diaz proposes the concept of "Kin-dom" of God in place of the "Kingdom" concept in order to emphasize the mutual relationships in the Kingdom of God, instead of patriarchal-hierarchical relationships often associated with the kingdom image. The missional preacher's egalitarian vision of *communitas* among all ethnic groups is indeed close to the concept of Kin-dom in many aspects. For a further discussion on the concept of Kin-dom, see Ada Maria Isasi-Diaz, "*Kin-dom of God: A Mujerista Proposal*," in *Our Own Voices – Latino/a Renditions of Theology*, ed. Valentin B. (Maryknoll, NY: Orbis Books, 2010), 171-190.

Summary and Relation to Other Codes

We can easily see that the first two styles of the mission code somehow reflect McClure's *conversionist* cultural code style.[182] The people living in the two mission styles believe that this world is being rapidly secularized (especially America, for the first style), and we are called to perform mission work in this foreign land. Yet, we had better realize that the people of the two styles do not pursue any sectarian ideals. They would not teach their children to withdraw from the secular world and establish a purely evangelical community. Rather, the sole purpose of their missional life is to deliver the good news of Christ *to* the unbelieving parts of the world, whether it is the American promised land or elsewhere. Their ultimate end is the conversion of the secular or fallen minds of the people. In the third mission style, all immigrant people, including the traditional Euro settlers, become the mission partners for making this promised land of God a better place. Here, "better place" means a society where all those living in this promised land, regardless of ethnic origins, are considered fellow pilgrims and fellow children of God, sharing the same missional evangelical message of Christ. Indeed, this is a good socio-prophetic vision based on diaspora missiology that significantly counterbalances the negative nuance of individualism and privatism often resulting from the practice of the first two mission styles. This task of counterbalancing is definitely a reason why the Korean American preacher would be careful to utilize all three styles of the code in her continuing preaching life. In doing so, she will demonstrate and possibly achieve the two sides of the missional coin: individual commitment to Christ and social conversion toward the Kin-dom of God.

[182] McClure, *The Four Codes*, 154-155. "The conversionist is positive [about culture] because where homiletical meaning encounters culture, culture can become a transformed expression of God's goodness." Ibid., 154.

As indicated above several times, the mission code has a deep intrinsic relation to the Wilderness Pilgrimage code. If the Pilgrim code provides the particular Korean American Christian *identity* (i.e., *who* we are), the Mission code provides the Korean American Christian *calling* or *vocation* (i.e., what we *do*). As what we do often reflects who we are, the mission code is the perfomative mirror of the pilgrim code. In this sense, the Korean American Christians are "missionary pilgrims,"[183] to borrow Martin Robinson's idea. They have been called as the new pilgrim people of God and are now being sent out for the diasporic mission of God for the whole globe.[184] As discussed, the diasporic mission of God is both individual-evangelistic and socio-prophetic. Below, we shall see how two other codes, the Confucian Egalitarian code and the Pentecostal Liberation code, also address those two similar issues through the mutual connection with the Mission code.

[183] For Robinson, Christians on their faith journey are first "called out" from "the familiarity of home and culture" for a "new orientation" of identity, and then "sent out" as "an invitation to participate in the Missio Dei." Martin Robinson, "Pilgrimage and Mission," in *Explorations*, 177.
[184] Ibid.

CHAPTER IV

INTER-RELIGIOUS HISTORICAL LENS

> As a general thing, we may say that the all-around Korean will be a Confucianist when in society, a Buddhist when he philosophizes, and a spirit worshipper when he is in trouble.[185]

At this juncture, we turn to the religious historical aspect of the Korean American Christian life, which includes two key codes: the Confucian Egalitarian code and the Buddhist Shamanistic code. From this interreligious historical perspective, we will investigate the fundamental Korean religious roots of the Korean American pilgrimage-diasporan spirituality.[186] Specifically, we ask how have historical Asian/Korean religions, such as traditional Confucianism, Buddhism, and Shamanism contributed to the formulation of a particular Korean American (Christian) spirituality in general and that of a unique Korean American homiletic specifically. Doubtlessly, the Korean American Christian faith breathes in heavy influences of historical Asian/Korean religions. Thus, we ask, how does it breathe out what it breathes in, in its actual practices of faith? That is the question to which we now turn. If we have discussed matters of *who* and *what* up

[185] Homer B. Hulbert, *The Passing of Korea* (New York: Doubleday, Page & Co., 1906), 403.
[186] As Matsuoka rightly sees, the Asian American church, including Korean Americans, has been the reservoir of original Asian culture and linguistic heritage; the culture includes various religious traditions. Among many religious traditions, Asian American scholars find that the three major religions—Confucianism, Buddhism, and Shamanism—have been and are most influential in Asian American religiosity in general and in the formation of Asian/Korean spirituality specifically. Later, I explain why I combine the two religions in one code—Buddhist Shamanistic. Matsuoka, *Out of Silence*, 13-15; Hee An Choi, *Korean Women and God: Experiencing God in a Multi-Religious Colonial Context* (Maryknoll, NY: Orbis Books, 2005), 11-40; J. Y. Lee, *Preaching*, 29-40; Lee, *The Early Revival*, 41-48; Kim, *Preaching the Presence*, 7-8; and others.

until this point, from this chapter on (along with Chapter Five) our discussion will highlight the matter of *how,* in Korean American faith practices, we do what we know, as we are. First, we have the Confucian Egalitarian code.

The Confucian Egalitarian Code

Foundational Context of the Code

Confucianism is an ethical, philosophical, and religious system for society, originally developed by Confucius (551 – 479 B.C.E.). He lived in the mainland of China during the Spring and Autumn Period of the Chou dynasty (1111 – 249 B.C.E.) known as the period of disorder, disharmony, and wars or rather simply as "a dark age."[187] He was self-taught and did not publish, although later his students compiled his teachings after his death in the *Analects*, *Great Learning*, and the *Doctrine of the Mean*. Confucianism first started as an "ethical socio-political teaching," and later developed cosmological and metaphysical ideas in the Han Dynasty[188] (206 B.C.E – 220 C.E.). It took a more philosophical orientation during the era of the great Confucian teacher Chu Hsi (1130 – 1200 C.E.) in what became Neo-Confucianism.[189]

At the center of Confucian teaching sits humanism and social harmony, which are seen as deeply interconnected. Confucius contended that all societies, but especially disorderly societies, need self-disciplined ideal "men" who can contribute to the harmony

[187] Xinzhong Yao, *An Introduction to Confucianism* (New York: Cambridge University Press, 2000), 16.
[188] Edward Craig and Routledge (Firm), *Routledge Encyclopedia of Philosophy* (London; New York: Routledge, 1998), 550.
[189] Siu-chi Huang, *Essentials of Neo-Confucianism: Eight Major Philosophers of the Song and Ming Periods* (Westport, CT: Greenwood Press, 1999), 3-5. Huang points out that Neo-Confucianism needed its own metaphysics or (positive) philosophical construction of the universe that could devoid the Buddhist-nihilistic idea of the universe "which had long been the dominant force in the thought-life of the Chinese." Ibid., 5.

of society.[190] In his own words, this ideal or morally virtuous man (or men) will demonstrate personal qualities of "earnestness, liberality, truthfulness, diligence, and generosity. He is respectful in private life, serious in handling affairs, and loyal in dealing with others. He studies extensively, is steady in his purpose, inquires earnestly, and reflects on things at hand. In short, he is a man of all virtues."[191] Confucius taught that these required qualities are best gained and practiced through one's good relation with others, which is also the fundamental ground for harmonious society. Regarding this matter, Xinzhong Yao says:

> According to Confucianism, conflict first arises from the relation between oneself and others, and harmony is the result of an appropriate accommodation of one's needs to the requirements of others. Confucianism holds that a human is by nature a social being, who knows innately, or can be taught to know, how to relate to others and how to treat others properly. … The Confucian solution of the conflict between oneself and others is that one must start with the personal cultivation of one's own character, and then be in harmony with others by extending one's virtue to others. … [L]ack of self-cultivation leads to the dominance of self-centeredness in personal relations and to the misunderstanding and mistrust of others, which, if not dealt with properly, will result in conflict.[192]

Among one's good relations with others, Confucius upholds a series of five benefactor-beneficiary relationships as key elements to social harmony; relationships between father and son, older and younger, husband and wife, friend and friend, sovereign and subject, the first one between father and son (known as filial piety) being most essential.[193] In these relationships, except the friend and friend relationship, father, older, husband, and

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[190] As we shall see more later, in the Confucian teaching men are superior human beings over women in every sense of humanity. Thus, his primary, if not sole, focus remains on men, alone.
[191] Peter Nosco, "Confucian Thought: Neo-Confucianism," in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: MacMillan, 1987), 4:17.
[192] Yao, *Introduction to Confucianism*, 179.
[193] Lee Dian Rainey, *Confucius & Confucianism: The Essentials* (Oxford; Malden, MA: Wiley-Blackwell, 2010), 27-29. Rainey observes that "filial piety has shaped almost every aspect of the Chinese life: attitudes toward authority, where and how people lived, concepts of self, marriage practices, gender preferences, emotional life, religious worship, and social relations." Ibid., 29. Also see Keith Nathaniel Knapp, *Selfless Offspring: Filial Children and Social Order in Medieval China* (Honolulu: University of Hawaii Press, 2005), 3f. This text provides a wide survey of filial piety's role in Chinese thought and culture.

sovereign will take the higher status of caring, giving, and teaching, while son, younger, wife, and subject the lower status of respecting, receiving, and learning. Obviously, this relational schema creates social inequality between the people of the higher position (or superior) and those of the lower (or inferior). Most notably it imposes gender inequality on superior men and subordinate women.[194] Yet, Confucius did not regard this inequality as unfair, but as the universal mandate of the world. To learn and practice this universal principle is to establish the ideal world of social harmony. As we will see later, it is this notion of inequality as the universal principle, especially regarding the women's status, that many recent Confucian practitioners challenge for transformation.

An intriguing point in Confucian humanism is that it extends its ideal of filial piety between father and son to the practice of ancestral veneration. Confucianism argues that the dead ancestors are to be remembered and respected by the living posterity. Because of the good relations between the two, the spirits of the former can still bless the latter and protect them from the suffering of the world.[195] John Choi says that the further development of filial piety and the resulting ancestral veneration cultivated in Asians/Koreans produces a strong type of collectivism within the family or close relative circle that shares the same venerated ancestors. Hence, they create a strong tie between family members who are willing to support one another whenever someone in that

[194] Sor-hoon Tan, *Confucian Democracy: A Deweyan Reconstruction* (Albany: State University of New York Press, 2004), 110. Tan finds some Confucians after Confucius as more "blatantly sexist." He also observes that even educated women at the time who wrote texts to teach other women appeared to support patriarchy. Among those texts, the most famous is Han Dynasty Ban Zhou's *Admonitions for Women*. However, Tan sees certain changes in women's roles and aspirations in later educational texts such as the Tang Dynasty's *Women's Analects*. The latter "devotes a section on how to manage the household, and is less submissive in tone."

[195] Julia Ching, *Chinese Religions* (Maryknoll, NY: Orbis, 1993), 84-89; Dong-Shik Ryu, *The Christian Faith Encounters the Reglions of Korea* (Seoul, Korea: The Christian Literature Society of Korea, 1965), 68.

familial circle falls into trouble for whatever causes. He notes the negative aspect of nepotism accompanies the benefits.[196]

In China, during the Tang dynasty (610 – 910 C.E.) Confucianism was revived and enjoyed national popularity again, which would last thorough the Song dynasty (960 – 1279 C.E.) onward up until modern China in the early twentieth century. In the late Tang era, Confucianism appropriated certain aspects of Buddhism and Daoism, thus becoming a proto-type of Neo-Confucianism with a keen focus on the Five Virtues: humanity, righteousness, propriety, wisdom, and faithfulness.[197] The Song dynasty adopted this Neo-Confucianism into its imperial exams and political-philosophical principles of the state. Neo-Confucianism encouraged the study of the classical texts in Confucian thought for a moral and ethical guide to life, with a positive view that all humans are essentially good and could achieve moral perfection by "diligence, faithfulness, and loyalty."[198] In 1905, however, the abolition of the national examination system based on the Confucian texts and philosophy meant the end of the dominant Confucian influence as a cultural foundation and ruling principle for the state. The Republic of China and later the communist People's Republic of China sought a new ruling philosophy system. The Three Principles of the People were put in place of Confucianism in order to adapt to the new era's demands.[199] Eventually, the Cultural

[196] Seungkeun John Choi, "Worship, the Corporate Response of the Community of the Baptized: Renewing the Korean Immigrant Church and Its Worship," (Ph.D. diss., Fuller Theological Seminary, 2011), 61-71.
[197] For more detailed discussions on the relation between Confucianism, Taoism, and Buddhism, see Yao, *Introduction to Confucianism*, 233-238; JeeLoo Liu, *An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism* (Malden, MA; Oxford: Blackwell Pub., 2006); Qingsong Shen, *Confucianism, Taoism and Constructive Realism* (Wien: WUV-Universitätsverlag, 1994).
[198] Nosco, "Confucian Thought," 4:35; Kim, *Preaching the Presence*, 17.
[199] C. George Fry et al., *Great Asian Religions* (Grand Rapids, MI: Baker Book House, 1984), 108-110; Jiaoyu Bu, *Diyici Zhongguo jiaoyu nianjian* (First China Education Yearbook) (Shanghai: Kaiming shudian, 1934), 1:8, 17; John King Fairbank, *China: A New History* (Cambridge, MA: Harvard University Press, 1992), 285.

Revolution in the 1960s demolished the influence of Confucianism in the public arena of China, including the national education system, the state's political principles, economic structure, social organization of local communities, etc. This whole situation has not, however, meant the complete death of Confucian ideals of humanity and philosophy in China or the Chinese cultural mind. Even though it is no longer an official political or cultural philosophy of the state, still major Confucian shrines exist throughout the mainland where devout Confucians make their pilgrimages every year. More importantly, most of the Chinese population practice the basic tenets of Confucianism in their everyday life, such as filial piety, ancestral veneration, emphasis on high education, self-discipline in morality, an ethic of hard work, etc.[200]

In Korea, Neo-Confucianism imported from China began exerting its cultural, educational, political, religious, and philosophical influence, after the fall of the Goryeo Dynasty (918 – 1392 C.E.), which had Buddhism as its national religion and religious ideology. The new Chosun Dynasty (1392 – 1910 C.E.) replacing the Goryeo, found Confucianism more appealing than Buddhism for the establishment of the central government and intellectual life of the nobility, thanks to Confucian ideals of patriarchal-hierarchical loyalty and educated men.[201] The Chosun Dynasty, soon after its founding,

[200] Jiang Qing, "From Mind Confucianism to Political Confucianism," in *The Renaissance of Confucianism in Contemporary China*, ed. Ruiping Fan (New York: Springer, 2011), 17; Ruiping Fan, *Reconstructionist Confucianism: Rethinking Morality after the West* (New York: Springer, 2010), xi. This is probably why Chiang Kai-shek, the third president of the Republic of China, once said that the Three Principles of the People "inherited the ethical thought of Yao, Shun, Yu, Tang, King Wen, King Wu, Duke of Zhou, Confucius, and other ancient sages and raise this thought to a new plane of development. The Three Principles of the People are born of the [Confucian] morality of humanity and righteousness." Xiong Mingan, *Zhonghua Minguo jiaoyushi* (A history of education in Republican China) (Chongqing: Chongquing chubanshe, 1990), 122.

[201] Choi, *Korean Women*, 35. Cho Hae Joang also points out that there was a sheer political and economic reason behind choosing Confucianism over Buddhism. Founders of Chosun wanted to expell previous Buddhist elites still royal to Goryeo from the political and economic center. Cho Hae Joang, "Male Dominance and Mother Power: The Two Sides of Confucian Patriarchy in Korea," in *Confucianism and*

launched *Sunggyungwan*, a state institution of higher education and introduced the national civic service examinations, both based primarily on Confucian classical texts and ideologies. This was indeed the crucial historical point which would mark the following 600 hundred years of Confucian influence on the whole spectrum of Korean cultural and social structures.

After the Chosun dynasty's collapse by Japanese forces in 1910, along with 30 years of continuous colonization, Confucianism lost its former "glorious status" as the official cultural and social ideology of Korea. Koreans were not allowed to practice their own language, cultural heritage, education system, or social or religious events, which were mostly based on Confucian thought by that time. Yet, after the independence from Japan (1945) up to the twenty-first century, Confucianism, though no longer the national social ideology, has molded the basic social structures, political mind, education system, business philosophy, religious mind, and gender roles/biases in Korea. What underlies all these social and cultural aspects of Korean life is the ancient Confucian understanding of the five benefactor-beneficiary relationships and the resulting social force of familial collectivism. Still many modern families practice ancestor veneration in their homes. The elderly are respected and honored by the younger because of their age and wisdom (e.g., the latter's mandatory use of honorific form of language to the former). In the business world harmonious relations and high loyalty to the head of the company are required from employees.[202] In the religious sector, the elderly male leadership is dominant over

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the Family, eds. Walter H. Slote and George A. De Vos (Albany, NY: State University of New York Press, 1998), 189-90.

[202] Kwang-ok Kim, "The Reproduction of Confucian Culture in Contemporary Korea: An Anthropological Study," in *Confucian Traditions in East Asian Modernity*, ed. Tu Wei-ming (Cambridge, MA: Harvard University Press, 1996), 220; Andrew Eungi Kim and Gil-sung Park, "Nationalism, Confucianism, Work Ethic and Industrialization in South Korea," *Journal of Contemporary Asia* 33:1 (2003): 44.

its the female leadership counterparts (e.g., still many Christian denominations do not allow women ordination). In political rhetoric, the emphasis on Korea as *one familial nation* emerges in various forms, especially when it comes to national crises. It is likely, therefore, that the Confucian cultural and ideological influence on Korean society will still remain tacitly strong in decades to come. The only remaining question is how Confucianism will transform itself in the near future in the face of recent critical challenges against conventional Confucian ideologies (e.g., Korean women's democratic liberation from male hierarchy).[203]

By the historical survery thus far, Confucianism seems to be a moral, ethical, political, and philosophical system, not a religion per se. Confucius himself originally taught lessons regarding better humanity and advanced society, and the prominent role of Neo-Confucianism imported into Korea was initially providing the firm political foundation of the Chosun dynasty as discussed before. This is why certain scholars do not regard Confucianism as religion, but a state cult or civil religion at best.[204] It is no wonder, therefore, to read Choi stating, "Confucianism in Korea is [no longer] recognized as a religion today but rather a cultural social structure that provides the norms for Korean people's social behavior."[205] Yet still, many other scholars are quick to consider Confucianism a religion with three main reasons. First, Confucianism is "an ethical system that is grounded in religion." Second, it "respects the cultic practices in which ancestors and spirits are worshipped, while third, "the dominant concept in

[203] Donald Baker, *Korean Spirituality* (Honolulu, HI: University of Hawaii Press, 2008), 45-47; Choi, *Korean Women and God*, 40.
[204] Jung-Kuo Yang, *Confucius: "Sage" of the Reactionary Classes* (Beijing: Foreign Language Press, 1974), 36-37; Kenneth Scott Latourette, *A History of Christian Missions in China* (New York: Macmillan, 1929), 11; and Henri Maspero, *Taoism and Chinese Religion* (Amherst: University of Massachusetts Press, 1981), 53-75.
[205] Choi, *Korean Women*, 39.

Confucianism is the way of heaven with heaven understood as a supreme deity, regulating life and relationships."[206] Thus, D. H. Smith, in agreement with Rodeny Taylor, concludes, ". . . if religion is concerned with the ultimate meaning of human life and destiny, then Confucianism should be classed as a religion and not simply as an ethico-political philosophy."[207] I align with the latter argument, recognizing Confucianism as religion, especially in the Korean cultural context. As Choi herself, Spencer J. Palmer, and Hongkyung Kim all realize, common worship rituals of ancestors around the nation still sustain the Confucian influence in Korea as the backbone of Korean Confucianism, both at individual and social levels.[208] Furthermore, the Confucian-religious ethos that "whole families would receive good blessings or bad fortunes"[209] depending on how well the people venerate the spirits of dead ancestors still hovers over the Korean mind, even at the national level.[210] Confucianism, thus, *is* a foundational, if not national, religion for Koreans.

[206] Lee Rainey, "Confucianism and Tradition," in *Historicizing "Tradition" in the Study of Religion*, eds. Steven Engler and Gregory P. Grieve (Berlin; New York: Walter de Gruyter, 2005), 232. A similar analogue would be Judaism, although Judaism has a more widespread cultural presence in synagogues and the Jewish life in general. Yet, there has been a debate going on over the question of whether Judaism is a religion or not. For a detailed discussion and information on this topic, see Leora Faye Batnitzky, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought* (Princeton, NJ: Princeton University Press, 2011); Michael A. Meyer, *The Origins of the Modern Jew; Jewish Identity and European Culture in Germany, 1749-1824* (Detroit: Wayne State University Press, 1967); and Bryan Cheyette and Laura Marcus, eds., *Modernity, Culture, and "the Jew"* (Stanford, CA: Stanford University Press, 1998).
[207] D. Howard Smith, *Chinese Religions* (New York: Holt, Rinehart and Winston, 1968), 32-34.
[208] Choi, *Korean Women*, 39; Hongkyung Kim, "A Party for the Spirits: Ritual Practice in Confucianism," in *Religions of Korea in Practice*, ed. Robert E. Buswell Jr. (Princeton, NJ: Princeton University Press, 2007), 163-76; and Spencer J. Palmer, *Confucian Rituals in Korea* (Berkeley, CA; Seoul: Asian Humanities Press; Po Chin Chai, 1984).
[209] Choi, *Korean Women*, 39.
[210] Whenever a new president is elected every five years in Korea, the very first place where the president-elect visits is the Seoul National Cemetery. At the cemetery the president-elect along with his or her cabinet members remember and give their (spiritual) honors to the founders and hero/heroines of the nation, wishing the welfare of the nation.

It is obvious that Confucianism has outlived its glorious past as the dominant socio-cultural ideology and religion in modern, westernizing Korea.[211] Korea does not teach Confucianism in its public education systems, as it did up until a century ago. In the meantime, however, Confucian moral values, ethical lessons, and life philosophy, especially familial collectivism, social harmony, loyalty, patriarchy, ancestor veneration, etc., still significantly shape the social consciousness and conscience of Koreans. Thus, in the coming years, one can easily expect that Koreans will experience more mixed moral and ethical values and life styles born of the conflict between conventional Confucianism and modern capitalistic-democratic philosophies of life.[212] In particular, the matter of gender-egalitarianism has emerged as one of the most challenging and challenged areas of discussion and conflict in the modern Confucian Korean society. We will get to this gender egalitarian issue again, in detail, when it comes to the discussion of the second style in this code.

[211] In neighboring modernized Japan, the situation is almost the same. After the Meiji Restoration in 1868 and through the Japanese imperialistic period, which ended with the defeat of World War II, Confucianism played a significant role in solidifying the central government and imperialistic agendas. The Imperial Rescript on Education of 1890 was a good example of this. The Rescript "stressed the Shinto tradition of the imperial lineage and Confucian concept of the subject's loyalty to the emperor," which "was implemented not only in Japan but in Japan's colonies of Taiwan, Korea, Manchuria, and China."[211] After World War II, however, Confucianism was removed from the state's official education system and the public domain as revered studies. Yet still, Confucian ideologies and values such as "loyalty, hierarchy, and social harmony," exert their influence on language, social structure, political philosophy, and family functionality. Carolyn Francis and John Masaaki Nakajima, *Christians in Japan* (New York: Friendship Press, 1991), 19.

[212] Kim, "The Reproduction of Confucian Culture," 204, 225; Byong-ik Koh, "Confucianism in Contemporary Korea," in *Confucian Traditions*, 199; and Baker, *Korean Spirituality*, 46.

Cultural Analysis of the Code and Styles

In Korea Confucianism is now practiced as a religion on three levels.[213] First, formal, institutionalized Confucianism is performed as an ancient tradition by a variety of loosely connected Confucian institutions. Second, Confucianism is practiced by individual households in the form of patriarchal ancestor worship in keeping with the Confucian notion of family. Third, individual Confucian followers in the broader society, even if they do not perceive themselves as formal Confucian practitioners, practice the general value system, mentality, and religiosity of Confucian culture. In a practical sense and in terms of socio-cultural norms, the third level is the most influential Confucian social and religious factor that comes to bear on the basic Korean/Korean American mindset today.

E. Kim summarizes four fundamental Confucian influences on the Asian/Korean American church. First, the church affirms conservative and family-oriented moral values,[214] along with the Confucian values of self-cultivation, education, honesty, diligence, perseverance, and hard work. Second, filial piety deeply permeates the church's faith practice with such values as respect, obedience, and benevolence. Thus, young people in the church are expected to show respect to and obey church elders as if they were family elders, while the elders, in turn, are expected to provide care and admonish the younger generation. Third, Confucian patriarchy perpetuates sexual or gender inequality in the church. This gender ideology often silences women's voices in

[213] Hongkyung Kim, "A Party for the Spirits," 163-176.

[214] More than often, the Asian/Korean American church is metaphorically perceived as "the household of God" or "the family of God." Peter Cha, Paul Kim, and Dihan Lee, "Multigenerational Households," in *Asian American Christianity Reader*, eds. Timothy Tseng, Viji Nakka-Cammauf, and Institute for the Study of Asian American Christianity (Castro Valley, CA: Pacific Asian American & Canadian Christian Education Project and the Institute for the Study of Asian American Christianity, 2009), 129-130; Heup Young Kim and David Ng, "The Central Issue of Community: An Example of Asian North American Theology on the Way," in *People on the Way*, 39.

the church and pushes them to the ecclesial realm of the domestic. In the Korean American immigrant context, these inequalities are lessening under the influence of liberal American democratization, but they are still very much present. Fourth and finally, due in part to the cultural norms described above, congregants often feel a strong and exclusionary sense of belonging to a community under the Confucian style of leadership of the male elder pastor.[215]

Although in E. Kim's critical observations above there seems to be only one rigid form of the Confucian practice in the Korean American church (i.e., the top-down Confucian male leadership), there are indeed several recent style variations in this code. Here I present two of them that are most widely accepted and practiced in the Korean American context, the second one presenting a more egalitarian vision of this code.

The "God the Father" Style

This style comes from the conventional Confucian patriarchal understanding of life, community, and God. Both in the family and church contexts, the elder male figure becomes prominent in decision-making, church planning, and religious leadership. Obviously, in preaching or worship performed in this style, God will be referred to only as the Father. In their ecclesial life, the congregation will only invite an elder male pastor to become the senior pastor of the church, based on the Confucian assumption that "society is best ordered according to the hierarchical relationships based on age (older over younger) and gender (male over female)."[216] They are also likely to avoid ordaining women as church elders and giving important leadership positions to women or the

[215] Kim, *Preaching the Presence*, 19-20.
[216] Alumkal, *Asian American Evangelical,* 153.

younger generation. They would like to call the senior pastor "the servant of God" in their prayers, at the worship service, or in other church events, but in reality their highest respect will go to *him* in the church.

Typically, a preacher's message delivered in this Confucian style will be authoritative and deductive, often with "rigid, simplistic, and humorless prescriptive and imperative language."[217] Further, the Confucian moralistic exhortations, both on individual life and the community's will, often appear as an important content of the sermon.[218] Last, but not least, the preacher will have a strong focus on the collective life of the family and the church as an extended family rather than the individuality of the congregants.

In a sermon on the Abraham story, for example, the preacher depicts Abraham as the good faithful father who is the model of all immigrant fathers. Abraham, following God's calling, chose to leave for the promised land for the sake of the family and generations to come, and eventually became *the father* of not only his own posterity but also all later Christian believers from west to east. The sermon below, preached on Parents' Sunday,[219] reflects well this theological logic:

> Today is Parents Sunday. I pray that we may all glorify God and please our parents by following the fifth Commandment, "Honor your parents." Honoring your parents respectfully is a way of glorifying God the invisible. Honoring our parents is a way for us to be blessed by God. … Joshua the Israelite leader summoned all his people—the third generation in the wilderness—to Shechem and taught them the Hebraic history from Abraham. What was Shechem? That was the place where Abraham arrived from Ur and where he was blessed by God with the promise, "I will give this promised land to you and all your descendants." … Joshua himself professed that he was the heir of the [Abrahamic] ancestral

[217] Kim, *Preaching the Presence*, 20.
[218] Ibid., 22.
[219] The Korean church observes Parents Sunday each year, the Sunday before or after Parents Day on May 8. Unlike North America where Mother's Day and Father's Day are celebrated a month apart on different days, Koreans celebrate the combined Parents Day.

> faith. … We must become not only the blessed heirs of the same faith, but also faithful ancestors of our later generations and also of all other unbelieving tribes around the world.[220]

The sermon resonates with the very form of the Confucian male-centered spirituality. It is Confucian-moralistic in its highlighted teaching on honoring parents as a way to worldly blessing. It is also male-centered in its sole focus on various male figures of the ancestral faith. The preacher states that our Christian faith today is firmly rooted in that of Abraham, the central ancestral figure of ancient Israel. Throughout his 30 minute sermon there is no mention of Sarah, the wife of Abraham, or any women from the biblical or Christian history that could serve as a model of the ancestral faith. In the sermon, ancestor carries the strong implications of the *male* ancestor. It is not likely that the preacher would mean that only male Christians are the true heirs of the ancient Christian faith, since from beginning to end, he uses "we" language a lot to include every congregant in the pews, both male and female. Yet, his overall, escalated focus on Abraham and Joshua as faithful ancestors connotes his strong Confucian male-centered spiritual formation.[221]

As E. Kim points out, the God the Father style of Korean American family life and church environment is harshly criticized by insiders themselves.[222] The more Americanized democratic generation, including women, are now raising their voices

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[220] The sermon with the title, "Succeed the Heritage of Faith," was preached on Joshua 24:14-28 by Rev. Won Sang Lee at Korean Central Presbyterian Church, Washington D.C. on May 13, 2012. http://kcpc.org/kcpc/main/podcast/podcast_00.asp (accessed April 30 2014; my translation).

[221] The preacher's fundamentalist-literal reading of the Bible (see the Foundational Context of the Code for the Diasporic Mission Code—2) Ultra-Fundamental, Eschatological Biblicism) would have been a significant factor in enhancing the preacher's patriarchal interpretation of the Abraham story. It is not unknown to the general reader of the Bible that in both the Hebrew Bible and the New Testament, mostly male ancestors get historical, ecclesial, and moralistic recognition. The Korean American preacher in focus seems to be taking that biblical-patriarchal notion for granted toward his Confucian-androcentric interpretation and resulting preaching practice.

[222] E. Kim, *Preaching the Presence*, 20-22.

against the church's dominating Confucian patriarchal culture. By no means, however, will this current resistance instantly transform the existing God the Father style.

The "Mother as Good Mentor" Style

As previously mentioned, American democratic practice and the gender equality movement have significantly influenced the Confucian Korean American culture and church, especially perceptions about gender among women. Ai Ra Kim, in her *Women Struggling for a New Life,* first recognizes that Korean women studying in the U.S. become "women liberals" that serve as a critical transformative energy of the existing Confucian patriarchal social structure.[223] Also, she realizes, the growing population of professional and semiprofessional women immigrants (e.g., doctors or lawyers) has contributed to the demise of the Confucian androcentric ideology, namely "men over women."[224] Third, the harsh immigrant working environment itself (e.g., the laundromat shop), where Korean "warrior women" often cooperate with their husbands for success and at times have to compete with other men, has elevated women's social status in and out of the Confucian family.[225] Kim anticipates that these three factors, alongside others, will in years to come transform the fundamental Confucian androcentric social and familial mindset of both Korean American men and women to a more egalitarian one, though this will not happen rapidly or dramatically.

A similar egalitarian dynamic has also emerged in the past decades in the church context itself. As theologians like Sang Hyun Lee and Grace Kim have called for

[223] Ai Ra Kim, *Women Struggling for a New Life* (Albany, NY: State University of New York Press, 1996), 56-58.
[224] Ibid., 59-61.
[225] Ibid., 61-64.

democratic decision-making in the church administration and ordination of women,[226] a considerable number of Korean American churches already have started recruiting or are considering recruiting female pastors, though rarely as the senior pastor yet.[227] According to J. Kim, in the Korean American church, women themselves have already found and practiced a variety of "subtle and indirect actions" of resistance (e.g., canceling a male-dominated decision-making meeting) that help break down the androcentric leadership and make a space for an egalitarian leadership.[228] Pak et al. also finds that as a more direct action, some good Korean Christian practices have served as an effective way of spiritual and practical protest (e.g. *tong-sung-ki-do* or praying aloud, through which women's voices and desires are heard in public).[229] More progressive scholars like Chung have found it helpful to share the liberative feminist interpretation and practice of the Christian faith both in academia and the ecclesia (e.g., confessing Jesus as the caring mother or healing shaman) in recovering the positive biblical female image.[230] In a more fundamental sense, Choi has pursued the re-discovery or recovery of the feminist-liberative aspects of traditional Asian/Korean religions along with non-patriarchally interpreted Christian faith.[231] Chung and Choi know that their efforts and similar ones from others have a weak recognition and practice yet in the Korean American church. But, they also realize there is a gradually growing concern in the church on issues they

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[226] S. Lee, *From a Liminal Experience*, 138-41; Grace Kim, "장로교회 여성의 역할," 222-228.
[227] Djchuang, "Women Asian American Christian Ministry Leaders," http://djchuang.com/2010/women-asian-american-christian-ministry-leaders (accessed December 7, 2011).
[228] Kim, *Bridge*-Makers, 108.
[229] Pak et al., *Singing the Lord's Song*, 34. When Koreans practice *tong-sung-ki-do*, all people in the congregation pray out loud in unison. Anybody can participate in the prayer, whether the preacher or the lay, men or women, young or old, new members or old, etc. They can also pray in tongues or clapping if they prefer. Mostly people do not care about what and how others pray in the mode of *tong-sung-ki-do*, unless they are severely interrupted by others' voices and (extreme) actions.
[230] Chung, *Struggle to Be*, 145.
[231] Choi, *Korean Women and God.*

propagate, thanks to, among many, the increasing number of female egalitarian pastors. Overall, all these new female voices agree that through these more gender egalitarian theologies and practices Korean American women in the past (and now) have steadily escalated their ecclesial recognition and leadership to a great extent, though largely limited in certain ways.[232]

At this juncture, a careful note should be made. It is not that the Korean American women's egalitarian vision of life and the church dreams of the complete demolition of the Confucian culture or moral and ethical ideals. The Confucian culture *does* and *will* remain the fundamental cultural orientation in their blood and bones, they recognize, at least for a couple of centuries to come, and as it has been for the past half millennium. But, what they hope for now is the transformation of what they have today into a more egalitarian iteration. Among the life lessons and ideals from Confucianism that Korean American women still keep dear are self-cultivation, hard work, high education of children, filial piety, family-centered life, respect for the elderly, communality over individuality, anti-secularism (however it is defined depending on individuals), etc.[233] In particular, as J. Kim poignantly points out, Korean American women uphold the significance of filial piety and family-centered life deeply combined with the moral value of respect for the elderly.[234] Filial piety, as she realizes, does not simply represent the conventional Confucian "father-son" relation. Rather, it is expanded to the familial

[232] For Asian/Korean American feminist scholars, the goal is the *full restoration* of the gender-egalitarian vision and reality in the Korean American church context. Also, their visionary scope on egalitarianism goes beyond the church context and gender issues. They pursue the dream of a restored world where all human beings of all colors, genders, social strata, political stances, and economic rungs can enjoy full harmony with one another. The gender inequality issue in the church, although highly significant, is just a part of the ultimate goal. Chung provides a sound example of this in her *Struggle to be Sun Again*, esp., chaps. 3 and 6.
[233] E. Kim, *Preaching the Presence of God*, 19-22; J. Kim, *Bridge-Makers*, 112-113; A. Kim, *Women Struggling*, 117-118.
[234] J. Kim, *Bridge-Makers*, 116-117.

relation between children, either a boy or a girl, to both elderly parents, and especially to the mother. Recently, the Korean American woman takes a significant leadership role in the family as another elderly model or mentor for the children's lives, in the same way as the traditional father figure, thus making possible the Mother as Good Mentor style of the same Confucian code.[235]

E. Kim finds several characteristics embedded in a more egalitarian Korean American preaching practice or, I can say, a preaching practice done in the Mother as Good Mentor style: 1) "a gender-inclusive theological perspective and practice that can embrace women in the center of the community equally with men at both the congregational and ministerial levels"; 2) "the conversational approach in preaching over an authoritative unilateral approach, in which [women's] daily experiences and theological questions are seriously considered and where they participate in eliciting new meaning from the biblical text"; and 3) "descriptive and indicative language rather than authoritative, judgmental language."[236] The below excerpts from two different sermons from two male preachers reflect well Kim's findings:

> We are sojourners on earth. We had better always remember that. We have our eternal home in Heaven. … Today's text is about Abraham and Sarah. They were able to believe in the promise of God, because they had a strong belief in the eternal home of God. Abraham and Sarah knew themselves as foreigners and sojourners on the earth. They always looked forward to the better home in Heaven. … We all have the better home indeed; a better place, a better life, the way of blessing, and the heavenly reward! Let's only run for it.[237]

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[235] As J. Kim points out, second or third generation youngsters do not much appreciate this "still vertical" relational dynamic. They found this is not a truly egalitarian social and familial structure. This has been a "legendary" conflict in most Asian American churches as well as the Korean American church. The Korean American church does not seem to have a good one-size-fits-all solution yet for this issue. This indeed calls for more research, important for the Asian immigrant church life as a whole. Ibid., 115-116.
[236] E. Kim, *Preaching the Presence*, 20-22.
[237] The sermon with the title, "The Sojourner Awaiting the Eternal Home," was preached by Rev. Hee Chan Kim at Living Stone Baptist Church, San Jose, CA on Dec. 10, 2011 on the text, Hebrews 11:13-16. http://www.livingsbc.org/bbs/board.php?bo_table=sermon&wr_id=186http (accessed May 1, 2014; my translation).

> How do you think of God? The father? The best analogical understanding of God is God being both the father and mother. The Bible says of God as the father only. But, that is not a perfect understanding of God. God plays not only the father's role, but also the mother's role. Is there a child who does not have a mother? Even though we do not use the term "God the mother," I believe, God plays both roles of the parents together. God is the perfect parent(s). … It is hard to live as a Korean [immigrant] woman [in the church]. We men should support them in many ways, so that women could accomplish their callings and visions in faith.[238]

In the first sermon, the preacher creates an egalitarian nuance by naming Abraham and Sarah together. In the biblical text (Heb. 11:13-16) itself Sarah's name does not appear at all. Indeed, throughout the whole chapter 11, Sarah's name appears only once to provide some basic information about her in a negative tone ("Sarah herself was barren"), while Abraham alone is referred to as a model of faith. Yet, the preacher decides to recount both Abraham and Sarah as the faithful *ancestors* (plural) of the Christian life on a sacred pilgrimage. Throughout the whole sermon Abraham's name is never said alone, but always with the name Sarah for the same egalitarian spiritual lesson. This happens seven times. Eventually, Sarah appears as the revered ancestral figure in faith, the same as Abraham.

The second sermon is a little more provocative (for the conservative Korean American mind) and more gender-inclusive than the first one. The preacher straightforwardly says that God can be both father and mother, or more exactly God is a *parental* figure. His interpretation of the Bible is progressive, or "trajectional."[239] The preacher brings an egalitarian cultural context "as a catalyst for the discovery of new

[238] The sermon, "Becoming the Mother of Faith," was preached by Rev. Dong Won Kim at Grace Presbyterian Church, San Francisco, CA., on Dec. 5, 2013 on the entire chapter, Exodus 20. http://kimdongwon.net/index.php?mid=sermon2&comment_srl=11255&page=12&document_srl=49272 (accessed May 1, 2014; my translation).
[239] McClure, *The Four Codes*, 42.

[gender-inclusive] implications for trajectories of meaning within the biblical text."[240] It is not surprising, therefore, that at the end of the sermon, based on the highly gender-inclusive understanding of God, the preacher admonishes Christian men to support Christian women who suffer under the general Confucian culture which is even now breathing strongly in the church.

In sum, the "Mother as Good Mentor" style is getting a momentum in its increased awareness both in the Korean American theological arena and ministerial field. As the sermon pieces above show, certain male preachers have joined that egalitarian cause in their ministry of preaching (notice again that those two sermons are from male preachers). Peter Cha and Grace May in their essay, "Gender Relations in Healthy Households" included in *Growing Healthy Asian American Churches*, see more of the egalitarian ideal and practice in the twenty-first century's Asian/Korean American church environment and anticipate further development in this area in the coming future in many Asian/Korean American churches.[241]

Key Cultural Image of the Preacher Rising from the Code

E. Kim observes that in the traditional Confucian church context (i.e., the God the Father style) "many [Koran] American preachers regard themselves as heralds of God who are sent by God from above. The congregation is expected to accept the words from the preacher's instructions humbly."[242] But, she argues that the "friend" image is emerging as more appropriate for the more egalitarian Asian/Korean American

[240] Ibid.
[241] Peter Cha and Grace May, "Gender Relations in Healthy Households," in *Growing Healthy Asian American Churches*, eds. Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: IVP Books, 2006), 164-182.
[242] E. Kim, *Preaching the Presence*, 20.

congregation today (i.e., the Mother as Good Mentor style). While these two images Kim proposes are applicable in different contexts to some extent, they not do full justice to the image-making of the Korean American preacher arising from the Confucian Egalitarian code. First, the herald image of the preacher "sent from above" cannot fully reflect the actual *relational dynamic* between the preacher and the congregation. As said before in the Pilgrimage code, the preacher is a fellow pilgrim walking and wandering alongside his or her own people. Wandering with her own people and experiencing the same hardships in the foreign land, the preacher sometimes laughs with the people and at other times weeps with them. Apparently, this pastoring preacher is not "from above," but rather *from the midst of us.* At the same time, the friend image, which has no culturally granted authority, does not seem to mind at all the still lingering Confucian morality in the Korean American church. A key Confucian moral lesson that still permeates the Korean mind is high respect for the elderly, especially for those who teach and guide with the wisdom of age. In the Korean/Korean American context, people would not regard their teachers and elders as friends, as a matter of respect. Thus, a struggle remains in that neither the herald nor the friend image really matches the preacher's pastoral role or cultural honor.

What other image of the preacher is then more appropriate in the Confucian egalitarian context? The *familial shepherd* image seems to do more justice to the preacher's role. Above all, the shepherd image in the history of Christian spirituality is associated with the pastoral notions of "healing, sustaining, and guiding."[243] Further, the

[243] W. B. Oglesby, Jr., "Shepherd/Shepherding," in *Dictionary of Pastoral Care and Counseling*, eds. Rodney J. Hunter and Nancy J. Ramsay (Nashville: Abingdon Press, 2005), 1164; for further biblical and theological discussions on this subject, see Wayne Baxter, *Israel's Only Shepherd: Matthew's Shepherd Motif and His Social Setting* (London; New York: T & T Clark International, 2012), 97-113; Seward

shepherd is often "perceived to possess all wisdom, knowledge, and skill."[244] Last, but probably most importantly, "the shepherd knows the flock [well] and is known by the flock."[245] These three general and genuine characteristics of the shepherd image aptly match the Confucian egalitarian preacher's culturally expected roles and granted authority. As indicated, the Confucian preacher is a hybrid figure who is both *with us* and *with authority*. The Confucian shepherd preacher will be "with us" in her love for her fellow pilgrim people and willing to sacrifice for their welfare.[246] At the same time, the shepherd preacher will exert proper authority as the one imbued with life wisdom, knowledge for wilderness survival, and good skills for long pilgrim journeying.

On top of all these acceptable associations between the shepherd image and the Confucian egalitarian preacher, the shepherd image aligns well with the fundamental Confucian conception of the church as the household of God. This church, as Korean Americans know it, is kindly guided and cared for by the paternal and/or maternal authoritative figure, namely the *familial* shepherd. In this cultural applicability and gender-inclusiveness, the shepherd image seems to be greatly fitting for both the God the Father style and the Mother as Good Mentor style.

Hiltner, *The Christian Shepherd; Some Aspects of Pastoral Care* (Nashville: Abingdon Press, 1959); Jonathan Gan, *The Metaphor of Shepherd in the Hebrew Bible: A Historical-Literary Reading* (Lanham, MD: University Press of America, 2007), 89-100; Samuel J. Rogal, *"The Lord Is My Shepherd" (Psalm 23): How Poets, Mystics, and Hymnodists Have Delved Its Deeper Meanings* (Lewiston, NY: Edwin Mellen Press, 2006), 45-140; and Joel Willitts, *Matthew's Messianic Shepherd-King in Search of "the Lost Sheep of the House of Israel"* (Berlin; New York: Walter de Gruyter, 2007).

[244] Oglesby, Jr., "Shepherd/Shepherding," 1164.

[245] Ibid. and also see Calvin Miller, *Preaching: The Art of Narrative Exposition* (Grand Rapids, MI: Baker Books, 2006), 35-38. For Miller, the shepherd is one of the intrinsic characteristics of the preacher.

[246] Ibid.

Summary and Relation to Other Codes

Realistically, in the Korean American context the God the Father style still prevails in preaching, worship, and the people's ecclesial life in general. This is why we often encounter "denotative-assertive"[247] forms of communication in the Korean American church context, which is common in the Confucian patriarchal culture. Recently, however we are seeing the Mother as Good Mentor style emerging as an egalitarian counterpart of the existing one. This is not a place, of course, for us to discuss which style should or will prevail in the future in the Korean American church context. Rather, I can say that either style should be acceptable in this context with careful eyes and further development. Clearly, the first style needs a more egalitarian vision incorporated into itself, lest by the misuse or abuse of the code women and other minorities in the community are severely marginalized, oppressed, and silenced under the patriarchal hierarchy of the pastoral leadership and other forms of male leadership in the church. The second style also needs to develop more in terms of its theological popularity. As said, the second style is still an emerging one, not an established one. One of the hurdles for this style to become an established one is the lack of theological or egalitarian education in the church on the ecclesial democratic practice.[248] Still many people, men and women, do not know of the existence of feminist or egalitarian interpretations of the Bible. For further practice of the second style in the ecclesial field (especially from the pulpit), development and popularization of a sound biblical and theological perspective on the gender-inclusive vision is an urgent issue.

[247] McClure, *The Four Codes*, 72-80.
[248] S. Lee, *From a Liminal Place*, 27-28.

The conventional Confucian life style and gender perception (especially its hierarchy and patriarchy) has been gradually changing in the Korean American church, thus resulting in the Confucian Egalitarian code. As said above, the pilgrim consciousness or the pilgrim code has been a critical factor for this change. On the pilgrim journey, all are equal fellow pilgrims, whether the elderly or young, men or women, or the shepherding preacher or the shepherded congregation. In the wilderness of a foreign land all have to cooperate closely for good survival on the continuing journey. In particular, women have taken a significant role in that twofold purpose in this strange land of America, thus elevating their social and ecclesial rights and liberated status from the previous Confucian hierarchal patriarchy. As we shall see later, the Pentecostal Liberation code has also aided women's pursuit of an egalitarian liberation in both spiritual and practical ways. Not only have the women's earthly efforts and strife been a strong aid for the egalitarian vision and practice, but also the Spirit has been their ultimate reliance to achieve the same.

The Buddhist Shamanistic Code

Foundational Context of the Code

This section provides the foundational—mostly historical and cultural-phenomenological—contexts of the Buddhist Shamanistic code. I will introduce separately the histories and cultural phenomena of the two religions, since each one deserves detailed attention, although for a several thousand years-old religion with countless local variations, this treatment itself is very limited. First, keeping that limitation in mind, I will introduce a brief history of Buddhism and its key religious

beliefs, starting in China, Korean, and Japan in order. This pan-Eastern Asian perspective is necessary because 1) historically Chinese Buddhism went to Korea, and then Korean Buddhism to Japan, and 2) after the initial settlement in each country, Chinese Buddhism and two other counterparts started influencing one another, especially between Korea and Japan due to the geographical proximity. As for Shamanism, I follow a similar research process, since Shamanism has been a pan-Asian religious phenomenon too. Even though Shamanism did not travel from China through Korea to Japan like Buddhism, as I will show later, each country's shamanistic beliefs and practices have influenced the others, sharing many things in common. Finally, I include brief remarks on the historical and religious integration of the two religions that still exist and influence the people's folk religious minds.

Buddhism

Buddhism originated in India around the fourth or fifth century B.C.E. It was founded by Gautama, the first Buddha. Like many other religions, it began as a small religious sect in South Asia. Yet, over the next centuries it would become a pan-Asian religion the influence of which would cover most of Asia. Now, Buddhism is practiced all around the world, including the U.S., a strongly Christianized nation.[249]

[249] Peter Harvey, *An Introduction to Buddhism: Teachings, History, and Practices* (Cambridge, UK; New York: Cambridge University Press, 1990), 139-169; Damien Keown, *Buddhism: A Very Short Introduction* (Oxford, UK; New York: Oxford University Press, 1996), 116-132; and Gary Laderman and Luis D. León, *Religion and American Cultures: An Encyclopedia of Traditions, Diversity, and Popular Expressions* (Santa Barbara, CA: ABC-CLIO, 2003), 47. Laderman and León think plausible estimates of the North American Buddhist population range from half a million to five millions, 2-3 millions being a fair estimate.

The Buddha was said to experience his own enlightenment or awakening to the truth as he sought an answer to humanity's suffering (*dukkha*).[250] His preaching and teaching after his enlightenment were summarized in the Four Noble Truths, the Noble Eightfold Path, and *nirvana*. The Four Noble Truths are: 1) life itself is suffering; 2) desire is the cause of suffering; 3) ceasing desire ends suffering; and 4) the Eightfold Path is the best way to cease desire. The Eightfold Path itself includes eight "rights": right view (*samma ditthi)*, right intention (*samma sankappa)*, right speech (*samma vaca*), right action (*samma kammanta*), right livelihood (*samma ajiva*), right effort (*samma vayama*), right mindfulness (*samma sati*), and right concentration (*samma samadhi*).[251] Eventually, once a faithful person masters all these eight rights, that person will achieve self-awakening, or the non-self, or the blissful status of *nirvana*.

After the death of the Buddha, Buddhism began developing many related new schools and movements, with two primary schools exerting a significant influence all over East Asia; *Mahayana* (the Great Vehicle) and *Hinayana* (the Small Vehicle). The School of Hinayana asserted that only select, faithful monks could reach *nirvana*, becoming Buddhas, in contrast to Mahayana which argued for everyone's capability to

[250] Shiv Kumar Sharma, *Life Profile & Biography of Buddha* (New Delhi: Diamond Pocket Books, 2002), 74-75. Sharma finds in two highly reliable sources (the Tibbetan Udanagarva and the Tibbetan Vinaya) what the Buddha meant by the enlightenment. The Buddha is believed to have said the following poetic lines: "The Joy of pleasures in the world, and the great joy of heaven, compared with the joy of the destruction of craving are not worth a sixteenth part. / Sorry is he whose burden is heavy, and happy is he has cast it down; when once he has cast off his burden, he will seed to be burdened no more. / When all existence are put away, when all notions are at an end, when all things are perfectly known, when no more will craving come back."

[251] For detailed discussion on the Four Noble Truth and the Eightfold Path, see Denise L. Carmody and John T. Carmondy, *Eastern Ways to the Center: An Introduction to the Religions of Asia* (Belmont, CA: Wadsworth Pub. Co., 1992). Also, see Bodhi, "The Noble Eightfold Path
The Way to the End of Suffering," http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html#ch2 (accessed May 5, 2014).

avoid suffering and become enlightened, even while living in this world.[252] From the school of Mahayana the idea of *bodhisattva* developed. Bodhisattvas "are beings who [as incarnate Buddhas] have attained all the qualities needed to enter the blessed state, *nirvana*, but have refrained voluntarily from entering because of their compassion for others who need and seek salvation from the suffering of this world."[253] When Buddhism was introduced to China, Korea, and Japan, the idea of bodhisattva would play a significant role in forming the people's Buddhist spirituality of compassion and its everyday practice in the real world.[254]

Mahayana Buddhism came into China around first century C.E. through Buddhist missionaries from India. Although during the initial settlement period Buddhism was ignored and even rejected as a strange foreign religion, it gradually spread deep into most social strata and eventually became one of most prominent religions in China by the sixth century C.E.[255] Chinese Buddhism's unique characteristic was its inculturation or amalgamation with existing Chinese religions like Taoism and Confucianism, and other folk religions like Shamanism.[256] Especially, Chinese Buddhism became deeply

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[252] Harvey, *An Introduction to Buddhism*, 92-94; Hans Küng and Julia Ching, *Christianity and Chinese Religions* (New York: Doubleday, 1989), 218.

[253] E. Kim, *Preaching the Presence*, 23. For the ancient teaching on the life Bodhisattvas, see Jampa Tegchok, Thubten Chodron, and Rgyal-sras Thogs-med-dpal Bzaṅ-po-dpal, *Transforming Adversity into Joy and Courage: An Explanation of The Thirty-Seven Practices of Bodhisattvas* (Ithaca, NY: Snow Lion Publications, 2005).

[254] Baker, *Korean Spirituality*, 105-111; Qiang Ning, *Art, Religion, and Politics in Medieval China: The Dunhuang Cave of the Zhai Family* (Honolulu: University of Hawaii Press, 2004), 19-20; and Elizabeth Ten Grotenhuis, *Japanese Mandalas Representations of Sacred Geography* (Honolulu: University of Hawaii Press, 1999), 109.

[255] Küng and Ching, *Chinese Religions*, 197-201. According to the census of 815 C.E., there were a quarter of a million Buddhist monks and nuns, 4,600 temples, and about 40,000 associated shrines in China. Ibid., 216.

[256] See Angela Sumegi, *Dreamworlds of Shamanism and Tibetan Buddhism the Third Place* (Albany: State University of New York Press, 2008); Christine Mollier, *Buddhism and Taoism Face to Face Scripture, Ritual, and Iconographic Exchange in Medieval China* (Honolulu: University of Hawaii Press, 2008; and Fenggang Yang and Joseph B. Tamney, *Confucianism and Spiritual Traditions in Modern China and beyond* (Leiden; Boston: Brill, 2012), 186-192.

associated with Taoism, a religion of ecological-cosmic philosophy and meditative practice, which ended up generating the meditative school, known as Chan Buddhism in China, or better known as Zen Buddhism in the U.S. and elsewhere.[257] Also, it is well-known that Buddhism, along with Taoism, contributed to the development of Confucian metaphysics and spirituality, especially during the Tang dynasty when Buddhism fully enjoyed its "golden age."[258]

Since the Communist regime's complete control over China in 1949, Buddhism has experienced a rapid decrease in its membership, spiritual influence, and social force. As in the case of Christianity, the state suppresses Buddhist faith and its practices in the social arena. Yet still, at the level of the ordinary people's lives, Buddhism, alongside other religions like Confucianism and Taoism, is one of the most recognized spiritual forces and practices.[259] Nowadays, Buddhism, through its various schools and movements like Zen, is practiced among Chinese, Koreans, Japanese, and other Asians living around the world.

Korea received Mahayana Buddhism from China around the late fourth century C.E., mainly in the forms of the Pure Land, the most popular prayer-offering type of Buddhism, and Zen meditation. At the time, these two forms practiced together emphasized individual salvation through sincere prayers and continued meditation, along with resulting good works done for others in suffering.[260] However, Korean Buddhism soon began developing a communal form of the Buddhist faith, or more exactly, a

[257] Keown, *Buddhism: A Very Short Introduction*, 80-81.
[258] E. Kim, *Preaching the Presence*, 24.
[259] Küng and Ching, *Chinese Religions*, 215-221.
[260] Baker, *Korean Spirituality*, 40-41; E. Kim, *Preaching the Presence*, 24.

national form of it, known as *hoguk pulgyo* (state-protection Buddhism).[261] History shows that *hoguk pulgyo* functioned as the collective spiritual force that effectively united the people's minds against the foreign invasions from China and Japan since the period of the United Silla dynasty (668 – 935 C.E.) through the Koryo dynasty (937 – 1392 C.E.) when finally Buddhism was recognized as the state religion.[262] Even these days, the two forms of the Buddhist faith appear in the people's practice. The individual salvific aspect, integrated with the shamanistic cults, aids a person's spiritual pursuit of salvation and the private wish for material blessings, while the people rely on the communal or national spirit of the Buddhist faith when it comes to any social or national crisis.[263] Even though Buddhism suffered severe persecution and decline because of the following Yi dynasty's religious policy (1392 – 1910 C.E.) that exclusively upheld Confucianism, Buddhism survived among the ordinary people and even flourished after the Yi dynasty up until today. Now in Korea, Buddhism is counted among the three major religious establishments, alongside Protestantism and Catholicism.[264]

Japan also received Mahayana Buddhism via the Korean Buddhist monks and scholars who brought Buddhist images, objects, and writings to the Japanese emperor in

[261] Mario Poceski, *The Wiley Blackwell Companion to East and Inner Asian Buddhism* (Chichester: Wiley, 2014), 322.
[262] John Bowker, *The Cambridge Illustrated History of Religions* (Cambridge, UK; New York: Cambridge University Press, 2002), 107-109; Yi, *The Early Revival*, 44.
[263] For instance, during the national IMF crisis in Korea in 1998, Korean Buddhism Promotion Foundation held an IMF-Recovery retreat in order to educate and reinvigorate the jobless and homeless who lost most of their financial assets immediately following the crisis. A Buddhist newspaper article also urged the Buddhist world to more practically participate in the recovery movement of the IMF-stricken Korean economy. Ibulgyo, "대한불교진흥원 IMF 극복수련회," http://www.ibulgyo.com/news/articleView.html?idxno=36399; Bae Hyun Nam, "IMF 시대 불교는 무엇을 할 것인가," Beopbo, http://www.beopbo.com/news/articleView.html?idxno=26324 (both accessed May 6, 2014).
[264] It might sound a bit strange, but in Korea Protestantism and Catholicism are regarded as separate religions, mainly because Protestants and Catholics each think that the other Christian branch is very different (and thus very wrong).

552 C.E.[265] Immediately, the emperor favored Buddhism, in spite of the objections of folk religious practitioners. This led to Buddhism soon becoming a religion for the royal house and nobles, eventually making it the state religion during the Nara period (710 – 794 C.E.). Two characteristics are prominent in Japanese Buddhism today. First, the meditative school known as Zen Buddhism is widely practiced among the Buddhist followers and even among Christians in the late 19th century.[266] Japanese immigrants also brought this form of Buddhism to the U.S. as a popular religious practice. Second, Japanese Buddhism is a syncretism of the Japanese native shamanistic religion, known as Shinto.[267] As Shinto is a religion about *kami* (gods, natural and ancestral), Japanese Buddhism also contains shamanistic-spiritual elements.[268] Japanese Buddhism lost its momentum at the time of the Meiji restoration in 1868 when the emperor "gave a definite priority to Shinto."[269] Since then, Japanese Buddhism has not recovered its glorious past, yet still it is a popular faith tradition among the common people who would like to practice it in the form integrated with Shinto.

Shamanism

"Shamanism is *strictu sensu* pre-eminently a religious phenomenon of Siberia and Central Asia."[270] Yet, the concept of shaman—one who plays a mediating role between this world and the otherworld of spirits—is known worldwide. Thus, Shamanism itself

[265] Francis and Nakajima, *Christians in Japan*, 19.
[266] Notto R. Thelle, *Buddhism and Christianity in Japan from Conflict to Dialogue, 1854-1899* (Honolulu, HI: University of Hawaii Press, 1987), 176.
[267] Tamaru Noriyoshi, "Buddhism in Japan," in *The Encyclopedia of Religion*, ed. Mircea Eliade, 2:426.
[268] Jacques H. Kamstra, *Encounter or Syncretism: The Initial Growth of Japanese Buddhism* (Leiden: E. J. Brill, 1967), 1-20.
[269] E. Kim, *Preaching the Presence*, 26.
[270] Merete Demant Jakobsen, *Shamanism: Traditional and Contemporary Approaches to the Mastery of Spirits and Healing* (New York: Berghahn Books, 1999), 1.

can be regarded as a form of world religion.[271] The shaman is a unique person who can communicate with the unknown, mysterious world of spirits through the experience of ecstatic trance, mainly for the well-being of the people of this world. Typically, a person becomes a shaman through the family lineage or by a so-called spirit illness, the latter case being considered more authentic and authoritative.[272]

The shamanistic spirits derive either from nature, deceased ancestors, or demonic gods. Shamanistic practitioners believe that if they can maintain good relationship with the spirits via the help of the shaman, they will be blessed by the spirits, who are morally neutral and have power to bless "with wealth, fortune, peace, and health."[273] Thus, mostly people visit the shaman when their lives or their community's welfare is at stake after unfortunate deaths, epidemic disease, illnesses, failing fertility, natural disaster, etc. Pleasing the spirits is the eventual solution for these mishaps. In this sense, in a strongly shamanistic society, the shaman oftentimes becomes the spiritual leader of the society who takes the threefold role of priest, healer, and prophet.[274]

As John Choi points out, it should be noted that Shamanism is ultimately for the welfare of humanity or human society.[275] Although Shamanism acknowledges and venerates the spirits or gods, those spirits are only *mediums* for human blessings. Without human blessings coming from them or through good relationship with them, the spirits have no actual spiritual or practical purpose of existence.

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[271] Ibid.
[272] David K. Suh, "Minjung Theology: The Politics and Spirituality of Korean Christianity," in *Perspectives on Christianity in Korea and Japan: The Gospel and Culture in East Asia*, ed. Mark R. Mullins and Richard Fox Young (Lewiston, NY: Edwin Mellen Press, 1995), 91.
[273] E. Kim, *Preaching the Presence*, 28.
[274] Jakobsen, *Shamanism*, 1.
[275] Choi, "Worship, the Corporate Response," 51-52.

In China, Shamanism has existed as a popular folk religion for thousands of years from the ancient time to the contemporary society. Chen Mengjia, K. C. Chang, and Julia Ching argue that during the Shang Dynasty (ca. 1766 – 1122 B.C.E.) kings were themselves shamans or took the roles of shamans (known as *wu*, *shi*, or *zhuzi*) as a crucial part of their successful ruling.[276] The shamans were believed to have "a special talent for communicating with the spirit world during trance."[277] They used this special talent in order to ask the spirits for the rain during drought, to perform exorcism over people with demonic spirits, to bring about healing over sick animals, etc. After the Chou dynasty (1122 – 256 B.C.E.), the political importance of shamans became less significant in the royal court. Yet still, according to the historical record, many of them functioned as royal advisors and performers until the Han Dynasty (206 B.C.E. – 220 C.E.).[278]

Since the Tang (618 – 907 C.E.) and Sung (960 – 1279 C.E.) dynasties when Confucianism arose as the state's ideology and through the Ming Dynasty (1368 – 1644 C.E.) when finally Shamanism was banned as a mere superstition, Shamanism became weakened as the religion for social elites. It has survived, however, and remained a strong folk religion in contemporary China, through the active integration with the other popular religions of Buddhism, Confucianism, and even Christianity.[279] As Jordan Piper observes,

[276] Kwang-Chih Chang, *Art, Myth, and Ritual: The Path to Political Authority in Ancient China* (Cambridge, MA: Harvard University Press, 1983), 44-55; Mengjia Chen, "Shagdai de shenhua yu wushu (Mythology and Shamanic Arts of the Shang Dynasty)," *Yanjin xuebao* (1936) 19:91-155 quoted in James Miller and ABC-CLIO Information Services, *Chinese Religions in Contemporary Societies* (Santa Barbara, CA: ABC-CLIO, 2006), 130; and Julia Ching, *Mysticism and Kingship in China: The Heart of Chinese Wisdom* (Cambridge, UK: Cambridge University Press, 1997), 54-55.
[277] Miller, *Chinese Religions*, 130.
[278] Ibid., 131.
[279] E. Kim, *Preaching the Presence*, 29.

in many cases Shamanism in China today is deeply associated with fulfilling the people's wish for materialistic wealth, individual success, and physical well-being.[280]

In Korea the shaman is called *mudang* and has functioned as the spiritual medium in the Korean peninsula for nearly three thousand years, since around the tenth century B.C.E.[281] Korean Shamanism has been especially associated with Korea's agrarian and fishing cultures, and Korean *mudangs* have played a significant role in the local villages in promoting and satisfying the ordinary people's wishes for rich seasonal harvests of grains and fish.[282] Thus, it is no wonder that even on small Cheju Island of Korea there are more than forty sea-god shrines still functioning for the sake of the fishermen's livelihoods.[283] However, Korean Shamanism is a prominent religious phenomenon not only for the rural villagers, but also for the modernized people living in the urban area as well, even in Seoul, the nation's capital. In 1983, there were more than 70,000 spirit-mediums registered in the Mudang Association in Seoul, and in 2007 the Korean Worshippers Association estimates that there were about 300,000 shamans around the country, about one for every 160 South Koreans.[284]

A notable characteristic of Korean Shamanism, as E. Kim points out, is its communal practice. Korean *mudangs* often perform a well-known, specialized ritual known as *mudang-gut* when consulted by clients for healing, exorcism, or fortunes.

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[280] Jordan Piper, *The Spirits Are Drunk*, 118.
[281] Kim In Hoe, "Korean Shamanism: A Bibliographical Introduction," trans. Young-skin Yoo, in *Shamanism: The Spirit World of Korea*, ed. Chaishin Yu and Richard W. Guisoo (Seoul: Asian Humanities Press, 1988), 12.
[282] E. Kim, *Preaching the Presence*, 29.
[283] Chang Chu Kun, "An Introduction to Korean Shamanism," in *Shamanism: The Spirit World of Korea*, ed. Chaishin Yu and Guisso (Berkeley, CA: Asian Humanities Press, 1988), 43.
[284] Alan Carter Covell, *Ecstasy: Shamanism in Korea* (Elizabeth, NJ: Hollym International, 1983), 19; Sang-Hun Choe, "Shamanism Enjoys Revival in Techno-Savvy South Korea," *New York Times*, July 7, 2007, http://www.nytimes.com/2007/07/07/world/asia/07korea.html?pagewanted=all&_r=0 (accessed May 12, 2014).

When they perform this, usually all the family members for a small scale *gut* or the whole local village for a larger one, get together to observe, participate in, and benefit from the shamanistic ritual. The shaman moves into a status of ecstatic trance through exuberant dance and music in the midst of the whole community and delivers a message through secret communication with the spirits unknown to the common people. Typically, communal eating and drinking follow the ritual as the consummation of the village ceremony.[285]

Throughout its long history, Korean Shamanism has rarely been rejected or persecuted by the ruling class or social elites, and was at times utilized ideologically for the ruling class's propagation of political agendas.[286] In contemporary, industrialized Korea, therefore, it is not unusual that people from all social strata still acknowledge the spiritual function of the shamans for individual and communal welfare, although not as respectfully as they used to in the past. E. Kim anticipates that this shamanistic "influence over the religious consciousness of the people" will continue in Korean society, as "shamanistic ideology is an expression of basic human instinct" for prosperity and well-being.[287] Kim also recognizes that the communal character of Korean Shamanism is waning as Korean society has become more individualistic and capitalistic in recent years.[288]

In Japan, predominantly female shamans (known as *mikos* or *miko* in the singular) have also served Japanese society for thousands of years as a part of primitive

[285] Suh, "Minjung Theology," 96.
[286] For a more detailed discussion on this subject, see Choi, *Korean Women and God*, 18-22.
[287] E. Kim, *Preaching the Presence*, 30. J. Lee also shares a similar idea in his article, "The Trend of Shamanistic Studies in America," (text in Korean), *Christian Thought* (Society for Korean Christian Literature) (December 1975), 88-93.
[288] Ibid.

religions.[289] The shamans are specialized communicators with gods or *kami* who are "the sacral forces of nature and impressive aspects of social life" and whom also hold "key information about human destiny."[290] Therefore, it is very important for the *miko* to call the heavenly *kami* down to human consciousness for the well-being of the people they represent. In ancient times and even today (see discussion of the Shinto cult below), the *miko* function both in aristocratic and popular cults for these purposes.[291]

During the sixth century C.E., Japanese Shamanism began being formalized and systematized under the name of Shinto (way of deities), especially as the ruling ideology of the imperial court.[292] The emperor developed the mythic story of the sacred lineage of his household by the incorporation of the shamanistic-spiritual view of the world, and thus concretized his divine legitimacy as the sole authoritarian power of society. Eventually, during the Meiji Restoration in 1868 when the modern Japanese emperorship was established, Shinto became the state religion and served the nation until the end of World War II (1945).[293] Still in Japan, in a mythological sense, the Japanese emperor is considered the son of god, though his political power and influence is nominal these days.

The strong presence of the Shinto belief in the imperial court and elsewhere throughout the country rightly represents the deeply embedded shamanistic religious consciousness of the Japanese. Especially, in rural areas, the shamanistic practice at the

[289] Ichiro Hori, *Folk Religion in Japan* (Chicago: University of Chicago Press, 1968), 181-251. Also see Carmen Blacker, *The Catalpa Bow* (London: Allen & Unwin, 1975); Joseph M. Kitagawa, "Japanese Religion: An Overview," *The Encyclopedia of Religion*, 7: 520-538; Alan L. Miller, "Japanese Religion: Popular Religion," ibid., 538-545; and Matusmate Takeski, "Japanese Religion: Mythic Themes," ibid., 545-552.
[290] Carmody and Carmody, *Eastern Ways*, 148.
[291] Ibid.
[292] Francis and Nakajima, *Christians in Japan*, 16.
[293] Ibid.

local shrines is still a vital part of the common people's daily spiritual life as both individuals and communities.

A Brief Remark

Carmody and Carmody, E. Kim, and Francis and Nakajima, as well as others, all recognize that Buddhism and Shamanism have been commingled or syncretized in various aspects in East Asia.[294] Hyun-key Kim Hogarth states, "syncretism between Buddhism and Shamanism" was natural, mutual, and inevitable in the Korean religious context.[295] In a similar manner, J. Lee contends that Shamanism provided the basic building blocks of Korean civilization while Buddhism refined that civilization.[296] Yet, this does not mean that the two religions have been perfectly mixed into one hybrid religious entity. On the contrary, both religious traditions have kept their own unique characteristics; there is no such thing as "Budd-Shamanism." It is hard to tell the exact extent to which the two religious traditions influenced each other, intermingling in both practice and belief systems. Yet, examples abound of their mutual incorporation or "mutation" being carried out in China, Korea, and Japan; the Korean male shaman using esoteric Buddhist sutras as spiritual incantations for demon exorcism, or a Japanese example of the shamanistic Buddhist concept, *kami-bodhisattva*. When Christianity came into these nations and became one of the influential religions among the common people, it was also natural and inevitable that Christianity go through a similar cultural process of

[294] David Chung and Kang-nam Oh, *Syncretism; the Religious Context of Christian Beginnings in Korea* (Albany, NY: State University of New York Press, 2001), 91-103; James Huntley Grayson, *Early Buddhism and Christianity in Korea: A Study in the Emplantation of Religion* (Leiden: E. J. Brill, 1985), 17; Hyun-key Kim Hogarth, *Syncretism of Buddhism and Shamanism in Korea* (Edison, NJ: Jimoondang International, 2002); and Lewis R. Lancaster and Chai-Shin Yu, *Introduction of Buddhism to Korea: New Cultural Patterns* (Berkeley, CA: Asian Humanities Press, 1989), 61-71.
[295] Kim Hogarth, *Syncretism*, 1-6.
[296] J. Lee, *Korean Preaching*, 32.

incorporation into the two existing historical religions. The next segment is an extension of this centuries-old story of religious commingling among the three major religions and its result, particularly in the Korean/Korean American Christian belief and practice.

Cultural Analysis of the Code and Styles

In today's religiously pluralistic Korean/Korean-American context, Buddhism and Shamanism, both of which have existed for thousands of years as key folk religions, often intermingle with each other (and with Christianity) and generate certain widely accepted religious beliefs and practices.[297] Even though most contemporary Korean people, especially Christians, might not confess themselves as strictly Buddhist or shamanist, their everyday practice of social relation, popular mentality, and religious mind are still under significant influence of both traditional folk religions.[298] Thus, it is no wonder that Christianity in Korea, has gone through some notable enculturation with the two other religions in the ecclesial context.[299] This does not mean, however, that fundamentalist-evangelical Korean Christians have widely welcomed other religious thoughts and practices into their faith life. As history shows, the first encounters between Christianity and the two other religions were not hospitable at all to each other.[300] Rather, this only means the enculturation of Christianity in Korea was natural or inevitable, mostly

[297] E. Kim, *Preaching the Presence of God*, 22-33; Choi, *Korean Women and God*, 26-27.
[298] J. Lee, *Korean Preaching*, 29-34.
[299] Sebastian C. H. Kim, "The Word and the Spirit: Overcoming Poverty, Injustice and Division in Korea," in *Christian Theology in Asia*, ed. Sebastian C. H. Kim (Cambridge, UK; New York: Cambridge University Press, 2008), 142-146; Andrew E. Kim, "Korean Religious Culture and Its Affinity to Christianity: The Rise of Protestant Christianity in South Korea," *Sociology Of Religion* 61, no. 2 (2002): 117-133; and Sung-Deuk Oak, "Healing and Exorcism: Christian Encounters with Shamanism in Early Modern Korea," *Asian Ethnology* 69, no. 1 (2010): 96.
[300] Especially, evangelical-conservative foreign missionaries and Korean Christians were very hostile to the latter religions. Kang-nam Oh, "Christianity and Religious Pluralism in Korea," *Religious Studies And Theology* 6, no. 3 (1986): 27-38. Oh poignantly points out that the exclusivism in Korean Christianity is still rigid and wide-spread among average Christians.

"unconsciously,"[301] in the gradual process of "Koreanization" of Christian faith and practice.

E. Kim summarizes Buddhism's strong influence on Asian/Korean American Christianity in three areas. First, Buddhism's teaching on compassionate sacrifice leads people to accept easily the incarnation and sacrificial love of God for humanity. Second, "the Buddhist disciplines of prayer, meditation, and the practice of love through charity," have become the key disciplines in the church. Third, Buddhism's universal and holistic understanding of the world helps people pursue "an integral unity of emotion and cognition" in faith formation.[302] J. Lee strongly agrees with what E. Kim says, especially regarding the first two areas. Through his own participation in the Buddhist temple life as a Christian pastor and theologian, he realizes the deep historical incorporation of the Buddhist everyday meditative tradition and its teaching on compassion and service to others into Korean spirituality.[303] He also points out that the idea of *Mirukbul*, that is, the future Buddha, has helped Korean Christians' understanding of Christ's second coming, a very crucial part of Korean Christian faith. In thoughtful consideration of all these and more, he does not hesitate to even call most Korean Christians "Buddhist Christians."[304]

Regarding Shamanism, E. Kim notes that the shamanistic notion of ancestral spirits or *kami* (which means the spirit/Spirit in Japanese) has helped people accept "the existence of the Spirit and believe in its power in their daily lives." They also believe, she continues, "that their present [daily] suffering and problems are caused by evil spirits and that the divine power of the Holy Spirit is the [best] means of overcoming them." Thanks

[301] J. Lee, *Korean Preaching*, 34.
[302] E. Kim, *Preaching the Presence*, 26-27.
[303] J. Lee, *Korean Preaching*, 32-33.
[304] Ibid., 34.

to this everyday understanding of the Spirit, she says, Asian/Korean American Christian faith has been highly "realistic and concrete rather than metaphysical and abstract."[305] Andrew Kim further acknowledges that this realistic, or more exactly "materialistic," aspect of Korean Shamanism gave birth to the vigorous Korean version of the prosperity gospel, especially since the 1960s when Korea began tasting some of the fruits of its huge economic development project. "Shamanized" Korean Christianity's "this worldly" emphasis on material blessings, he argues, was enough to attract many already shamanistic-mythological Korean minds to the church.[306]

As these two folk religious tendencies merge into Korean/Korean American Christian faith, each religious tradition colors and directs each other within the Christian faith in several ways (e.g., at times, Buddhism's integral understanding of emotion and cognition is broken by people's shamanistic fervor for the supernatural-spiritual dynamism in their lives). This definitely comes to make several different code-styles appear in the actual practice of the Buddhist Shamanistic code. Below, I present the two primary ones.

The Eco-Rhythmic Community Style

The people operating in this style reflect the Buddhist shamanistic eco-rhythmic understanding of everyday faith practice and a meditative prayer habit. Here, "eco-rhythmic" means following the way (or time) of nature and constantly remaining

[305] Ibid., 31-32.
[306] A. Kim, "Korean Religious Culture," 119-122. We will have a more detailed and relevant discussion on this matter of shamanized prosperity gospel later when it comes to the Pentecostal Liberation code.

harmonious with it, as any good Buddhist monk or shaman would teach.[307] The meditative prayer habit originates exclusively from Buddhist teaching.

When combined together, these two strong Buddhist and shamanistic elements generate a unique Korean American faith practice that is eventually beneficial for their pilgrim life. For instance, most Korean American churches hold a dawn prayer meeting throughout the week (typically, Tue. thru Sat.), starting at 5:30 am or 6:00am depending on the congregational situation. This simple yet dedicated act of faith shows that Korean Americans understand faith as the daily lived praxis within mundane life. Their relation with the divine does not end on Sunday, although that particular day of worship is very important. The dawn prayer meeting also demonstrates the sacredness of each day in a prayerful week. J. Lee finds that this sort of eco-rhythmic practice of Christian faith is grounded in "the profundity of the Buddhist philosophy of life, which is practiced every moment of life." In Buddhism, he continues, ordinary life becomes "sacred through mindfulness, which is the fruit of meditation, and eventually every act [becomes] a meditation."[308]

Thanks to the eco-rhythmic practice of the prayer life, the act of prayer itself has become a common practice for Korean Americans. For example, "[many] Korean Christians emphasize prayers wherever they go and whatever they do. As soon as they come into a house, a church, [a business place], or any other place, the first thing they do

[307] John A. Grim, "Ecology and Shamanism," in *Shamanism: An Encyclopedia of World Beliefs, Practices, and Culture*, eds. Mariko Namba Walter and Eva Jane Neumann Fridman (Santa Barbara, CA: ABC-CLIO, 2004), 107-111; Joan Halifax, "Shamanism, Mind, and No-Self," in *Shamanism: An Expanded View of Reality*, ed. Shirley J. Nicholson (Wheaton, IL: Theosophical Pub. House, 1987), 219-221; Jakobsen, *Shamanism*, 235; and Padmasiri De Silva, *Environmental Philosophy and Ethics in Buddhism* (New York: St. Martin's Press, 1998), 29-53.
[308] J. Lee, *Korean Preaching*, 33.

is pray. Everything begins and ends with prayer."[309] Ultimately, the sacredness of the everyday is gained through a week-long prayer life; habitual prayers greatly support the Korean American pilgrimage in the American wilderness. As explained before, their pilgrim life is challenging, marginalized, and even oppressed on a daily basis; not on Sunday morning, but on each and every weekday lived outside of the church walls. The sacredness of everyday not only justifies their pilgrim presence in the wilderness, but also strengthens their feet and minds on the bold holy journey toward individual and communal salvation and transformation.[310]

Another related merit of the eco-rhythmic understanding of Christian life is the strong focus on the communal life. Ecological life in both Buddhism and Shamanism has always meant harmony or togetherness with other human beings as well as nature.[311] Korean Americans living in this eco-rhythmic community style, therefore, tend, as a result of the positive influence of the Buddhist practice of compassionate love through charity and the shamanistic emphasis on communal good, to be more concerned for the whole church's welfare, especially the well-being of the poor and marginalized in and out of the church. Hence, it is no wonder that Korean American Christians enjoy multiple meetings as a small and large group (e.g., 5-7 family cell group meetings monthly, Wednesday evening worship service, Friday night Praise and Prayer meeting, Sunday afternoon Bible study, weekday discipleship training, etc.) and hold various charity events on a seasonal basis. The nexus of the communal aspect of the church life, as Pak et al. point out, is the sharing of a "full lunch with rice and other scrumptious Korean

[309] Ibid., 34.
[310] This social transformation aspect of the pilgrim life is discussed in detail later in the Pentecostal Liberation code.
[311] David E. Cooper and Simon P. James, *Buddhism, Virtue and Environment* (Aldershot, UK; Burlington, VT: Ashgate, 2005), 97-105; Halifax, "Shamanism," 213-216.

dishes" after Sunday's morning service.[312] Almost every single Korean American church offers after the Sunday worship service a free *full* Korean meal to everyone, regardless if they are church members, guests, Koreans, Euro-Americans, Hispanics, children, elderly, rich or poor, etc. All are most welcome to this lunch table and fed as much as they want, just as there was always a big feast for the whole village after the shamanistic *gut*; there is no discrimination at all over the rice table. Pak et al. want to call this free-meal Korean American church the "ricing community"; a place of hospitality and sheltering.[313] Indeed, Pak et al. argue that the first generation Korean Americans have enjoyed and used this non-discriminative moment of the ricing community in order to relieve the stressful experience of "being strangers in a strange land" due to "cultural alienation and structural segregation from mainline America."[314] In other words, their pilgrim life in the American wilderness is being much helped by this solid communal support and hospitality.[315]

The preacher embodying this style often takes the last phrase of Gen. 12:1-3 as the most important, "in you all the families of the earth shall be blessed." The preacher believes that as the sojourner Abraham's spiritual (and material) blessings have been shared by all people living on the earth, the Korean American's everyday faithful pilgrim life will be a source of God's love and care for others as well our their daily pilgrim journey. For the preacher, therefore, it is our sacred task as Abraham's spiritual children

[312] Pak et al., *Singing the Lord's Song*, 91.
[313] Ibid.
[314] Ibid.
[315] This concern for the community's welfare at times, though rarely, develops beyond human affairs into deep concern for the natural world since humanity's well-being could not be fully achieved without the good condition of the surrounding nature. A certain number of Asian/Korean American theologians, like Chung, have developed their Asian eco-theology (for the respect and protection of the created world of God) based on Buddhist shamanistic ecological thoughts. Chung, *Struggle to be the Sun*, 94-96, 112. Myung-soon Kim, a prominent Korean mudang, regarding the country's current social mishap says, "So much of nature has been ruined. Spirits of trees and rocks are displaced and haunt humans because they have nowhere else to go. No wonder the country is a mess." An interview excerpt quoted in Choe, "Shamanism Enjoys Revival."

to share our (material) blessings from God with the unfortunate around us, especially the poor and helpless immigrants living in and out of our faith community. The sermon excerpt below rightly exemplifies the central idea of sharing blessings in the foreign land:

> God called Abraham and said to him that all tribes of the world would be blessed by him. God's blessings would flow through him. Friends, that was a purposeful calling of God for Abraham! … In 2010 how are we going to live? We are called to serve and share as well. When we serve and share, God's blessings will get richer and more bountiful for us and around us. We are the blessed reservoir and gateway through which God's blessings will flow abundantly. So, go out, give away, and take care of your neighbors. Be blessings for the world.[316]

The sermon both literally and metaphorically encourages compassionate love for others and the communal way of living in their everyday lives. "Give away" implies a symbolic and/or practical means of being compassionate for the sake of others, while "take care of your neighbors" calls for the establishment of communal living.

As a whole, the Eco-Rhythmic Community style seems to be a sound Buddhist shamanistic foundation for the personal faithful life and communal act in a faith well-balanced for the holistic pilgrim life of Korean Americans. Still, of course, there is the latent concern that the "communal act" is only for the benefit for the Korean American community—the typical "ethnic enclave" dilemma in this ecclesial context as discussed before.[317] This is why, as we shall see later, this particular code-style, like the others, also needs carefully pursued incorporation with other code-styles for strengthening and improvement.

[316] Rev. Goh, "Let Your Blessings Flow" (my translation).
[317] Kim and Kim, "Revival and Renewal," 291-312.

The Buddhist Shamanistic Supernatural Style

This style is a little imbalanced compared to the previous one, in terms of the poise between individuality and communality, which has so far been a crucial part of Korean American (Christian) spirituality. People living out this style would often express individual supernatural wishes (e.g., physical healing, exorcism, monetary success, divination, political gain, etc.) and practice certain spiritual performances (e.g., huge donations, a 100 day prayer relay, special prayer meetings, etc.) in order to bring those wishes to realization.[318] Decades ago and still occasionally, people with special wishes went to the Buddhist temple to practice the Three-Thousand-Bow performance before the Buddha statue, while some others sent for the shaman to have a special spiritual prayer meeting (*kut*). The "spiritual logic" operating in this supernatural Buddhist shamanistic spirituality is that the mysterious supernatural power of the Buddha or the spirit(s) will make our urgent wishes realized *once we appease or placate* the spirit(s) by our special giving or performance. Basically, this is a "give-and-take" deal with the spirit(s).

Doubtlessly, religious supernaturalism has been a significant part of Korean Buddhist shamanistic Christianity, especially for the purpose of healing[319] and material blessings, though with significant differences. A big difference is that now instead of visiting the Buddhist temples or inviting shamans to the house, the people go to the church for a special prayer meeting (e.g., often Korean churches in Korea hold a special prayer meeting days before the national annual college entrance exam.) or for individual

[318] E. Kim, *Preaching the Presence*, 29. For detailed discussion and description on this matter, see Jung Young Lee, *Korean Shamanistic Rituals* (The Hague; New York: Mouton, 1981).
[319] Oak traces the supernatural (both physical and spiritual) healing tradition in Korean Christianity back to the late nineteenth century missionary era. He finds out, in particular, that the "Christian exorcist" healing was a major part of the evangelical mission work during the late nineteenth century and early twentieth. Oak, "Healing and Exorcism," 1:95-128.

prayers with special wishes in mind.[320] Another difference is that they now try to appease God or the Holy Spirit, instead of animistic or ancestral spirits. J. Lee and E. Kim see many Korean American Christians living in this supernatural belief and practice of Christian faith. J. Lee argues that "[m]ost of the so-called successful ministers who have huge Korean congregations preach sermons which are basically shamanistic in character" with the emphasis on healing, charismatic appeals in preaching and prayers, and material blessings through spiritual power.[321] E. Kim indeed worries that this overemphasis on the miracles and worldly blessings might generate the wrong "impression that the gospel itself is [always] a present-centered and success-oriented message."[322] Thus, E. Kim encourages the Korean American preacher to be vigilant, in order to help the congregation "feel the presence of God within a proper understanding of the Christian doctrine of the Holy Spirit and to guide them in the right direction on their spiritual [pilgrim] journey."[323]

The Korean American preacher practicing this particular style tends to preach that Abraham might have had a supernatural, spiritual experience before his departure to a completely unknown land, which eventually resulted in such worldly blessings. Indeed, Abraham's action, the preacher will continue, was very unnatural or supernatural. Abraham left his home soil at the time when one's clanship and tribal religious affiliation were most significant for one's social success or, in fact, existence itself. His behavior was *supernatural*, which would have been totally impossible without his great spiritual

[320] Yet, Choe observes that a number of Korean Christians in Korea still go in secret and visit traditional shamans for urgent or important life issues (i.e., not informing neighbor Christians about their visits.). Choe, "Shamanism Enjoys Revival."
[321] J. Lee, *Korean Preaching*, 31.
[322] E. Kim, *Preaching the Presence*, 32.
[323] Ibid.

experience. At the conclusion, therefore, the preacher usually ends up stating that Abraham's special spiritual experience with God eventually led to his life's success and blessings upon his posterity to come. A sermon piece below illustrates this sort of supernatural faith and resulting worldly blessings:

> God wants us to pray with our eyes lifted toward the sky. Do not have your eyes fixed on the earthly ground; the earthly ground could mean humanism, technology, science, secular ideology, etc. Abraham now 75 years old, getting out of his earthly tent, looked up to the sky and prayed to God for a child. I want you, just like him, to have a dream, pray, and believe in God. Indeed, the Bible itself is our sky. So, when we believe in the Word of God in the Bible and pray, miracles will happen to us. … Abraham believed in the promise of God, and God was very pleased with it. … Have a dream, like business success when your business is down and good health when you are unhealthy, and pray on it, and believe in the promise of God [for protection], and then eventually the dream will come true. According to Romans 4:17-18, when Abraham believed in God, who can even revive the dead, God did something miraculous for him [that is, gave him a legitimate son].[324]

A core message of the sermon excerpt is that Abraham believed in a supernatural, almighty God, which eventually led to the earthly miracle of childbirth. In particular, the preacher points out that our belief in God will *please* God out of which God will do great things for us. For this preacher, hence, God functions as the God of miraculous power who must be delighted by humanity's total reliance or faith on the divine work. Our good relation with the divine will guarantee our wishes and dreams becoming supernaturally realized, as any good Buddhist shaman would tell you, though in a different vocabulary.

[324] The sermon with the title, "The Lesson from Abraham," was delivered on Genesis 12:1-5 by Rev. David Yonggi Choi at Yoido Full Gospel Church on March 9, 2014. http://davidcho.fgtv.com/c2/c2_1.asp (accessed May 13, 2014, my translation). I specifically chose Rev. Choi's sermon, because his shamanistic and Pentecostal ministry has broadly and significantly influenced the most Korean/Korean American churches for the past decades beyond all denominational boundaries. Allan Anderson, "The Contribution of David Yonggi Cho to a Contextual Theology in Korea," *Journal Of Pentecostal Theology* 12, no. 1 (October 2003): 85-105; Yong-hun Yi, *The Holy Spirit Movement in Korea: Its Historical and Theological Development* (Oxford: Regnum, 2009), 91-93.

Key Cultural Image of the Preacher Rising from the Code

Two interrelated images of the preacher arise from this code, thanks to the two distinct, yet interlocked, styles of the code. The first preacher image is the informed "guide"[325] who facilitates the eco-rhythmic meditative faith in the minds of individuals and within the ecclesial community. Just like any good Buddhist monk, the guide-preacher with one's advanced knowledge, wisdom, and relation with the divine will want to serve others and the community seeking the same advancement through meditative practice each and every day. Thus, every single morning at dawn, the guiding preacher comes to the altar place *alongside* the people for deep meditation and fresh enlightenment. The meditative preacher's role is guiding, rather than imposing or admonishing, which further means that the preacher kindly mediates "the dialogical process"[326] between enlightenment seekers and the divine by her ushering message and prayerful presence. By the kind guiding the seekers *themselves* reach the close relationship with God of strength, love, care, and protection that will greatly help their uneasy everyday pilgrim journey in the foreign land.

[325] Decades ago, Gerkins suggested the pastor model of "interpretive guide," which was adopted later by Richard R. Osmer for his own use. For Gerkins and Osmer, the guide-pastor will collaborate with her people in pioneering a new territory of life and faith, providing her own advanced wisdom, knowledge, and judgment based on prior experiences. As implied, there is strict hierarchical relation between the pastor and her own congregation in exploring this new journey in faith. As a close collaborator, the pastor will "attend carefully to the resources of the fellow travelers and the particular journey they hope to take" together, and guide those resources to be fully utilized for the whole group's sake, including herself. Although Gerkins and Osmer adopt this guide image particularly for the pastoral care context and use the term "pastor," not "preacher," still their argument is very much applicable to the dissertation's given subject. Indeed, the Buddhist monk-like preacher will function as the interpretive guide for the enlightenment seekers, pastorally interpreting the people's (broken) situations, preparing the spiritual place and time and helping them use their spiritual resources for their own encounters with the divine. Last, the guide-preacher would never be an onlooker during the people's faith journey, but an active fellow participant in it. Charles V. Gerkin, *An Introduction to Pastoral Care* (Nashville: Abingdon Press, 1997); Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 2008), 18-20.

[326] Ibid., 114.

As said, the guiding preacher is the meditative guide for the whole journeying community and the individuals within it. The preacher, thus, encourages the eco-rhythmic prayer life of the entire community in and outside of the church context. For the inner meditative life of the community the preacher holds seasonal dawn meetings or revival nights, while for its outer life the preacher organizes small cell groups for monthly house prayer meetings; by this practice, individual secular households become small churches, literally and metaphorically.[327]

The preacher as the eco-rhythmic meditative guide has something beyond spiritual concerns over the believing individuals and ecclesial community, because as explored above, "eco-rhythm" itself entails the harmonious life of the whole community with all others surrounding it, believers or not. The good guiding preacher will make sure, therefore, that the people's meditative life and individual relationships with God extend to the embracing of the whole world, especially the poor and marginalized around them, into their prayerful lives. As J. Lee sees it aright, in the Buddhist tradition, the meditative prayerful life eventually will lead to one's compassionate love, and even sacrifice, for others.[328] The preacher will be a good ever-present helper and guide always ready to counsel and escort her own people seeking that holistic and praxis-oriented prayerful life on their continued pilgrim journey in the daily meditative wilderness.

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[327] The household as the church is not a unique concept that the Korean American church has developed. Much of the idea has been borrowed from American writers' publications and adapted into the Korean church context. The followings are just a few of them. Richard S. Ascough, *What Are They Saying about the Formation of Pauline Churches?* (New York: Paulist Press, 1998); Robert Banks, Julia Banks, and Robert J. Banks, *The Church Comes Home* (Peabody, MA: Hendrickson Publishers, 1998); Vincent P. Branick, *The House Church in the Writings of Paul* (Wilmington, DE: M. Glazier, 1989); Y. Choi with Harold Hostetler, *Successful Home Cell Groups* (South Plainfield, NJ: Bridge Publishing, 1981); Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson Publishers, 2004); and Larry Kreider and Floyd McClung, *Starting a House Church* (Ventura, CA: Regal Books, 2007).

[328] J. Lee, *Korean Preaching*, 32.

The second image of the preacher arising from the same code is the preacher as the *Christian shaman* or *mystic*. Calvin Miller defines the mystical or shamanic preacher as the one who "[walks] with one foot on the solid path of humanity and the other in the real world of the spiritual." He further elaborates:

> Mystics believe all things are possible. Even if they have never moved a mountain, they are convinced that it can be done. They just haven't found the right moment when they were hand in hand with the Almighty who has called them to get the job done. … Homiletical mystics are positive thinkers. All good things are possible, most of them are probable. This positivism pervades their sermons. The good dreams that God had in mind for the congregation get the pulpit time. … No wonder Theodore Roszak said that the effective minister has for a role model the shaman, for it is through the life of this exotic person that the people of a primitive community can sense strange powers at play.[329]

As Miller helps our understanding, the shamanic or mystical Korean American preacher will mediate between the supernatural divine and her people, mainly for the latter's earthly sake. In this active mediation, the preacher's spiritual function will not be simply guiding (as seen above), but imploring or "conjuring" as the traditional African American folk religion would describe it.[330] The practice of conjuring is two-fold. The shamanic preacher conjures (or implores) the people to carry out their own spiritual activity as a kind of "charm" (e.g., a 40 day special prayer event) and then conjures (or beseeches) God to perform magical (spiritual) blessings upon the praying people. As Miller acknowledges, the preacher will be positive about the result of this magical conjuring practice. When the hopeful result is not gained, there should be no despair. For as Miller also says, the "unhappy" result would only mean that the shaman-preacher has not yet

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[329] Miller, *Preaching*, 34-35.

[330] Yvonne Patricia Chireau, *Black Magic Religion and the African American Conjuring Tradition* (Berkeley, CA: University of California Press, 2003), 11-14. Through his intense field research and literature review Chireau finds out that the superstitious magical tradition of black folk religion or the so-called conjuring practice has been deeply incorporated with black Christianity and its faith practice especially by the clergy group. Conjuring is practiced basically for the *earthly good* of lay people by the conjurers, with special magical items or performances.

found "the right moment when [she is] hand in hand with the Almighty who has called [her] to get the job done."[331]

E. Kim worries that this second image and function of the preacher might bring about a hierarchical relationship between the preacher and the lay people, the former being considered a unique person of mystical power and authority.[332] While her concern is legitimate to some extent, an allergic response to this image is not necessary. For fundamentally the shamanic preacher's role is as the blessing-*mediator*, not the blessing-*bestower*. The preacher commissioned by God is only there to help, implore, conjure, and beseech for the sake of the people's faithful pilgrim life in the foreign land. Besides, the preacher herself is among the people as a *fellow-pilgrim* who walks the same path and weeps and laughs with the others on the way to the new and blissful reality. Just like the guide-preacher, the shamanic preacher ultimately exists for the good of the pilgrim community of which she is a crucial part and in which she is gratefully nurtured and supported as the preaching mouth. In this sense, the shamanic preacher has existed in the Korean American community as the friendly communal conjure performer, not as the mysterious "wizard from Oz" with exclusive magical power.

Summary and Relation to Other Codes

Shamanism alongside Buddhism was the religious backbone of Koreans for more than a thousand years. The notable strength of both religions has been their genuine humanitarianism. Buddhism tries to give an answer to the matter of human suffering and provides a practical way of achieving the answer. Shamanism has been a mystical tool for

[331] Miller, *Preaching*, 34.
[332] E. Kim, *Preaching the Presence*, 32-33.

resolving real life issues, the ultimate goal of its religiosity being earthly blessings and human happiness. Combined together Buddhism and Shamanism have helped Koreans escape the "sea of suffering" and pursue happiness.[333]

When Christianity arrived in Korea, it was natural and inevitable for it to adopt and adapt these two humanitarian religions into its doctrinal faith and real life praxis, resulting in two major practical styles discussed above. These two styles have been very helpful for Korean Americans to cope with their harsh immigrant lives encountered daily in the foreign land. Especially, when combined with the pilgrim identity (the Wilderness Pilgrimage code), Korean Christians value both an everyday meditative practice of faith on their continued spiritual journey and the Holy Spirit's supernatural help with the heart-breaking harshness of life confronted in the American wilderness. Further, their Buddhist shamanistic faith underscores the significance of serving and helping others with compassionate love in the midst of their shared suffering and also the enormous advantage of the "ricing community" of non-discrimination and harmony. Thus, although it is largely an unconscious presence, we can anticipate that the Buddhist shamanistic Christian faith and its praxis will continue in the communal life of Korean Americans.

Before moving to the next chapter, a couple of brief remarks on this code in relation with two other codes would help our discussion. First, from the Diasporic Mission code, we remember that most Korean/Korean Americans share an ultra-fundamentalist Christian faith (e.g., "only Jesus" as the world savior and "only the Bible"

[333] "Sea of suffering" is a particular Buddhist term that describes the fundamental nature of human life. Life itself is entangled in the continued suffering of the world through the endless chain of birth and rebirth. By awakening to the ultimate truth, or so-called "enlightenment," a person will escape the suffering of this world. Chun-sik Choe, *Buddhism: Religion in Korea* (Seoul, Korea: Ewha Womans University Press, 2007), 47. Obviously, Korean Christians have some knowledge and realize certain implications of this Buddhist term (and at times use it in the description of the hardship of their Christian life), but have a different shamanistic Christian resolution and end result for it. For Korean Christians "escape" alone is not the ultimate end, but blessedness or happiness in this world *and* beyond.

as the truth reservoir) and its missional vision. Throughout the historical process of Buddhist shamanistic enculturation of Christianity, that fundamentalism has not changed, but remained almost the same from the Korean mission era up to now. Hence, when it comes to the Buddhist Shamanistic code, it is important to understand that in the people's practice of this multi-religious code, there is an intrinsic "fundamental bias" in their minds; that is, the Christo-centric "Truth" claim will always prevail over that of any other religious counterparts. As I will discuss later, this fundamentalist bias has become both a strong merit and visible limit of Korean American Christianity, especially for its world mission activity.

A short last note concerns the relationship between the Buddhist Shamanistic code and the next Pentecostal Liberation code. Some overlap definitely exists between these two different codes because of the former's strong shamanistic-*spiritual* orientation and the latter's overtly spiritual *and* Spiritual (the Holy Spirit) enterprise. As we will see, however, the substantial gap between the two is larger than the nominal overlap. In particular, I will demonstrate the latter's stronger focus on the spiritual/Spiritual gifts (e.g., speaking in tongues) and its experience by *every individual*, including the preacher, compared to the "give-and-take" materialistic emphasis of the former mediated by the shaman-preacher. On top of that, I will also attend to the Pentecostal Liberation code's socio-prophetic dimension, something rarely found in the Buddhist Shamanistic code.

CHAPTER V

ECCLESIAL LITURGICAL LENS

> I seemed to see a kind of blue vapor, or mist, settle down on the congregation, and people turned pale.[334]
>
> Male and female, black and white, young and old, rich and poor—all experience and enjoy God's liberating and empowering presence in the here-and-now. Such worship is an earthly participation in a heavenly reality.[335]

The Pentecostal Liberation Code

From the ecclesial liturgical perspective, this chapter introduces the last code, but not by any means the least: the Pentecostal Liberation code. As we will see, the community worship has been the time and place when and where the Pentecostal faith of Korean Americans is most vividly demonstrated and intensified.[336] What is significant in their communal worship is that for the past decades they have adopted the Pentecostal characteristics of worship as the outlet of spiritual and social liberation. Those Korean American pilgrims living under an oppressing reality finally find their comfort, healing, and new vision in *Spirit*-led and *Spirit*-empowered worship.

With a good intention, I combine the two interrelated terms of ecclesial and liturgical in order to create a particular analytical lens for the Pentecostal Liberation code.

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[334] Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), 103.
[335] Petrus J. Gräbe, "Worship," in *Encyclopedia*, 465.
[336] This is also aligned with the general understanding in Pentecostalism that "the worship service is the heart of Pentecostalism," which is "borne out in the writings of early Pentecostals who paint, over and over again, a picture of a worshipping community experiencing the awe, wonder, and joy of the Holy Spirit." Ibid., 463-464.

As Grant Wacker and Petrus J. Gräbe both acknowledge in their quotes above, the initial locus of any Pentecostal happening is the whole *church congregation* in the given local context, thus more often than not rendering Pentecostalism largely *ecclesial*. The whole congregation participates in Pentecostal activities in their collective consciousness. Also, the Pentecostal activities in worship are mostly *liturgical* if we agree upon James F. White's articulation of the term. According to White, the English word *liturgy* comes from the Greek *leitourgia*, a composite word of two other terms, *ergon* (work) and *laos* (people). Literally and practically, then, liturgy is a work performed by the people or the community.[337] In this respect, Pentecostal worship activities are truly liturgical since those activities are made sense, shared, and performed by the whole people of the worship community as we will see more in this topic below.

Bringing up the liturgical ground of Pentecostalism also helps understand the liberational aspect of Korean American Pentecostalism. White recognizes liturgy as "a work performed by [the people of God] for *the benefit of others*," saying, "In ancient Greece, a liturgy was a public work performed for the benefit of the city or state."[338] As briefly mentioned above (and we will discuss more later), Korean American Pentecostalism has developed a crucial liberational ethos through its own liturgical activities for benefits of both Korean American individuals and potentially wider American society. The Korean American church has recently started acknowledging the Spirit of God as capable of transforming all individuals and society, both spiritually and socially.

[337] James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon Press, 2000), 26.
[338] Ibid., emphasis inserted.

Several scholars have insisted that Korean/Korean American Pentecostalism is overall rooted in the shamanistic-spiritual ethos and practice. [339] Even though I do not designate a specific section for this issue of the inter-religious relation between Pentecostalism and Shamanism, here and there in this chapter I discuss both correlation and distinction between the two religious traditions. Mostly I will argue that while Korean/Korean American Pentecostalism somehow relies on (adopts and adapts) Korean Shamanism in its effort of indigenization into the Korean religious mind, Korean Pentecostalism has its own strong and unique characteristics that even lead me to name a separate Pentecostal Liberation code distinct from the former Buddhist Shamanistic code.

As in the previous codes, I begin all this consideration with the background of the Pentecostal Liberation code, and then move to the code and style variation analysis, the preacher image discussion, and the summary, in order. So as to show the sweeping influence of Pentecostalism and its shared characteristics over the broader East Asian region, including Korea, a brief historical note on the Pentecostal movement in China, Korea, and Japan is included.

Foundational Context of the Code

Historically, Pentecostalism or the Pentecostal Movement emerged in the U.S. at the beginning of the twentieth century, growing out of the late nineteenth century radical

[339] See Connie Ho Yan Au, "Asian Pentecostalism," in *Handbook of Pentecostal Christianity*, ed. Adam Scott Stewart (DeKalb, IL: Northern Illinois University Press, 2012), 31-37; Lee, *The Early Revival*, 54-55; Ma, "Korea," 280; Wonsuk Ma, William W. Menzies, and Hyeon-Sung Bae, eds., *David Yonggi Cho: A Close Look at His Theology and Ministry* (Baguio City: APTS Press; Seoul: Hansei University Press, 2004); and Hwa Yung, "Mission and Evangelism: Evangelical and Pentecostal Theologies in Asia," in *Christian Theology in Asia*, 262-263.

evangelical revivals.[340] Radical evangelicalism emphasized the imminent return of Christ known as premillennialism that propagated Christ's return as the beginning of the millennial rein of Christ on the earth. The same eschatological faith also preached the believer's sanctified life as preparation for the return and Pentecostal signs like baptism in the Spirit and spiritual gifts as sure demonstrations of the believer's strong faith, all of which later were adopted and further developed by modern Pentecostalism. Theologically, modern Pentecostalism is a radicalized descendant of the nineteenth century's Wesleyan Holiness Movement, a movement that focused on sanctification or a holy life after an initial conversion experience.[341]

Church historians and Pentecostals all agree that the Azusa Street Revival in 1906, led by an African American pastor, William J. Seymour, was the point of historical commencement of American Pentecostalism as we know it. The Revival itself was very successful so that it drew huge numbers of visitors not only from other states of the U.S., but also from abroad. Many of those visitors would soon establish indigenous Pentecostal movements and churches in their original lands; these foreign lands included Sweden, Germany, Norway, France, England, Brazil, South African nations, Hong Kong, and later, many more.[342]

Notwithstanding doctrinal varieties among many different Pentecostal denominations,[343] three or four key beliefs are shared by them all as core elements of

[340] Cecil M. Robeck, *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Nashville, TN: Thomas Nelson, Inc., 2006), 119-122.
[341] William W. Menzies, "The Reformed Roots of Pentecostalism," *PentecoStudies* 6, no. 2 (2007): 78-99.
[342] Vinson Synan, *The Holiness–Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1997), 103-104.
[343] Around the world in 2000, there are more than 700 denominations and 500 million constituencies belonging to the Pentecostal and Charismatic movements, the latter being a particular branch of the former (see footnote 367). For more detailed discussion on this statistic, see D. B. Barrett and T. M. Johnson, "Part

their spiritual lives. First, baptism in the Holy Spirit is required as a sign of new life after an initial conversion experience. Water baptism is a symbol of one's conversion and unification into the body of Christ, yet baptism with the Holy Spirit helps one's sanctification and grants power for Christian service.[344] Second, the powers granted to the believer by the Holy Spirit mostly accompany such outward Pentecostal signs as physical healing, speaking in tongues including glossolalia and xenoglossy, interpretation of tongues, prophecy, the word of wisdom or knowledge, miracles, (biblical) symbolic activities like snake-handling, exorcism, dancing and singing in the Spirit, etc. Third, all these spiritual gifts are genuinely biblical (the first Pentecost is happening here and now again!)[345] and signify the immediacy of Christ's second coming. In relation to the third, therefore, the work of evangelization and foreign mission is a matter of significant urgency. Before Christ's imminent return, the gospel should reach to the non-believers all around the world.

An important, yet not much appreciated, Pentecostal characteristic is its egalitarian ideal that appeared at the Movement's early stages in regard to race and gender. At the Azusa Street worship service, there was no racial segregation, which was the social norm at the time. Indeed, major Pentecostal denominations like the Church of God in Christ, the Church of God (Cleveland), the Pentecostal Holiness Church, and the Pentecostal Assemblies of the World took the form of interracial congregations until the 1920s, when segregated congregations began appearing due to separation by white

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II Global Statistics," in *The New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Van der Maas (Grand Rapids, MI: Zondervan Pub. House, 2002), 284-302.

[344] Guy P. Duffield and Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 314-315.

[345] Pentecostal believers "view their worship experience as a continuation of the way early Christians worshipped God and experienced baptism in the Spirit." Thus, cessationism, a notion that argues the old supernatural ways of God's revelation has already ceased, is denied in the Pentecostal movement. Gräbe, "Worship," 464.

Pentecostals.[346] During the early period of the Movement, women's roles as ordained pastors, co-pastors, missionaries, and song writers were also highly active and duly recognized.[347] Pentecostal men and women realized that the same Holy Spirit could be poured upon both genders and use them all equally for the church's service. This idea of gender equality in the church, however, would also disappear soon, due to the Pentecostal churches' submission to the social customs of the time, then insisting on mostly secondary roles for women.[348]

Pentecostal missionaries from the west arrived in China from 1907 to 1949, when the communist party finally took governmental control of the whole mainland and banned foreign mission work in the country. There were missionaries from various countries including the U.S., Great Britain, Canada, Finland, Ireland, etc., who were inspired mostly for mission work by the Azusa Street Movement. Three things marked this Pentecostal mission period in China. First, the Pentecostal mission work by the westerners was not a big "success" in terms of the number of converts and its influence in the Chinese Christian world. It remained a small Christian sector compared to the work accomplished by other evangelical and Catholic mission agencies.[349] Second, the Pentecostal faith grew predominantly among the lower, oppressed masses of the social strata. These poor and under-privileged populations not only experienced Pentecostalism and its Spirit-led activities as a genuine "expression of the desire for freedom, dignity, and equality," but also as a demonstration of "eschatological hope for the humiliation of

[346] Synan, *Holiness–Pentecostal Tradition*, 89-92.
[347] Estrelda Alexander, "Women," in *Encyclopedia*, 460-463.
[348] Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana and Chicago, IL: University of Illinois Press, 1993), 164-177.
[349] Paul W. Lewis, "China," in *Encyclopedia*, 95-96. By 1948, the Assemblies of God of China was the largest Pentecostal mission body achieved by the foreign mission, which had nine districts, 150 churches, about 12,000 members, and six small Bible schools around the country, which yet reflects the small size of the Pentecostal movement in China at the time.

the oppressor and the exaltation of the poor."[350] Rubinstein rightly observed and wrote about this second matter in his description of Chinese Pentecostal worship:

> The True Jesus service is geared to envelop the participant in spiritual feelings of great power. While there is a formal structure to the service the basic objective seems to be to create within the individual a psychological state which allows one to be open and submissive to an enveloping religious presence. When one is part of such a service, one feels swept away by a vast and powerful emotional river. There is no doubt, an enormous sense of release, a catharsis.[351]

Third, during the foreign Pentecostal mission period, Chinese indigenous Pentecostal groups emerged and rapidly grew, including the two biggest, the True Jesus Church founded in 1917 and the Jesus Family in 1922. These native groups were mostly nationalist and did not cooperate with the foreign mission agencies.[352] Since their foundations, indigenous Pentecostal groups have sustained the Pentecostal movement in China, with a strong focus on the imminent return of Christ, speaking in tongues, and healings.

After 1949 when the communist government officially disbanded all non-registered Christian churches and movements, the number of Pentecostal adherents and churches decreased.[353] Yet, since the Cultural Revolution period (1966-1976), the Christian Church as a whole, though still illegal, has experienced a rapid growth in its number of believers, from about 1.5 million in the 1970s to 80 million in the 2000s. Roughly 65% of the whole Christian population in China is considered Pentecostal or

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[350] Alan Hunter and Kim-Kwong Chan, *Protestantism in Contemporary China* (Cambridge, UK: Cambridge University Press, 1993), 154.
[351] Murray A. Rubinstein, *The Protestant Community on Modern Taiwan: Mission, Seminary, and Church* (Armonk, NY: M.E. Sharpe, 1991), 142.
[352] Lewis, "China," in *Encyclopedia*, 96.
[353] The Chinese government officially only allows the presence and operation of the so-called Three Self Patriotic Movement (TSPM) as the state-registered and sanctioned church. All other forms of Christianity are illegal even today.

charismatic (a particular branch of Pentecostalism).[354] The number of Chinese Pentecostal believers is expected to grow more in the mainland and abroad.[355]

According to Wonsuk Ma, Pentecostalism became deeply rooted in Korea after the period of "precursors" around 1907.[356] In 1907, even before the western Pentecostal missionaries arrived in Korea, a Pentecost-like event happened among the poor masses, now known as the Pyungyang Great Revival. Soon after this Revival, a number of similar revival events were held around the country with the emphasis on repentance and one's personal encounter with God, including healing, exorcism, speaking in tongues, and extemporaneous congregational prayer. Connie Ho Yan Au points out that Pentecostal forms of faith practice strongly appealed to the Korean masses at the time, because "Pentecostalism became a source of [spiritual and psychological] strength to help the people cope with the severe political oppression and cruelty of the Japanese regime during the Korean revival in 1907."[357]

While the Korean version of the Pentecostal movement was going on, in 1928 the first Pentecostal missionary from the U.S., Mary Rumsey, arrived in Korea. After Rumsey's arrival and Korea's liberation from Japan, a number of missionaries joined in the effort she had begun, which eventually led to the organization of the Korean Assemblies of God with support from the U.S. Assemblies of God. It was the Korean Assemblies of God under the denominational tradition of which the world-famous Korean Pentecostal leader Yonggi David Choi would develop his Yoido Full Gospel

[354] See footnote 367.
[355] Lewis, "China," in *Encyclopedia*, 96.
[356] Ibid., 277.
[357] Yan Au, "Asian Pentecostalism," 32.

Church, the single largest church in the world with a registered membership of 700,000 by 1992.[358]

Rev. Choi's successful ministry and national influence, allegedly combined with the shamanistic-spiritual nature of indigenous Korean inter-religiosity, has prompted most Korean churches today, regardless of denominational affiliation, to adopt key spiritual characteristics of Korean Pentecostalism into their ecclesial practices—just to name a few, emphasis on the "good God" of worldly blessings, spiritual warfare against evil spirits, an emotional or experiential dimension of the Christian message, prayerful worship, physical healing, charismatic leadership, periodic fasting rituals, visits to prayer mountains, effective utilization of women leaders, etc.[359] Thanks to the continuing weighty influence of Pentecostalism in Korea, experts now anticipate that by 2015 the number of Korean Pentecostals will reach 9.5 million, almost 41.7% of Korean Christians or 18% of the total population of Korea.[360]

In Japan, as in China, Pentecostal missionaries came first in the late nineteenth century and then several indigenous Pentecostal movements soon followed, attracting a considerable number of converts from among the lower economic classes.[361] These movements included the Holiness Church, the Living Water Flock, the Spirit of Jesus Christ, and the Original Gospel Movement, with a strong focus on sanctification (as the

[358] Ma, "Korea," in *Encyclopedia*, 276-278.
[359] Ibid., 280.
[360] Ibid., 277.
[361] These lower class people included, but not exclusively, "railway employees, telegraph workers, nurses, and miners, who had moved from the rural areas to seek employment in urban centers." Also among them were servants, craftsmen, and lower-level bureaucrats. The Pentecostal element of physical healing might have been a strong attraction for most of them who lacked any proper modern medical sources. Indeed, Yoshimasa sees divine healing, along with sanctification, as the two most important Pentecostal pillars that undergirded the early stage of the Pentecostal movement in Japan. Ikegmai Yoshimasa, "Holiness, Pentecostal, and Charismatic Movements in Modern Japan," in *Handbook of Christianity in Japan*, ed. Mark R. Mullins (Leiden; Boston, MA: Brill, 2003), 130-132.

expression of baptism in the Holy Spirit), divine physical healing in a literal and biblical sense, speaking in tongues, miracles, the second coming of Jesus Christ, the idea that Japanese people are chosen people, and the like. When the Pentecostal movement was spreading around the country during the first decades of the twentieth century, however, it was confronted by harsh criticism and skepticism from the more mainline Christian churches and conservative evangelicals in Japan. This is mostly because from the early mission period on, Christianity was accepted as an "ethical religion [by] the educated elite, which include[d] individuals from the former samurai class, students, and intellectuals."[362] For these upper class Christian individuals Pentecostalism looked like nothing more than a Christian sect for "religious fanatics."[363]

Since its inception in Japan, the Pentecostal movement has remained a small Christian body with several denominations, compared to the mainline and Evangelical churches. Recently however, with the founding of the Nippon Revival Association in 1996, an ecumenical body of church leaders associated with the Pentecostal movement, Pentecostalism is getting more attention and support from various sides of Japanese Christianity. Indeed, now in Japan, while most of the established denominations are losing their members, only the Pentecostal churches are increasing in their number and influence. When only around 1% of the whole population is considered Christian in Japan,[364] the continuing growth and influence of Pentecostalism will mean many things from many aspects in the coming years in the Japanese Christian world.

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[362] Ibid., 126.
[363] Ibid., 127.
[364] Mariko Kato, "Christianity's Long History in the Margins," *The Japan Times*, February 24, 2009. Kato notes that "[t]he Christian community itself counts only those who have been baptized and are currently regular churchgoers—some 1 million people, or less than 1 percent of the population, according to Nobuhisa Yamakita, moderator of the United Church of Christ in Japan."

In sum, in China, Korea, and Japan, we observe three common things and one thing peculiar in the Korean context in regard to the Pentecostal movement. First, although foreign Pentecostal missionaries played a significant role in the establishment of the Pentecostal movement in the East Asian region, eventually native Asians took over the lead and developed independent and indigenous Pentecostalism. Second, Asian Pentecostalism was initially embraced by the people of the poor lower social stratum for release of their spiritual and psychological social anxiety and fear. Third, recently Pentecostalism is getting considerable attention, support, and at times actual members from the established Christian denominations, the trend of which is expected to continue. Last, as seen in the case of Rev. Choi, some aspects of Korean Pentecostalism are often associated with shamanistic spirituality and its practices. As Amos Young and Alena Govorounova point out, this shamanistic rendering of Pentecostalism is stronger, if not unique, in Korea than in China and Japan.[365] This should not be a surprise. In China Shamanism is now more and more associated with worldly fortunes and lucks that do not necessarily have any business with spirits, while in Japan the strong indigenous spirit culture of Shinto has kept [the Pentecostal Spirit] at arm's length."[366] Even in the case of Korea, however, Pentecostalism is not a merely disguised form of Shamanism. Pentecostalism demonstrates its own unique spiritual traits that differentiate itself from Shamanism, as I will argue later. This argument will appear below at several points.

It is likely that in Korea as well as in China and Japan, Pentecostalism will continue exerting its spiritual influence on the Christian faith and practice in years to

[365] Amos Yong, *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 51-53; Alena Govorounova, "Pentecostalism and Shamanism in Asia," Nanzan Institute for Religion & Culture *Bulletin* 36 (2012): 14.
[366] Jordan Piper, *The Spirits Are Drunk*, 118; Govorounova, "Pentecostalism," 14.

come. Further, as more Pentecostal evangelicals go out to the world for immigration and mission work, we can anticipate that indigenous Korean Pentecostalism will make more impact on world Christian faith and practice. The increasing number of Korean American Pentecostals in the U.S. seems to be the beginning of that impact.

Cultural Analysis of the Code and Styles

As Allan Anderson observes, it is no exaggeration today to say that most Asian Protestant churches are evangelical Pentecostal or at least have been largely influenced by the Charismatic movement.[367] According to the *World Christian Encyclopedia*, among some 313 million Asian Christians, including Catholics, there are about a 135 million Pentecostals across various denominations,[368] which is more than a third of the total Christian population (when it comes to the Protestant church only, the ratio increases). Anderson anticipates that the number of the Asian Pentecostal population will increase more in the twenty-first century and Asian Pentecostalism itself will become a Christian world leader in its influence and extent.[369]

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367 Allan Anderson, *An Introduction to Pentecostalism*, 123-134. Not many Korean churches were Pentecostal or Charismatic when Korean churches first began to form, aided by mostly non-Pentecostal foreign missionaries in the late nineteenth and early twentieth centuries. However, rather suddenly throughout the late 1980s and all of the '90s, the Pentecostal trend was popularized and intensified in most Korean mainline denominations when the Americanized revivalist Praise and Worship movement hit. See Seung-Joong Joo and Kyeong-Jin Kim, "The Reformed Tradition in Korea," in *The Oxford History of Christian Worship*, eds. Geoffrey Wainwright and K. B. Westerfield Tucker (Oxford: Oxford University Press, 2005), 484-491. As a particular branch of Pentecostalism, the Charismatic movement has been considered "the renewal movement" within the mainline Christian denominations with a strong emphasis on the Holy Spirit. Eric N. Newberg, "Charismatic Movement," in *Encyclopedia*, 89-90.
368 David B. Barret, George T. Kurian, and Todd M. Johnson, *World Christian Encyclopedia*, 2nd ed. (Oxford: Oxford University Press, 2001), 1:13-5.
369 Anderson, *Pentecostalism*, 141.

It is no wonder then that when Pentecostal Korean Christians come to America, they set up similar "Spirit-led" churches across denominations.[370] Their Pentecostal characteristics, of course, appear most vividly in their communal worship services. In their services, the worshippers emphasize and seek the strong presence of the Holy Spirit through a variety of liturgical mediums, depending on their particular contexts and congregational needs, such as audible prayer, the Praise and Worship band, clapping, kneeling, speaking in tongues, the charismatic leadership or preaching of the pastor, and the like.

While admitting the strong presence of Pentecostalism in the Asian/Korean American church, E. Kim is highly critical of the Pentecostal movement itself. She contends that the Pentecostal understanding of Christian spirituality does not "embrace in balance the three characteristics of Asian/Korean American ethnic spirituality, namely, critical transcendence, spiritual sensibility, and the sense of community." However, as we will see below, her criticism of the Pentecostal movement in the Asian/Korean American church misses some potential advantages of Pentecostalism in the same church. [371]

Korean/Korean American Pentecostalism also presents several style variations, each of which has influenced the content and type of the preaching practice. Here, I present the three major Pentecostal code styles that will most likely appear in the Korean American worship and preaching context.

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[370] E. Kim, 58-9. While admitting the strong presence of Pentecostalism in the Asian/Korean American church, however, she is highly critical of the Pentecostal movement itself. She argues that the Pentecostal understanding of Christian spirituality does not "embrace in balance the three characteristics of Asian American ethnic spirituality, namely, critical transcendence, spiritual sensibility, and the sense of community." However, her criticism of the Pentecostal movement in the Asian/Korean American church misses some great advantages of Pentecostalism in the same church.

[371] E. Kim, *Preaching the Presence*, 58; also see Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Reading, MA: Addison-Wesley, 1995).

The Pure Spirituality Style

Korean Americans practicing this style of Pentecostalism insist on "pure" spiritual or ecstatic experiences as a core value of being a faithful Christian. Thus, such Pentecostal experiences as speaking in tongues, prophesying, exorcism, healing, or seeing visions become of great importance through the congregational worship service, other weekday services, individual prayer, and small group meetings.[372] Particularly, since people pursuing this style believe that the surrounding secular American culture's spiritual invasion into the pure Christian mind is so severe,[373] they often insist that they have to resist continuously the evil spiritual influence upon their pure immigrant, pilgrim life.

As indicated, for these Pentecostal Korean Christians this world is a battleground of cosmic spiritual warfare, especially in secular America; that is, Christian life faces a spiritual war between the good Holy Spirit and Its followers on the one side and Satan and other evil spirits on the other.[374] An important goal of life on the spiritual journey,

[372] It should be noted or clarified that these days Korean Christians practice the mentioned Pentecostal performances mainly during the informal services, such as Wednesday evening service, Friday vigil service, seasonal revival meetings or small group prayer meetings. The primary Sunday morning service, though still having the Pentecostal nature to a great extent, is mostly reserved for the so-called "traditional" service format (see J. Lee, *Korean Preaching*, 44). This, by no means, indicates that the Pentecostal practice holds secondary status in the ecclesial liturgical practice. This only indicates that they design the Sunday morning service as more accessible to the general public. Note that almost a fourth of the newcomers to the Korean American churches, who migrate from Korea, are first-timers to the church experience. This dual tendency of Pentecostal liturgy applies to two other styles discussed later.

[373] Alumkal observes that Korean evangelicals, the absolute majority of the Korean American Christian population, try hard to distinguish themselves from the secular American culture, in order to remain "true" Christians. Alumkal, *Asian American*, 61-63. As a related matter, Minho Song sees American secularism as one of the five reasons why many of the second generation Korean Americans leave the church, in many cases for good. Minho Song, "Patterns of Religious Participation among the Second Generation Koreans in Toronto: Toward the Analysis and Prevention of 'The Silent Exodus,'" (PhD diss., Trinity Evangelical Divinity School, 1999), 48.

[374] This kind of cosmic-spiritual worldview that sees the world as the spiritual battleground of good and bad spirits seems to be a hybrid of the first and second worldviews that Wink articulates in his book, *Engaging the Powers*. There he introduces five basic worldviews (or five views of the universe) that religious people mostly tend to have. In the first view, the Ancient Worldview, "everything earthly has its heavenly counterpart, and everything heavenly has its earthly counterpart." For example, if a war happens on the

therefore, is having a good fight against those evil spirits until the Last Day, emerging on the historical horizon already, so that one is eventually rewarded with the "crown of righteousness" by "the Lord, the righteous judge."[375] Thus, speaking in tongues, prophesying, exorcism, healing, and seeing visions are not only the evidence and affirmation of the people's full embodiment of the Holy Spirit, but also the practical armory with which they can carry out the spiritual fight.

What do they then, really and spiritually, fight against in their everyday lives? One finds that their spiritual warfare is very individualistic and private. They often check to see if they are failing to live up to their own spiritual or moral standards or practices (e.g., "Do I still keep coming to the dawn prayer meeting amid my busy American life?" "Is my materialistic greed indulging in American consumerism?" "Am I still able to speak in tongues or see visions and hear the voice of the Spirit?"). Further, they would like to check other people's spiritual well-being, as well, by observing their spiritual gifts

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earth between nations, then the same war happens in heaven between the angels of the nations. This worldview is reflected in the Bible in some places. The second view is the Spiritualistic Worldview, which "divides human beings into 'soul' and 'body' . . . in this account, the created order is evil, false and corrupted." In this worldview, only that which pertains and belongs to the heavenly realm is true or desirable (because it is only in heaven that perfection exists). In contrast, the earthly realm is imperfect and evil. In this corrupt world, one's salvation "comes through knowledge of one's lost heavenly origins and the secret of the way back." We also find this worldview in some places in the Bible and most of the Gnostic writings. According to the third view, the Materialistic Worldview, there is no God, no soul, and no spiritual world. The spiritual world is a false illusion. The world and human beings are merely complex amalgams of basic materials. Since the Enlightenment, even many Christians espouse this worldview. Of course, in the Bible, we do not find this kind of worldview. The fourth view is the Theological Worldview, which stands against materialism. This worldview adopted by most of theological liberalism and neo-orthodoxy separates the earthly and heavenly realms. While the heavenly realm cannot be known by the senses, the earthly realm is fully exposed (or, if not yet exposed, discoverable) to human knowledge through science. The last worldview, which Wink firmly advocates, is an Integral Worldview, which "sees everything as having an outer and an inner aspect. It attempts to take seriously the spiritual insights of the ancient or biblical worldview by affirming a withinness or interiority in all things, but sees this inner spiritual reality as inextricably related to an outer concretion or physical manifestation….It appears that everything, from photon to subatomic particles to corporations to empires, has both an outer and inner aspect." In this respect, all earthly things such as the political, economic, and cultural institutions of our day, are integrated with heavenly concerns. As we will discuss, the worldview implied by the second code style is a hybrid one between the second and third worldviews, while the third code style's worldview seems to take the fifth worldview by Wink most seriously. Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis: Fortress Press, 1992), 4-10.

[375] 2 Timothy 4:8.

or performances, and encouraging or admonishing them to keep alert on their own spiritual fights.

Since Pentecostals' focus remains on spiritual matters alone, the material issues or worldly blessings often associated with the Korean shamanistic spiritual practice is almost irrelevant to their spirituality. For them, the spiritual issues, coupled with the premillennial idea of the imminent return of Christ, is urgent enough to think of American material success as a secondary matter at best. A related issue to this kind of "ethereal" Pentecostal spirituality is that Pentecostal Koreans tend to demonstrate virtual indifference to or ignorance of practical social matters, including the racial problem. They often regard most social problems and mishaps as solely spiritual matters that can be resolved ultimately by defeating the evil spirits hovering over and thus corrupting human society. The eventual solution for the victory over those bad spirits, they believe, will be the Christians' utter spiritual defeat of them through Pentecostal prayer, prophecy, and exorcism of society, but still at the individual level.[376] Notwithstanding certain spiritual truths and benefits, this supernatural or hyper-spiritual take on social matters has brought some harsh criticism to Pentecostalism, even from Korean American theologians like J. Lee.[377] As we discuss later, the second and third Pentecostal styles provide a certain grounding for this ethereal tendency.

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[376] William Wedenoja, "Society, Pentecostal Attitudes toward," in *Encyclopedia*, 443-445.

[377] J. Lee criticizes this Korean American Pentecostal solution to the social problems as "ecstatic" and "temporary" influenced by the self-directed shamanistic practice. He adamantly writes, "The shamanic approach emphasizes ecstatic experience, as a means of resolving unresolved anger and resentment for innocent victims, for members of an ethnic minority struggling to live in an unjust and racist society. A more realistic solution for this innocent suffering is not to escape into the temporary experience of ecstasy but to work to restore justice. The trance or ecstatic state is merely a temporary solution to the suffering created by injustice. That is why [Korean American spirituality] must focus more on our responsibility for transforming an unjust society into a just one. . . .The church needs both forms of commitment, but the emphasis should be on transforming the self-directed approach into a service-directed approach as the Korean church moves toward the twenty-first century." J. Lee, *Korean Preaching*, 126.

When the preacher operating in this rather individualistic, ecstatic style of Pentecostalism delivers a message on the Abraham story, a typical sermonic emphasis goes to Abraham's individual faith which is hyper-spiritual or esoteric enough to listen to God's special calling. For the preacher, Abraham's spiritual life was pure enough to resist the surrounding secular culture's evil spirit of Ur and so had to leave that sinful city for a faithful journey toward the promised land of God. Then, it is inevitable for the sermon to become moralistic at the conclusion, urging that we as today's pilgrims, like Abraham, should become more spiritual and resistant against the evil spirit of the surrounding culture. The sermon excerpt below just reflects that rather sectarian sentiment:

> We all come to know that Abraham walked with God and stayed close to Him. By that way, Abraham was sanctified and considered a righteous man before God. … Sodom and Gomorrah did not have even ten righteous men like Abraham and was doomed to hell-fire. Do you know why sinful cities like New York or Las Vegas have not been destroyed yet? I believe there are certain righteous people praying for America in those cities. Because of that, the two cities still stand safe, unlike Sodom and Gomorrah. I pray that you all and I myself become the righteous people who would fervently pray for and save the (sinful) world.[378]

In this sermon, three ecstatic and ascetic Pentecostal ideas are explicit. First, there are two opposing sides: good spiritual Christians and the sinful secular world. Next, fervent prayers guided by spiritual or righteous people are the best solution for the salvation of that sinful reality. Ultimately, the Last Day surely comes when God pronounces the final judgment over the unrepentant world. The sermon concludes with encouraging the people always to stay alert (at the individual level) and be righteous (or spiritually awakened)

[378] The sermon with the title, "Abraham, the Person Who Intercedes" was delivered on Genesis 18:22-26 by Rev. Kyu Sup Lee at the Korean Church of Queens, East Elmhurst, NY on September 1, 2013. http://kcqny.org/index.php?_filter=search&mid=sermon01&search_target=title&search_keyword=%EC%95%84%EB%B8%8C%EB%9D%BC%ED%95%A8&document_srl=29564 (accessed May 22, 2014, my translation).

before the secular sinful environment, in order to spiritually overcome—not actively transform, though—it.

Overall, this first Pentecostal code style demonstrates other-worldly spiritual life here *on the earth*. This is a paradox that Korean American Pentecostals of the first style live through. Most of them initially came to this new land for better life in many aspects and still pursue it on a daily basis, thanks to the land's betterment mostly in a material sense. However, their Pentecostal orientation urges them to open their eyes and see *another betterment* that could be totally different from what they initially had in mind. This does not mean that they will totally submit to that ecstatic and ascetic urge and completely retreat from the "better land." They are still in their spiritual journey *here and now*, enjoying the milk and honey of the new land yet walking toward the absolutely other reality. Thus, their alleged "pureness" is not really pure in their practice of faith, but only in their theology and practical theory. Paradox goes on and ever will so.

As a final remark, it seems that the Pure Spiritualty style has a minimum correlation with the shamanistic religiosity. First of all, this style's binary spiritual structure of good and evil spirits do not really reflect the shamanistic idea of neutral spirits. In Shamanism, unless venerators upset these neutral spirituals, they would not harm us, rather more likely grant blessings. Also, this style includes no definite theme of appeasing God or the Spirit with earthly materials for better rewards while Shamanism takes the same theme and resulting practices very seriously. Above all, the rigorous pursuit of material blessings, the foundational purpose of the shamanistic practice, is not found in this style. As we move on, of course, we will see more complex correlation and distinction between Korean Pentecostalism and Shamanism, especially in the next

segment. It will suffice at this moment, therefore, to say only that Shamanism's notion of everyday life effected by spirits still helps Korean Pentecostals realize the Spirit's omnipresence over their lives each and every moment.[379] Thanks to the same notion, Korean Pentecostals of this first style come to acknowledge their spiritual battle against evil spirits on their pilgrim journey is a matter of the continued struggle every day.

The Prosperity Living Style

People living out this Pentecostal style do believe that their highly spiritual life will also lead to their prosperous material life. In other words, their close spiritual relationship with God will bring God's abundant material blessings, including good health, upon their immigrant lives in the foreign land.[380] This notion of "spiritual relationship with God bringing material blessings" is somehow different from the shamanistic "give-and-take" relationship with God. While in the latter relationship the people should give something, mostly material, to God or appease God with material offerings for worldly blessings, in the former receiving the Spirit or restoring the right spiritual relation with God guarantees desired material blessings; thus, a more *spiritually/Spiritually* oriented "take-and-take-more" relationship. This prosperous understanding of Pentecostal spirituality is exemplified in the theology and preaching ministry of Rev. David Yonggi Choi, the most influential Korean Pentecostal figure in Asia and beyond. He once headed the world's largest Pentecostal church in Korea and

[379] E. Kim, *Preaching the Presence*, 31-32.
[380] Kate Bowler finds four prominent Pentecostal themes of prosperity appearing in most Pentecostal and Charismatic churches in the U.S., regardless of racial boundaries; they are faith (in and through the Spirit), wealth, health, and victory. Kate Bowler, *Blessed: A History of the American Prosperity Gospel* (New York: Oxford University Press, 2013). Korean American Pentecostals that follow the Prosperity Living style seem to cherish the same four Pentecostal merits, especially the first three.

also helped the Pentecostal revival movement in Japan as well as in other parts of the world, including North America.[381] It is well-known that he understands 3 John 1:2 as one of the most convincing biblical material promises: "Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul." In this verse, Rev. Choi interprets the phrase "it is well with your soul" as the Pentecostal spiritual awakening or growth and "all may go well with you" as the material blessing coupled with good health.[382]

Not surprisingly, there has been harsh criticism from mainline theological streams on his teaching on the Spirit and his Pentecostal ministry style adopted by many Korean/Korean American churches, especially his alleged strong shamanistic-materialistic or prosperity focus. Critics have regarded Rev. Choi preaching a gospel of health and wealth as the core message.[383] Yung also points out Rev. Choi's heavy emphasis on the people's individual needs and blessings is still under harsh theological

[381] Yung, "Mission and Evangelism," 262. Rev. Choi retired in 2008 and now serves the same church as the pastor emeritus. His last name appears in literature as either Choi or Cho depending on each author's preference.

[382] Andrew Eungi Kim, "Korea," in *Christianities in Asia*, ed. Peter C. Phan (Malden, MA: Wiley-Blackwell, 2011), 227-228. Rev. Choi even states that poverty, poor health, and economic misfortune are largely due to one's lack of faith or proper relation with the Holy Spirit. He believes the supernatural power of the Spirit helps one advance in these three areas of worldly blessings. Yung, "Mission and Evangelism," 263. Hughes Oliphant Old with ease sensed that idea of the "threefold blessing" plainly preached by a guest preacher when he visited Rev. Choi's church for research in 1993 (Rev. Choi was out of town when he visited, he says). He describes, "The sermon, preached by a guest preacher, stayed close to the text. In fact, the text was repeated again and again during the sermon. 'God wants to speak to your heart. . . .You can believe God for a miracle. . . .My God will supply all your needs.' A few examples were given of people who were in need and sought God's help and how marvelously, even miraculously, it was supplied. Our preacher suggests no cautions about how this promise is to be applied and how it is not to be applied. The promise is simply repeated and affirmed with great emotion and sincerity. The sermon takes a turn by emphasizing that the text says, 'My God will supply all your needs.' Yes, our preacher assures us, 'God is mine and I am his. God is going to bless me because he is my God. . . .Because I have this relationship he will meet all my needs.' As this point was developed, there were lots of Amens and Hallelujahs." Hughes Oliphant Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, vol. 7 (Grand Rapids, MI: Eerdmans, 1998), 654-655.

[383] Candy Gunther Brown, *Global Pentecostal and Charismatic Healing* (Oxford; New York: Oxford University Press, 2011), 281.

attack, with the charge of uncritically shamanizing Christianity.[384] Against all these and other similar criticisms, Rev. Choi himself defends his cause, saying that his Pentecostal message is not so-called prosperity gospel or "the gospel of greed," but the "gospel of need" that has helped the poor and marginalized of Korean society to overcome their severe economic mishaps and resulting psychological agony.[385] Also, as the sermon excerpt below will show, he does not appreciate the mainline "accusation" that his message has been influenced overtly by Korean Shamanism. For him, Pentecostal theology and practices are genuinely Christian and so should be welcome by every Christian. Despite the ongoing criticisms in the twenty-first century, his counterclaim seems to ring truthful to a great extent, and thus should not be discarded in entirety. For, as discussed before and below repetitively, Korean Pentecostalism overall demonstrates its unique spiritual characteristics distinct from Shamanism.

For better or worse, it is undeniable that Rev. Choi's Pentecostal theology and ministry has largely shaped Korean American Pentecostal thoughts and preaching practice as well. The pilgrim people living in America have welcomed with clapping hands and open minds his particular Pentecostal theology in their harsh reality of living,[386] just like the initial receivers of the Pentecostal movement in Korea who were marginalized, oppressed, and mostly financially challenged. For those pilgrims in

[384] Yung, "Mission and Evangelism," 263.
[385] David Yonggi Choi, *Salvation, Health, and Prosperity: Our Threefold Blessings in Christ* (Altamonte Springs, FL: Creation House, 1987); Hwa Yung, "The Missiological Challenge of David Yonggi Cho's Theology," in *David Yonggi Cho: A Close Look at His Theology and Ministry*, ed. Wonsuk Ma (Baguio City, Phillippines: APTS Press, 2004; and Seoul: Hansei University Press, 2004), 69-93. Hyeon Sung Bae interprets Rev. Choi's Pentecostal theology as a Korean theology of *sitz im leben*. Bae points out Choi's theology and ministry has responded to the realistic spiritual and social needs of the Korean people as a holistic approach at the time when most mainline theological and ecclesial streams simply adopted the western theology and ministry style that did not actually reflect the Korean cultural situation. Hyeon Sung Bae, "Full Gospel Theology and a Korean Pentecostal Identity," in *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, ed. Allan Anderson and Edmond Tang (Eugene, OR: Wipf & Stock Publishers, 2011), 427-438.
[386] Eunjoo Mary Kim, "A Korean American Perspective," 99, 102-103.

America, the Pentecostal message has been a message of hope for a better future, and even of an eschatological subversion of the current unjust reality that we discuss in detail below. Hence, the Korean American preacher operating in this second Pentecostal style easily preaches on Abraham as a great model of the Pentecostal spiritual-material manifesto: that is, "When it is well with your soul, all may go well with you." The preacher's message is that Abraham was in good spiritual shape vis-à-vis other Urian people who worshiped the pagan gods, that God chose him to leave the pagan land and to become a "great nation" in the promised and prosperous land of milk and honey flowing abundantly. Just like Abraham, the preacher is confident, when the immigrant people keep themselves in good spiritual relationship with God, God's blessings will arrive soon to their struggling lives. Hence, a message like the one below is not foreign to their ears at all:

> Today, I'd like to share with you a message titled, "Abraham and the Blessings of God." Many theologians and pastors criticize us for praying for blessings, which they say is shamanistic faith. I [Yonggi Choi] have been falsely accused of this for fifty years. I have always proclaimed that God is a good God and that He will bless us when we believe him and obey him. … Seeking to obtain blessings itself is not wrong. It's only wrong when we seek blessings with the wrong motives. If you pray to God for blessings in order to serve Him better and to share your love and happiness with the poor and oppressed, then you will surely be blessed. … What did God do for him [Abraham] when he obeyed his sovereignty? God told him that He would make him into a great nation. If we individually follow God by believing his sovereignty, our family clan will be enlarged ("Amen" from the congregation). Our children will prosper ("Amen"). … When we admit his sovereignty and obey His ruling, God will bless our family, our wealth, our true happiness, while we enjoy good health and all may go well with us, even as our soul is getting along well ("Amen").[387]

[387] The sermon with the title, "Abraham and the Blessings of God " was delivered on Genesis 12:1-5 by Rev. Yonggi Choi at the Yoido Full Gospel Church, Seoul, Korea on February 8, 2008. http://www.fgtv.com/fgtv/player/player_chovod.asp?CODE=0&SECT=1aV&TSECT=11&DATA=1a090208m&ANUM=21367 (accessed June 2, 2014, English subtitle).

In the sermon excerpt above, Rev. Choi himself differentiates his Pentecostal spirituality from shamanistic faith and emphasizes the theological ground of his "sound" prosperity message. For him, unlike the shamanistic material practice of "give-and-take," keeping a good spiritual/Spiritual relationship with God is the key pathway to the prosperous life; that is, good spiritual relationship leads to a blessed life. The congregation listening to the sermon seems to strongly agree with that Pentecostal prosperity agenda, as their enthusiastic amens show. Furthermore, as Hughes Old observes, a period of prayer usually follows the sermon for the whole congregation to pray aloud together (i.e., *tong-sung ki-do* or audible prayer) for the realization of the message in their actual lives.[388]

The Prosperity Living style in a sense is a spiritual/Spiritual response to human suffering, especially that of Korean Americans. Koreans suffering under unbearable perils of life have found the Holy Spirit really aiding them here and now with no return expected from the human side. Yet, there is an inevitable limit to this style: just as in the first style, the individualistic or even privatizing characteristic of Pentecostal spirituality is rather strong; that is, *my* blessings on *my* life through *my* relationship with God. Thus, any social or communal resolution to human suffering, which is often structural and systematic, is often too readily ignored. A third style has just arrived and been practiced recently as a critical development in that ecclesial liturgical milieu of individualistic Pentecostalism.

[388] Old narrates what he witnessed in the Yoido Full Gospel Church as following: "At this point one of the regular pastors takes charge of the service. Everyone stands. Hands are raised in prayer. Those who want assurance of salvation, those who want healing, or those who want the gift of the Holy Spirit come forward to be held up in their prayers. Everyone is praying out loud at the same time. Then things quiet down while the regular pastor takes the lead. After a few minutes the liturgical ejaculations begin to get louder. Then there is a hymn, the collection, and the whole congregation stands and sings the Malotte setting of the Lord's Prayer. At that again, I choked up. Even if that is not quite the way I like to pray, I recognized that genuine prayer was taking place." Old, *The Reading and Preaching*, 655-656.

The Liberative Style

The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord's favour (Luke 4:18-19)

Pak et al. grasp that Pentecostal spirituality has demonstrated its liberative power of subversion in the Korean American context, especially in regards to gender and socio-racial issues.[389] The people living in this third style often experience the robust presence of the Spirit leading the worshiper's spiritual, psychological, and even socio-cultural liberation. The Korean Pentecostals come to worship in order to celebrate the powerful healing Spirit descending upon the worshiper's broken heart and confused mind, a feeling known as *han* or the deep feeling of suffering.[390] But, they also experience the liberating Spirit that transforms the oppressive cultural, economic, and political "principalities and powers" that always hover over racial minority groups. For instance, Pak et al. acknowledge that *tong-sung ki-do*, a key Pentecostal prayer practice for Koreans,[391] has

[389] Pak et al., *Singing the Lord's Song*, 35-43.
[390] *Han* is the unique indigenous concept of human suffering in the Korean context, widely felt and expressed either by individuals or community. A prominent Korean poet Ko Eun once said, "We Koreans were born from the womb of *han* and brought up on the womb of *han.*" Quoted in Nam Dong Suh, "Toward a Theology of *Han*," in *Minjung Theology: People as the Subject of History*, ed. Kim Yong Bock (Singapore: Christian Conference of Asia, 1981), 54. Chong Hee Jeong defines *han* "as the diseased hearts of people who are physically or psychologically associated with the suffering of survival created by wars, patriarchal suppression, poverty and sickness in Korean history." Chong Hee Jeong, "The Korean Charismatic Movement as Indigenous Pentecostalism," in *Asian and Pentecostal*, 453-454. Pak et al. recognizes that Korean Americans individually and communally feel and express the same *han* in the new suppressive American context. Pak et al., *Singing the Lord's Song*, 42.
[391] Pak et al. succinctly describes the practice of *tong-sung ki-do* as following: "Those gathered offer individual prayers aloud, simultaneously, in the context of the faith community. It is unique because as a public form of prayer it is individualized and yet collective. It can also be practiced privately as an individual tong-sung ki-do. Whether practiced in private or in community, *tong-sung ki-do* is offered in a loud voice. On the one hand, this prayer is a way of laying down the burden of the agony, emotional displacement, oppression, discrimination, and frustration of immigrant life. On the other hand, this practice

effectively granted the voice of liberation to Korean American women whose voices are otherwise traditionally silenced in and out of the church context under the double social pressure of Korean Confucian patriarchy and white racial alienation. When women pray aloud in the church or the family setting, they not only feel a spiritual catharsis, but they also fill a social space otherwise full of men's voices, which in turn symbolically demonstrates women's spiritual leadership.[392] Furthermore, once audible praying voices, this time coming from both Korean men and women, include serious concerns over socio-racial problems and their transformation, their voices can even become counter-cultural or prophetic. David K. Suh from the *Minjung* theological perspective[393] succinctly observes a similar socio-spiritual phenomenon, even though his main focus is not on Pentecostal spiritualism. He states that in the Asian/Korean American religious mind, there is "a liberating spirituality, a powerful political exorcism acting upon the evil spirits of oppression and alienation."[394]

As the early history of Pentecostalism shows above (as discussed in Fundamental Context of the Code), this Spirit-led liberative characteristic of Pentecostalism is not a phenomenon unique to the Korean American context. When Pentecostalism first started

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is an empowering synergy of different tones and voices and distinct intentions. Pray-ers may come together for *tong-sung ki-do* for a variety of reasons: some to lament, some for emotional catharsis, some for discernment, some to confess, and some to demand God's intervention in their lives. . . .Again, given this context of suffering, *tong-sung ki-do* has served as a way of pouring out of one's frustrations, anger, pain, and confusion. *Tong-sung ki-do* as faith practice, however, is not only an emotional release. It is a faith testimony that even in the midst of the tremendous sufferings, historical and ever present, we will not be defeated. *It is a cry to God demanding that God intervene and alleviate the suffering*." Ibid., 36, 40-41 (emphasis inserted).

[392] Ibid., 41-42. Elaine R. Cleeton reports that Pentecostal women in Latin America also have emerged as the vital sources and building blocks of the church growth and management. Elaine R. Cleeton, "Social Transformation," *Encyclopedia*, 442.

[393] *Minjung* theology is generally understood as an indigenous Korean theology with a heavy focus on "socio-political concerns for praxis" mainly for the sake of *minjung*. The Korean term *minjung* is commonly "defined as the grass-roots people who are oppressed politically, exploited economically, alienated socially and kept uneducated in cultural and intellectual matters." Bae, "Full Gospel Theology," 430.

[394] Suh, "Minjung Theology," 151.

emerging in the American context, especially regarding women and racial issues. Gräbe writes that as the people gathered for Pentecostal worship, "[t]raditional social barriers fell away when those in the Pentecostal movement began to experience God's presence. Women played a prominent role, freely testifying and even preaching. . . .In the early days of the Azusa Street Revival, black and white believers mixed freely and harmoniously."[395] No wonder that during the early period of the movement remarkable equality prevailed in worship services among women and men, blacks and whites, and even children and adults.[396] Unfortunately, however, history shows that the conventional misogynist tradition came into the early Pentecostal movement when white Pentecostal denominations' social pressure increased, and these liberative merits began waning in the Pentecostal circles, even up to twentieth century America.[397]

Because of similar unfortunate reasons of mainline/white societal influences, the third liberative style is still weak compared to the two previous styles in the Korean American context. Conventional Confucian female roles and white racial supremacy tend to be subtly and silently admitted among mostly conservative evangelical Korean American Pentecostals.[398] Besides, as those Korean Pentecostals have primarily enjoyed the two individualistic styles described above, this third style has had slim chances for a growth. Hoping for the recovery and active practice of the third style in the

[395] Gräbe, "Worship," 466.
[396] Gräbe thus continues writing, "Children testified about their experiences of Spirit baptism and were even asked by adults to deliver the principle address at worship services. Pentecostal believers realized that all people can be chosen vessels through whom the Holy Spirit may choose to speak. Ibid., 466-467.
[397] Bowler, *Blessed*, 199-213. Bowler acknowledges that race and gender issues are still critical ones in the Pentecostal circle today, in spite of certain historical improvements throughout the 20th century.
[398] Alumkal points out that most Asian/Korean American Christians have adopted "mainstream [white] American evangelical theology" and faith practices as their theological and spiritual foundation. Alumkal, *Asian American*, 67-69. Thus, it has been inevitable that notions of women's subordinate roles in and out of the church context and white racial supremacy embedded in that particular theological stream also have been a part of Korean American faith formation.

Korean/Korean American context, several scholars have advocated for it.[399] J. Lee among them vehemently states this homiletical perspective:

> It is more comfortable for [shamanistic Pentecostal] Korean preachers to preach on the spiritual and personal needs of people and to dismiss social and political issues as irrelevant to religious concerns. … The shamanic approach emphasizes ecstatic experience, as a means of resolving unresolved anger and resentment for innocent victims, for members of an ethnic minority struggling to live in an unjust and racist society. A more realistic solution for this innocent suffering is not to escape into the temporary experience of ecstasy but to work to restore justice. The trance or ecstatic state is merely a temporary solution to the suffering created by injustice. That is why Korean preaching must focus more on our responsibility for transforming an unjust society into a just one.[400]

J. Lee hopes to reestablish the transformative role of Korean preaching ultimately for the sake of Korean Pentecostal spirituality's social and prophetic consciousness. It is not, however, that J. Lee wishes completely to discard the spiritual/Spiritual power and witness discussed in the previous two styles, as he acknowledges that "[t]he church needs both forms of commitment."[401] His main concern, though, is making the fine transition from the highly "self-directed" spirituality to the "service-directed" one for the Korean church's prophetic role in American society; this alongside the church's more gender- and age-egalitarian reconstruction of itself.[402]

The preacher with this style operating in her mind typically preaches that Abraham demonstrated his own liberative action against the surrounding evil spiritual

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[399] Bae, "Full Gospel Theology," in *Asian and Pentecost*al, 427-446; Young-Hoon Lee, "The Korean Holy Spirit Movement in Relation to Pentecostalism," in ibid., 426; Chong Hee Jeong, "The Korean Charismatic Movement as Indigenous Pentecostalism," in ibid., 458-460; and Pak et al., *Singing the Lord's Song*, 42-43. All these scholars agree that the (forgotten) aspect of social transformation has been a crucial part of the indigenous Korean Pentecostal movement. They all hope the rediscovery of that aspect in the current Korean Pentecostal practice in and out of the church context. For the detailed discussion on social justice and liberation in Pentecostalism in general, see Cleeton, "Social Transformation," 439-442; W. J. Hollenweger, "Social Justice and the Pentecostal/Charismatic Movement," in *The New Dictionary*, 1076-1079; Samuel Solivan, *The Spirit, Pathos and Liberation: Toward a Hispanic Pentecostal Theology* (Sheffield: Sheffield Academic Press, 1998); and Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (Oxford: Oxford University Press, 1991).
[400] J. Lee, *Korean Preaching*, 124-126.
[401] Ibid., 126.
[402] Ibid., 124, 126, 137.

and political powers. At the time of Abraham, the preacher will emphasize, denying pagan worship and leaving that idol-worshipping land was a critical political action against the dominant powers that relied heavily on the worship of pagan gods. Abraham, inspired by the Spirit of God, the preacher now punctuates, took that bold action and broke the yoke of all the evil powers' oppression on his spiritual life. This kind of preaching content certainly will have a good chance to appeal to those Korean Christians who would in their Pentecostal fervor pray for the exorcism of the evil spirits holding control over the racist society and misogynist hatred deeply rooted in the androcentric social milieu. Also, this preaching can help those who see the present day's neo-imperialism, materialism, capitalism, and anti-immigrant law fundamentally as spiritual affairs that demand the Holy Spirit's historical intervention for tangible transformation. Obviously, the Spirit will work through human hands as earthly agents socially motivated. In that humanitarian, spiritual, liberative respect, once again E. Kim's sermon pieces ring true:

> I had the honor of teaching a group of these international women, who came from Myanmar, China, and Thailand. Our theological conversations in class were global—multilingual, multiperspective, and definitely multicontextual. And surprisingly, during each class we all felt the rich, stimulating, and provoking energy of the Spirit! The Spirit of God freed us from the coercive, controlling power of the tower of Babel and empowered us to envision a "different world" for the present and future.[403]

> We are pilgrims called by God to continue struggling until the day when all immigrant people, not only Koreans but also other ethnic groups, fully belong to this new land and equally inherit this promised land of God.[404]

In the first sermon piece, E. Kim affirms the liberative power and inspiration of the Spirit that can be the ultimate (re-)source for the creation of a new egalitarian world, especially

[403] E. Kim, *Preaching the Presence*, 139.
[404] Ibid., 158.

in regards to gender, race, and ethnicity matters. The second piece envisions, this time more specifically, the newly transformed egalitarian America where all false hegemonies of race, gender, politics, economics, and culture are stripped off and thus the Spirit-inspired new promised land of God is possible for all—metaphorically or literally for *all* people.

In sum, the Pentecostal practice of the third style has helped Korean Americans verbally pour out, through various liturgical mediums, but especially *tong-sung ki-do* and preaching, all their spiritual, socio-economic, political, racial, and gender issues at the altar. The ultimate aim for those Pentecostal activities has not been simple psychological or cathartic inner healing, but the prophetic outcry seeking radical ecclesial and social transformation, specifically but not exclusively, on gender and race matters. Pak et al. hope for the more active social role of the Pentecostal protest, particularly through *tong-sung ki-do* as an "indigenous faith practice of liberation," a "potential for collective and social outcry against oppressive political realities," and thus an "unprecedented transforming power."[405] They ask, "What would it look like to have issues related to immigration pressed in the public forum through a fervent and embodied prayer form as well as through the political process?"[406] In a similar fashion, and this time for the sake of the Korean American homiletic, we might ask, "What would it look like to have Korean Pentecostal preachers speak out on the streets in the powerful inspiration of the Holy Spirit about the new American promised land, where all genders and race/ethnic groups come together to share the same Kin-dom vision as equal pilgrims and beloved

[405] Pak et al., *Sing the Lord's Song*, 43.
[406] Ibid., 42.

children of God?" That must be the eventual homiletic goal of the Liberative style anchored in the Korean Pentecostal movement.[407]

Key Cultural Image of the Preacher Rising from the Code

Pentecostals in general understand the activity of preaching as "an invocation of the Spirit" for the sake of the listeners. "As an act of epiclesis, [preaching] summons the Spirit to be present and to perform whatever is claimed for God."[408] In this particular perception of preaching, the Pentecostal preacher has become the utmost *charismatic midwife* of the people's spiritual/Spiritual life, particularly in the Korean American context as we discuss below.[409] A midwife is literally defined as "a person who assists women in childbirth," but the term figuratively means "a person who or thing which helps to bring something into being."[410] The midwife herself does not create anything new, but she is the witness, helper, encourager, and fellow celebrator of the new thing or reality that is brought about by the people she assists.[411] The Korean Pentecostal preacher

[407] Harvey Cox senses the slow yet powerfully spreading influence of Pentecostal liberation theology around the world, especially in Korea and Latin America, which as a social critique aims for the transformation of the world into the promised Kingdom of God. Harvey G. Cox, *Fire from Heaven*, 238-241, 299-321. Esp., see the last chapter, "The Liberating Spirit."

[408] William C. Turner, "Pentecostal Preaching," in *Concise Encyclopedia of Preaching*, eds. William H. Willimon and Richard Lischer (Louisville, KY: Westminster John Knox Press, 1995), 371.

[409] I choose the term "charismatic" over "Pentecostal" since the former includes both genuinely Pentecostal and mainline Pentecostal (which is technically called charismatic) preachers. Many Korean/Korean American preachers do not belong to the Pentecostal denominations nor necessarily consider themselves Pentecostal, even while being highly Pentecostal in their theology and ministerial practices.

[410] Oxford English Dictionary Online, "Midwife," http://www.oed.com/view/Entry/118259?rskey=gguUhk&result=1&isAdvanced=false#eid (accessed June 5, 2014).

[411] Karen R. Hanson aesthetically, yet also theologically and historically, explores the image of midwife as a core valuation of the Christian pastorate, specifically of the chaplaincy in her case. Especially, from the biblical point of view, she realizes that God actively takes a midwife role in the Exodus story who "delivered [Israelites] out of bondage into a land flowing with milk and honey. The passage of deliverance is a channel through the waters of the Red Sea, through which God births the people into new life." For Hanson, the Christian pastor takes the same role of the midwife who assists the people in suffering or affliction to be delivered, healed, or transformed in the presence of God. In this respect, the midwife image is the best fit for the Korean American Pentecostal preacher who eagerly assists her people in their

functioning as the charismatic midwife assists her fellow pilgrims to transform themselves, and potentially their social environment, into something dramatically new, as if bringing something unknown into being, in the immediate presence of the Holy Spirit. Obviously, the charismatic midwife does not produce that transformation, but witnesses and facilitates the Spirit achieving it in and through human beings and human history.

This midwife image of the preacher can apply equally to all the three code styles discussed above. Adopting the Pure Spirituality style, the charismatic midwife preacher can assist the listeners in tasting the mystical "born-again" experience, "baptism in the Holy Spirit," and "sanctification"[412] at the existential level vis-à-vis the overwhelming American secularism, while the preacher practicing the Prosperous Living style can encourage the broken and marginalized to envision and readily encounter the good God whose rich blessings will eventually conquer the suffering of the world. Last, but not least, the midwife preacher taking the Liberative style can advise her people to recognize and utilize the Spirit God's historical subversive power over unjust ecclesial and social realities; the newborn realities will come alive once the Spirit touches upon the old corrupt ones. The charismatic midwife preacher in this respect offers or executes the collective invocation of the delivering and transformative Spirit, standing before and with

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endeavor to be free from the secular spirit permeating the church and to be liberated out of the racial, socio-economic, and political bondage in the foreign land. Karen R. Hanson, "The Midwife," in *Images of Pastoral Care: Classic Readings*, ed. Robert C. Dykstra (St. Louis, MO: Chalice Press, 2005), 200-208. L. Juliana M. Claassens also carefully articulates the midwife image of God in the Old Testament that she hopes can change the existing conception of worship and preaching in light of the critical notion of God's delivering presence, especially among the muted and marginalized (women) in the community. L. Juliana M. Claassens, *Mourner, Mother, Midwife: Reimagining God's Delivering Presence in the Old Testament* (Louisville, KY: Westminster John Knox Press, 2012), esp., chap. 4.

[412] Each of these terms has particularly nuanced meanings away from the mainline theological understanding of them. See Duffield and Cleave, *Foundations of Pentecostal Theology*, 142-144, 236-245, and 304-325. Also, Frank D. Macchia, "Baptism in the Holy Spirit," 53-56; Benny C. Aker, "Born Again," 67-72; and Vison Synan, "Sanctification," 422-425, all found in *Encyclopedia*.

her fellow Korean American congregants over various situations of their lives in the new land.

A related Pentecostal preacher image strongly embedded in the charismatic midwife image above is the preacher as the *avant-garde* protestor. Once again, the Oxford Dictionary defines the term avant-garde as "the foremost part of an army" or "the pioneers or innovators."[413] In all the three styles of the Pentecostal code, the charismatic midwife preacher is the one who *first* sees the causes and results of spiritual or social predicaments, suffering, oppression, and even "evils" among the people, and then who immediately warns her people of that evil abnormality. A step further, the Pentecostal preacher will encourage her fellows to join the fundamental spiritual and social protest against that abnormality for the experience and establishment of an utterly different reality. The Korean Pentecostal preacher is called upon by the ecclesial community, for that sacred purpose of passionately serving them as the first spiritual/Spiritual responder to imminent spiritual warfare, thus genuinely being the avant-garde protestor.

Ideally, therefore, the Korean Pentecostal preacher will be the spiritual figure of the charismatic midwife who takes the important role of the avant-garde protestor. This Korean Pentecostal preacher will move around all the three styles of the code and adopt each in accordance with each particular congregation's unique spiritual or social situation. Obviously, operating through the integration of the three styles, as if they were one, will be ideal. Yet, the preacher will sooner or later find a certain style better fitting a particular ecclesial context. Thus, as old wisdom goes, the preacher had better be open to any

[413] Oxford English Dictionary Online, "Avant-garde," http://www.oed.com/view/Entry/13610?redirectedFrom=avant-garde#eid (accessed June 5, 2014).

(Pentecostal) possibilities of the local context, known and unknown, to best serve the people in each unique spiritual situation.

Summary and Relation to Other Codes

The God of the Pentecostal Liberation code is a *good God*. God has called the faithful to the pilgrim life in which they can enjoy a special relationship with the Spirit God. God also materially blesses the faithful residing in the promised immigrant land. Further, God will protect the faithful pilgrims from all oppressive socio-spiritual evils that only the Spirit-God can utterly crush. As seen in the case of the Prosperity Living style, this Pentecostal code upholding "prosperous God" has a good chance to cause significant theological distortions in Korean American church life. Alternatively, the twentieth century's church history itself has proven that the Western-led (mainline) criticism on Pentecostalism was premature and at times even wrong, as the same case has been seen in Korea. For Instance, Cox, writing his *Fire From Heaven*, tries to avoid the century-old pejorative analysis and utter disdain of Pentecostalism by the American public and to obtain his own "fair" observation of it by experiential and experimental participation in Pentecostal activities at the local level. He eventually comes to see both strengths and mishaps of the Pentecostal movement.[414] In 2007, in Korea about two dozen Protestant pastors, who in past decades, once made derisive criticisms of Rev. Choi's ministry being shamanistic or magical, begged his forgiveness. During a national prayer conference called Transformation 2007, which celebrated the 100th anniversary of

[414] Cox, *Fire from Heaven*, 263-321. Volfgang Vondey also provides a useful description of historical (mis)understanding of Pentecostalism in America, specifically regarding Pentecostal social engagement, scholarship, egalitarianism, ecumenism, etc. Wolfgang Vondey, *Pentecostalism: A Guide for the Perplexed* (London; New York: Bloomsbury T&T Clark, 2012), esp., chaps. 3-5.

the 1907 Pyongyang Revival movement, those pastors came forward to the podium area and knelt down on the floor in prayers accompanied by Rev. Choi himself. They expressed their sincere apologies to him who was also on his knees participating in the reconciliatory moment. It is reported that a prominent Presbyterian pastor from a conservative branch led that prayer of forgiveness and reconciliation.[415] Besides, history has shown that a large portion of the mainline denominations that once spoke with harsh voices against Pentecostalism, have taken Pentecostal characteristics into their own theologies and faith practices, giving birth to the Charismatic Movement.[416] This even includes the Catholic Church! I am not saying, obviously, that we cannot make any legitimate critiques on the Pentecostal code styles above. But, I am making a case for caution in any premature objections to Pentecostalism. As Rev. Choi complains in his sermon, for instance, we might have falsely accused him of being hyper-shamanistic for the last fifty years.

Just like any other styles in the previous four socio-ecclesial codes, the Pentecostal code styles have both strong merits and intrinsic drawbacks. This situation simply legitimizes the necessity of the dialogue between the Pentecostal code and other codes, and demands the integrative use of the former along with the others. Especially, the complementary relation between the Pentecostal Liberation code and the Diasporic Mission code will be greatly welcome for the positive utilization of the former's largely anti-secular and thus rather sectarian spirituality. The Pentecostal code's negative interpretation of American society's spiritual milieu can lead through the evangelical filtering of the Diasporic Mission code to the compassionate love and active mission

[415] Seung Rok Yang, "조용기 앞에 무릎 꿇은 목회자들," Deulsoritimes, http://www.deulsoritimes.co.kr/news/articleView.html?idxno=1519 (accessed June 10, 2014).
[416] P. D. Hocken, "Charismatic Movement," in *Encyclopedia*, 477-519.

work toward the outer world. Also, the correlative dialogue between the Pentecostal code and the Wilderness Pilgrimage code will prove helpful in quenching rather "fanatic" fervor in Pentecostalism for immediate presence of the Spirit by the latter's somehow "graceful" conception of Christian life as the lifelong journey in the Spirit.

We will have a more detailed practical theological discussion on the relation between the Pentecostal code and four others in the next chapter. At this juncture, therefore, let it suffice to emphasize once more that no code or style can or should stand alone when it comes to Korean American spirituality in general or practice specifically. Close correlation among all the codes and styles will have the potential to maximize each's merits and minimize downsides.

CHAPTER VI

TOWARD AN ASIAN/KOREAN AMERICAN PRACTICAL THEOLOGY OF PREACHING

Introduction

This chapter carries out two interlocked tasks. The first one is critical construction of a Korean American practical theology of preaching. For this first task, I discuss key practical theological themes resulting from each code in relation to other codes. These practical themes will provide foundational constructive-theological perception(s) of preaching in the Korean American context. The second task is development of a methodological research schema for the Korean American practical theology of preaching. This second task will help those who are interested in further inquiry of the Korean American practical theology and practice of preaching in the future. I base these two tasks on the five codes developed already in this dissertation for analysis of Korean American Christian faith constructs and related homiletic practices. Therefore, the chapter will fulfill two implicit purposes. First, each separate code we have discussed before is theologically articulated a bit further in an effort to integrate each one with the others. Here, the basic assumption operates that no code can be fully understood or effectively operate on its own, but only through integration with others. Second, this chapter is a contribution to Korean American practical theological circles that still search for a comprehensive Korean American practical theology (of preaching) and its methodology, much desired, yet quite absent. Albeit having a specific focus on preaching,

I contend that this particular practical theology and its methodological schema can apply to other areas of Korean American practical theology in a hermeneutical sense (e.g., pastoral care, education, spirituality, etc.). Ultimately, the chapter will also address briefly some key practicality issues centered around the use of the five code hermeneutic in actual preaching practice and related prospects for future research.

The Five Key Practical Theological Themes in Korean American Preaching

Relying on the five-code analysis, I discuss five practical theological themes below as the core content of a Korean American practical theology of preaching. But first, what exactly do I mean by the term, "Korean American practical theology of preaching?" To understand this complex term rightly, we need to think about what we commonly mean by the simpler term, "theology of preaching." Typically, the term means theologies found *in* or *for* preaching (e.g., evangelical theology, process theology, postliberal theology, feminist theology, etc.).[417] Also, it can mean theological definition or perception of preaching.[418] I take the latter case. Thus, by Korean American theology of preaching, I mean the articulation of a theological definition and perception of Korean American preaching. In other words, I try to answer such questions as, "How do we theologically define Korean American preaching? What is the key theological content of

[417] For a detailed discussion on this matter, see Burton Z. Cooper and John S. McClure, *Claiming Theology in the Pulpit* (Louisville, KY: Westminster John Knox Press, 2003) and Donald K. McKim, *The Bible in Theology and Preaching: A Theological Guide for Preaching* (Nashville, TN: Abingdon Press, 1994). McClure aptly points out, "Every preacher has an operative or functional theology." John S. McClure, *Preaching Words: 144 Key Terms in Homiletics* (Louisville, KY: Westminster John Knox Press, 2007), 136.

[418] For a good conversation partner for this regard, see James F. Kay, *Preaching and Theology* (St. Louis, MO: Chalice Press, 2007). Additional sources as following are also helpful: Kathy Black, *A Healing Homiletic: Preaching and Disability* (Nashville, TN: Abingdon Press, 1996); Walter Brueggemann, *The Practice of Prophetic Imagination: Preaching an Emancipating Word* (Minneapolis, MN: Fortress Press, 2012); Mary Catherine Hilkert, *Naming Grace: Preaching and the Sacramental Imagination* (New York: Continuum, 1997); and Christine M. Smith, *Preaching as Weeping, Confession, and Resistance: Radical Responses to Radical Evil* (Louisville, KY: Westminster/John Knox Press, 1992).

Korean American preaching, especially in terms of the conceptions of God, Jesus, the Spirit, the church, and the world? What theological functions does Asian American preaching demonstrate? How does the congregation perceive the preaching activity?" Then also, I attempt to address another line of inquiry regarding, "Why do I investigate a Korean American *practical* theology of preaching?" That is, "Why do I say "practical" theology of preaching, not simply theology of preaching?" The reason is simple, yet profound. I draw up this Korean American theology of preaching from the real *practices* of preaching articulated in the socio-ecclesial categories of the five codes. That is, I dig up a particular Korean American practical theology of preaching by mainly focusing on the actual practices of preaching in their unique five code socio-ecclesial context.

Below, I introduce each of the five key practical theological themes that spring up from five code practices of preaching and also serve as the core content of a Korean American practical theology of preaching. At the end, I suggest a preaching theology of *peregrinus* as the possible best name for a Korean American practical theology of preaching, as a whole.

Themes from the Wilderness Pilgrimage Code

A preaching theology of socio-contextual identity arises from this code. That is, preaching functions as a powerful medium for the theological construction of one's socio-contextual identity in the Korean American church context. To adopt and adapt W. E. B. Du Bois' argument and terminology, Korean American preaching helps to construct theologically one's identity by the means of *triple consciousness*. Du Bois once argued that African Americans live a "double consciousness" due to their two predominant

social and existential realities of being African and American. They oscillate between these often conflicting identities, "two souls, two thoughts, two unreconciled strivings," at times confused by and at times benefitting from the double consciousness.[419] Yet, he realizes the double consciousness itself is a thing to overcome, not to be endured helplessly or purposefully appropriated. Thus, he argues for the creation of a holistic self-consciousness, self-realization, and self-respect beyond the tricky double consciousness in the minds of African Americans. Based on the argument of Du Bois and from the analysis of the Wilderness Pilgrimage code, I argue that Korean American Christians daily experience triple consciousness: being Korean/Asian, being American, and being Heaven-bound or desiring for the Kin-dom.[420] Unlike the case of Du Bois, however, I contend these three fundamentals of consciousness do not necessarily contradict one another in the minds of Korean Americans. Rather, Korean Americans find being *triple-minded* is necessary for the pilgrim life. Specifically, the initial identity as Korean (or being a part of the Asian community) is so crucial for their communal survival in the new land, while the new identity as American is also necessary for their daily socio-economic lives. At the same time, living as Heaven-bound is the most fundamental spiritual resolution for the inevitable psychological, social, economic, or political conflicts stemming from being both Korean and American.[421] Thus, being Heaven-bound, the third consciousness, is so powerful and essential for the construction of self-identity.

[419] W. E. B. Du Bois et al., *The Souls of Black Folk Essays and Sketches* (Charlottesville, VA: University of Virginia Library, 1996), 17.
[420] See footnote 181 for a detailed articulation on the term, "Kin-dom."
[421] J. Lee's concept of "in-beyond" demonstrates a similar complex, yet liberating, perception of Korean/Asian American life. He regards the previous two conventional perceptions, "in-between" and "in-both," as negative and self-marginalizing. According to J. Lee, the former is the dominant culture's view on Asian/Korean American life. An Asian/Korean American lives oscillating and perplexed between two cultures, not fully belonging to either and thus being a non-being. The latter is the more contemporary and positive one developed this time from the bicultural or marginalized person's vintage point of view. One

Korean Americans have found the practice of preaching to be the most vivid and influential means for negotiating triple consciousness. As discussed earlier, they recognize the preacher as a fellow pilgrim on the same journey toward another blissful reality. At the same time, from their conservative understanding of the Bible and the preacher's authority, as found in the Diasporic Mission code and the Confucian Egalitarian code, they respect the preacher as the legitimately authoritative mouthpiece of God. Thus, when they see this fellow pilgrim preacher, being both Korean and American, preach on the Heaven-bound life, they immediately sense that the triple consciousness of the Korean American life is embedded in the body, soul, and words of their model figure in faith and the community. Preaching accordingly becomes the divinely ordained tool for the particular Korean American establishment of triple consciousness.

In sum, Korean American preaching itself is the product *and* vehicle of the Korean American triple consciousness. In a sense, therefore, Korean American preaching *is* the sheer proclamation of that triple consciousness. This does not mean, however, that Korean American preaching cannot make any ethical or prophetic claim against potential social or theological problems latent in the triple consciousness (e.g., an extremely other-worldly attitude). Indeed, the other four codes help this theological balancing work in Korean American preaching as the critical three-fold self-identity formulation. The other

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can greatly benefit from having and knowing both cultures well, compared with those who only know one culture. But J. Lee is still hesitant to accept the second one in entirety because of its hyper-idealistic vision. He realizes that while Asian/Korean Americans might benefit from knowing both cultures, they are still marginalized in this new land. His own third resolution is "in-beyond." He envisions a Korean/Asian American life accepting the two in-between and in-both realities, yet living beyond them all. Thus, this third kind of Asian/Korean American will still recognize her marginality, while getting benefits from both cultures. But, more importantly, this person will function as the reconciler and transforming agent of those two conflicting realities toward a harmonious one. In short, this third kind of person is both genuinely Asian/Korean and American, yet contains a third anthropological quality of peacefully reconciling the two. The biggest, and maybe the only, difference between J. Lee's idea and mine is that I have a stronger focus on the pilgrim notion or eschatological dimension of the Korean/Asian American life, vis-à-vis his more socio-liberative emphasis. Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis, MN: Fortress Press, 1995), esp., chaps. 2 and 3.

four codes below provide different yet supplementary practical theological dimensions that the three-fold consciousness preaching lacks on its own.

Themes from the Diasporic Mission Code

From the perspective of this code, Korean American preaching is a homiletic for the global *communitas* or preaching of global racial reconciliation and harmony. As discussed briefly earlier, Victor Turner finds that people living through a liminal experience (e.g., on a pilgrimage to a foreign land) have a unique opportunity to generate the positive communal phenomenon of *communitas*.[422] Since people in a physical and/or psychological liminal space tend to be freed from the previous (racial) structural restraints and more open to the new reality, they demonstrate realistic potential to create a new community. In this new community, people of all colors, social strata, and nationalities are willing to join one another in hospitality. Through the Diasporic Mission code, which encourages the practice of daily evangelical mission to all others in the foreign land, the Korean American preacher and the congregation firmly acknowledge that they literally live in an "in-between" liminal place.[423] That is, they fully belong nowhere, but live everywhere for the purpose of global mission, on their perpetual pilgrim journey. This missional, liminal place frees their oriental racial consciousness, and help people become more open to a surprising possibility of inclusive racial consciousness; a global Kin-dom of God.[424] Through their global mission activity, the

[422] Turner, *Ritual Process*, 94ff. Also, see footnote 179 and 180.
[423] See footnote 2 for S. Lee's articulation of the Korean American in-between life.
[424] Hiroshi Obayashi is delighted to find a similar vision of racial reconciliation and harmony that can be initiated by Asian/Korean Americans when he reviews Matsuoka's publication. The following quote from Obayashi deserves the space and our full attention: "By far the most significant contribution the author [Matsuoka] perceives that the [Asian/Korean] American churches will make to the future shape of America is that of offering an alternative understanding of human community. This nation has been modeled on

whole people, including their preachers, demonstrate that people of all colors, social strata, and nationalities are equally the children of God.[425] In short, Korean Americans daily "preach" the Kin-dom dream of global *communitas* or racial harmony in reframing their foreign land existence and beyond.

This Korean American homiletic of global racial reconciliation and harmony is indeed possible and concretized with the deep relation to two other codes, the Wilderness Pilgrimage code and the Pentecostal Liberation code. The Pilgrimage code teaches that there is a radical reality that exists beyond the social distinction between Korean American and Euro American. The code simply states that in that ideal reality, there is no racial or ethnic inequality and hierarchy of any kind. This Pilgrimage code, therefore, when incorporated into the Mission code, helps the latter's theological claim for the global Kin-dom of God where all peoples, regardless of their racial or ethnic backgrounds, are equally the children of God. Yet, we realize that the current American *sitz im leben* does not always positively welcome the ideal claims of God's Kin-dom from the Pilgrimage code and the Mission code. Racial discrimination and the resulting social isolation of Korean Americans still exists and haunts Korean American minds daily. This

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Enlightenment images of humanity, emphasizing individuality, autonomy, technical rationality, and a market economy. It has also fostered rampant acquisitive individualism, ruthless exploitation, and a resultant antagonism between humankind and nature. [Asian/Korean] Americans will continue to find themselves in a liminal state in this society, one the author calls "holy insecurity," which has theological significance because it becomes the wellspring of new life. Such churches embody a permanent situation of forced peripherality, attesting to life acquainted with disequilibrium and asymmetry, believing in a God of sorrows and acquainted with grief. Tapping their own ethnic resources, [Asian/Korean] American churches can offer a new paradigm of human relatedness that emphasizes reconciliation among disparate social groups. Hiroshi Obayashi, "Out of Silence: Emerging Themes in Asian American Churches," *Journal Of Ecumenical Studies* 34, no. 1 (1997): 131-132.

[425] I agree with Matsuoka's racial/ethnic vision that America should take the alternative idea, "within one, many" or "out of one many" (*ex uno plures*), instead of the conventional national propaganda, "from many, one" (*e pluribus unum*). The former recognizes racially and ethnically heterogeneous groups as they are, in its idea of racial reconciliation and harmony, while the latter tends to ignore the racial/ethnic diversity, but imposes the dominant racial/ethnic group's "melting pot" agenda; that is, "unless you are like us, you are out." Matsuoka's same vision can be applied with the same weight and emphasis to the global level. Matsuoka, *Out of Silence*, 50-52.

is why the Pilgrimage code and the Mission code cannot stand by themselves. They need a liberating voice from inside. We realize that the Pentecostal Liberation code has potentially become the much needed voice that can function as a resisting and overcoming power vis-à-vis social discrimination, prejudice, and isolation. The Pentecostal code, therefore, may provide both the inner spiritual/Spiritual healing and the prophetic social critique of the foundation on which Korean Americans can see and proclaim, once again, the ultimate accomplishment of global racial reconciliation and harmony. The code possibly insinuates that none other than *the Spirit* will accompany that accomplishment to the eventual culmination of the pilgrim journey.

In a radical sense of the Mission code, preaching *is* God's ongoing mission for racial reconciliation and harmony on the entire planet. When the preacher proclaims Good News through this code, she is not simply preaching the evangelical conversion of the human mind to God, but also the foretaste of God's Kin-dom mission on earth and eventual achievement of it in the eschatological future to come.

Themes from the Confucian Egalitarian Code

An ecclesial theology of preaching arises from this code that provides profound socio-pastoral care in the Korean American context. In other words, from the critical perspective of this code, preaching is considered *the communal activism of socio-pastoral care* for a particular congregation.[426] In this sense, the preacher becomes the public and symbolic activist for the practice of this care. How does then the preaching/preacher

[426] The practice of communal activism is both interlocked with and distinctive from the concept of *communitas* found in the Mission code above. While the praxis of *communitas* focuses more on the church community's external outreach to the wider world as shown, the communal activism of socio-pastoral care rather emphasizes the internal pastoral care of (and beyond) the same church community. These two correlated activities indeed provide mutual enhancement to each other, as I discuss further later.

actually provide socio-pastoral care through the communal activism?

Through the ecclesial practice of the Confucian Egalitarian code, the Korean American church has become the temporary household of God that provides socio-pastoral care in the foreign land.[427] More specifically and metaphorically, the church has functioned as the *sheltering* household for a pilgrim people wandering in the foreign land.[428] As the literal meaning of it implies, the shelter is not the place of established habitation, rather is a temporary place of protection and lodging. Yet, the shelter is far more than the temporary lodging place for a journeying people, who are often insecure, unprotected, and marginalized. In this sheltering place they are welcomed, embraced, and nurtured as one *household* of God, who is the ultimate host/ess of all pilgrim people. Thus, pastoral care provided by the Confucian egalitarian preacher for wandering pilgrims is much desired in this environment. The Confucian egalitarian preacher functions as the familial shepherd or delegated host of the children of God in the sheltering house. This caring activity by the preacher is highly *social* due to the pilgrim people's daily experience of insecure social circumstance. The caring preacher's pastoral message should address what is really going on in the pilgrim people's everyday life for their genuine and holistic care. It is inevitable, therefore, that the preacher's message becomes socio-pastoral or even prophetic at times, in order to protect, empower, and

[427] The metaphors, "the household of God" or "family of God," appear commonly and widely in the Asian/Korean American literature. See S. Steve Kang, "Conclusion: Measuring the Health of Our Households," in *Growing Healthy Asian American Churches*, eds. Peter Cha, S. Steve Kang, and Helen Lee (Downers Grove, IL: IVP Books, 2006), 202; E. Kim, *Preaching the Presence*, 21; Matsuoka, *Out of Silence*, 31; and Kim and Ng, "The Central Issue," 39; Pak et al., *Singing the Lord's Song*, 88. Of course, "the household of God" metaphor is not unique to the Asian/Korean American context. In the west, a similar concept is found, especially around the discussion on the Christian life as pilgrim. See John of Taizé, Brother, "Pilgrimage Seen through the Bible," *Lumen Vitae* 39 (1984): 380-393. He calls the church "the pilgrim's house."

[428] As implied in Matsuoka's statement, "We have remained for the most part 'strangers and sojourners' in the household of God." Matsuoka, *Out of Silence*, 31.

reequip her own people temporarily resting in the pilgrim shelter in preparation for the next journey that may come at any minute.[429] In sum, the hosting preacher delivers the nurturing message of pastoral care for the people exhausted on their socio-spiritual journey.

In turn, a sense of communal activism from the Confucian egalitarian code builds off the pastoral care of the household to provide means for critiquing the social circumstance that often drags down the people's pilgrim spirit. The Confucian Egalitarian code creates a caring household of God under the leadership of respected elders who are the most influential preachers or speakers in the Korean American community.[430] However, a risk emerges. In this leadership structure, there seems to be no good place for active community participation in the church's ministry. In other words, congregants under strong Confucian leadership act as passive decision makers and inactive community builders; they become the simple-minded followers of the strong (male) leader. Yet, as Pak et al. demonstrate, the Korean American church is far more than a wandering throng or purposeless crowd; they describe the church as the household or the "ricing community," in which the people of God as a whole become the generous care-

[429] Based on Minza Kim Boo's idea, E. Kim argues that the Confucian emphasis on the care of my family or my community should be expanded to the care on our society and our human race for a broader social transformation. Minza Kim Boo, "The Social Reality of the Korean-American Women: Toward Crashing with the Confucian Ideology," in *Korean-American Women: Toward Self-Realization*, ed. Inn Sook Lee (Mansfield, OH: The Association of Korean Christian Scholars in North America, 1985), 68 and E. Kim, *Preaching the Presence*, 22.

[430] Here I would like to briefly make a distinction between functional hierarchy and cultural-ideological hierarchy. The former is a natural hierarchal structure needed in any properly functioning society. For instance, we accept and respect the U.S. President's hierarchal authority given by society through the legitimate democratic process (although, the President does not have absolute authority, but shares it with the houses and the judiciary). On the contrary, the cultural-ideological hierarchy is often a hierarchical structure sustained and protected by the dominant group for its own privileged advantages. For instance, the Confucian patriarchal hierarchy functions to preserve and reinforce men's domestic and social dominance that inevitably marginalize women's status and rights. When it comes to the consideration of the Confucian egalitarian leadership, I take the former position of the functional hierarchy that is egalitarianly formulated through the democratic process in a given Confucian community.

givers and active volunteers of community building.[431] The presence of a strong Confucian egalitarian preacher and her pastoral message definitely function to provide this essential socio-pastoral care-giving. Yet eventually, it is the whole Confucian egalitarian congregation of the church who will not only hear, but fully embody and practice, the pastoral Word of God in the ricing community as the sheltering household of God. In this sense, Christian preaching in the Korean American church is another designation of the Word-prompted ecclesial activism of socio-pastoral care.

The Diasporic Mission and the Pentecostal Liberation code (as I will show further below) can each enhance the Confucian Egalitarian code's socio-pastoral care through communal activism. First, the Mission code strengthens the concept of communal activism by its own ecclesial ethos of whole community participation in evangelical mission work. De facto, while the Mission code is an external demonstration of Korean American communal activism, the Egalitarian code is the inner dynamic of the same for a different, yet interrelated, purpose. They are the two sides of the same coin named communal activism. The Liberation code, as one can see, more explicitly undergirds the Egalitarian code's contribution of socio-pastoral care. By pursuing the spiritual/Spiritual healing and social liberation of the pilgrim people, the Liberation code provides the foundational source for the Egalitarian code's socio-pastoral care. When the whole ecclesial body gets together through the Liberation code for individual and collective healing and liberation, the Egalitarian code can benefit from it for its own pastoral and social cause.

In sum, in the Korean American context Christian preaching is a symbolic-

[431] Pak at al., *Singing the Lord's Song*, 87-93. Also, see the Confucian Egalitarian code—the Eco-Rhythmic style discussed in Chapter Four.

theological demonstration of the communal activism of socio-pastoral care. Admittedly, in the preaching context a single preacher stands alone in the pulpit doing socio-pastoral care. Yet, once the Word of the preacher leaves her mouth, the whole congregation becomes the enthusiastic embodiment of the Word, and so also Its power and warmth of caring. In this sense, it is not an exaggeration to say that every single participant in the Word event each becomes a unique socio-pastoral preacher, thus truly fulfilling the ideal of the Confucian *Egalitarian* code.

Themes from the Buddhist Shamanistic code

From the perspective of this code, Korean American preaching is an affirmation and propagation of one's multi-religious self, essentially centered around a Christo-centric faith.[432] Breathing under a predominantly conservative and at times fundamentalist ethos of Korean Christian faith, the Korean American preacher will not likely preach the absolute pluralism of religions, nor endorse the formation of a widely relativistic multi-religious self. However, this does not eradicate the fact that the preacher's own Korean American Christian faith is multi-religious, mixed with Confucianism, Buddhism, and Shamanism, with the Christian faith serving as *the* truth

[432] Matsuoka, calling the Asian/Korean American multi-religious faith "the amphibolous," further writes, "For [Asian/Korean] Americans, faith is likely to be expressed in a domain of myriad conflicting historical religious traditions such as Buddhism, Confucianism, Hinduism, coming together, forcing us to live in a state of dis-identification with any existing religious tradition in which we find ourselves." Courtney T. Goto seems to agree with Matsuoka's argument when she says, "[Asian/Korean Americans] may consciously or unconsciously practice loyalties to multiple sources of authority (not only Christian) as an expression of their complex, hybrid spiritualities. Multiple religious belonging is common in many parts of Asia." While their articulation on the multi-religious nature of Asian/Korean American Christianity is valuable, however, they seem to ignore that Korean/Korean American Christians' highly Christo-centric nature in their multi-religiosity. Fumitaka Matsuoka, *Learning to Speak in a New Tongue: Imagining a Way that Holds People Together—An Asian American Conversation* (Eugene, OR: Pickwick, 2011), 11; Courtney T. Goto, "Asian American Practical Theologies," in *Opening the Field of Practical Theology: An Introduction*, eds. Kathleen A. Cahalan and Gordon S. Mikoski (Lanham, Maryland: Rowman & Littlefield, 2014), 39.

claim in the preacher's mind that cleverly incorporates the other three.[433] Thus, it is no surprise that the Korean American preacher's message is forged and delivered in the inter-religionized encounters within Korean/Korean American Christianity. Then, when the Korean American preacher delivers the Good News of Christ through a multi-religious ethos, the preacher consciously and/or unconsciously affirms not only the multi-religious character of Korean American Christianity, but also reveals her own spiritual formation as the multi-religious self in a Christo-centric faith.

Similar to the previous codes above, the Buddhist Shamanistic code can benefit from correlation with other codes, especially with the Diasporic Mission code. Each code complements the other. Actually, the multi-religiosity of the Buddhist Shamanistic code is supported by the lesson from the Mission code that Christianity throughout the past centuries has always been in the process of inculturation or inter-religious process wherever it reaches out for mission.[434] In turn, the Buddhist Shamanistic code can aid the

[433] According to Cooper and McClure, there are five modes by which Christianity relates to other religions. Multi-religious Korean Americans seem to take the third, "hierarchical pluralism," as their key mode. For them, "Christianity is the highest religion on the basis of the fullness and finality of revelation in Jesus Christ. All religions contain some element of truth, even the most primitive, though the scope of truth can vary greatly from religion to religion. . . .The fullness of God's truth, which is the essential desire of all peoples and all religions, lies through Christ alone. Christianity then both connects with and completes the other religions." Cooper and McClure, *Claiming Theology*, 58.

[434] Donatus Oluwa Chukwu, *The Church as the Extended Family of God: Toward a New Direction for African Ecclesiology* (Bloomington, IN: Xlibris Corp., 2011), 97. Chukwu defines inculturation as "a theological method that is fundamental to the deep rooting and implantation of the Gospel in any culture." Also, see Peter C. Phan, *In Our Own Tongues: Perspectives from Asia on Mission and Inculturation* (Maryknoll, NY: Orbis Books, 2003); Ary A. Roest Crollius and T. Nkeramihigo, *What Is so New about Inculturation?* (Rome: Pontifical Gregorian University, 1984); and Aylward Shorter, *Toward a Theology of Inculturation* (Maryknoll, NY: Orbis Books, 1989). Especially, the history of Korean Christianity shows the occurrence of inculturation and inter-religionization was inevitable and necessary when Western Protestant missionaries arrived in Korea a century ago. Since then, Koreans/Korean Americans have been familiarized, either consciously or unconsciously, with the inculturation or inter-religious process, and have experienced the similar process whenever they go out to the multi-religious globe (for their own mission works). In this missional respect, there is a good chance that even the fundamentalist Korean American mind perceives the inter-religious Buddhist Shamanistic code as a natural Christian religious phenomenon. See Moon Sang Chul, *Interpretation of the Global Culture for Christian Mission* (Seoul: GMF Press, 2009). Especially, see Chapter Three discussing from a Korean mission perspective issues revolving around Christianity's approach to other religions.

Mission code for its mission work, especially the Ironic Reverse style and the Identification Partnership style within it. The Buddhist code provides a concrete example of Christo-centric multi-religious Christianity and also an actual practice of that faith in the pivotal event of preaching. Obviously, the Korean American Christians living out the Mission code need all these affirmations when it comes to their mission work to other parts of the world where they confront all kinds of religions and experience the inevitable blending of Christianity with those faiths. Realistically and ideologically, the Buddhist code supplements the Mission code, whenever that multi-religious mission moment comes rolling along.

Korean American preaching through the Buddhist Shamanistic code functions as a positive Christian propagation of the cosmic multi-religious self. The attribution of "cosmic" seems useful here because broadly speaking, multi-religiosity itself eventually includes all the religious movements and establishments around the world, large and small. Further, when it comes to the Christianity's inter-faith dialogue with any cosmic-mystical thoughts of religion, the term is more than useful; it becomes integral. In this sense, the Korean American preacher becomes the protagonist of the *Christo-centric multi-religious self*, though limited by her potentially conservative and fundamentalist faith foundation. Yet, when the preacher remains open to this multi-protagonist role, she has the potential to preach not only a Christo-centric multi-religious gospel message, but also to portray the Christo-centric multi-religious God-Self, the very ground of one's multi-religious self.[435]

[435] Here I propose the term, "multi-religious God-Self," meaning that the biblical conception of the Christian God and the cultural one as well are all multi-religiously constructed with various layers of religious thoughts overlapped upon one another. For instance, it is well-known that the initial construction of the Hebraic conception of God/YHWH was under the significant influence of various Ancient Near

Themes from the Pentecostal Liberation Code

As stated in the previous chapter, the Pentecostal Liberation code has a strong focus on the Spirit-God whose presence in the world is so vivid, active, direct, transformative, and liberative, specifically in the Korean/Korean American context. Not surprisingly, what rises from the homiletical practice of the Pentecostal code is a homiletical theology of *the Spirit-God's historical intervention in human life*. That is, through the use of the Pentecostal code Christian preaching becomes an oral enactment of the historical manifestation of the Spirit-God's care, blessings, and justice over human affairs.[436] All three styles of the code strongly represent that historical involvement of the Spirit. Korean American Christians might want to call the overwhelming and grateful phenomenon of the *historical Spirit* the *second incarnation* of God, the Wholly Other. In the absence of Jesus Christ Incarnate, the Spirit instead comes down to the human reality as an ultimate aid for the pilgrim people on their uneasy spiritual journey. E. Kim enthusiastically expresses this Spirit-Incarnate's working in the Asian/Koran American context as follows:

> [Asian/Korean] American Congregations want to experience the living power of the Holy Spirit in their *daily lives* and in preaching. Moreover, they want preaching to reflect their life issues and problems from the biblical perspective

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Eastern "pagan" religious cults. See Bill T. Arnold and Bryan Beyer, *Readings from the Ancient Near East: Primary Sources for Old Testament Study* (Grand Rapids, MI: Baker Academic, 2002).

[436] Cleophus J. Larue and Luke A. Powery are great black homiletical conversation partners on the same topic of the Spirit's historical intervention through preaching. They both have a keen emphasis on the liberating and healing Spirit's strong presence in the preaching moment as well as upon the whole worshipping congregation. For them the power of the Spirit in preaching is historical and realistic enough to set free the enslaved and oppressed from the dominant, toward the possible reconciliation between the two. A big difference I find between their black homiletical pneumatology and Korean American's, though, is that the former has a more communal character (i.e., racial liberation) vis-à-vis the latter's rather individualistic counterpart (e.g., individual blessing and protection) as shown in the first two styles of the Pentecostal Liberation code. Another recognizable difference between the two is the former's focus on *celebration* upon the Spirit's mighty work as opposed to the latter's greater focus on *thanksgiving* to God, though the two foci cannot be completely separate. Cleophus J. LaRue, *The Heart of Black Preaching* (Louisville, KY: Westminster John Knox, 2000), 25-27; Luke A. Powery, *Spirit Speech: Lament and Celebration in Preaching* (Nashville, TN: Abingdon Press, 2009), 7-9.

> and provide them with spiritual guidelines and energy to cope with their present suffering. Therefore, [Asian/Korean] Christians' tendency to depend on the power of the Holy Spirit has given [Asian/Korean] American churches vitality and dynamism. For them, Christian faith is *realistic* and *concrete* rather than metaphysical and abstract. . . .The experience of the Holy Spirit who is like a *mother* caring for her children is a source of joy despite the suffering and hardships of this world. . . .The Holy Spirit as the transforming power is present in multi-dimensions of human life: in the individual's daily life, in the community of faith, in the *specific situations* of society, and in *human history* and nature in general.[437]

As demonstrated in all three styles of this code and Kim's writing as well, the historical intervention of the Spirit is two-fold; internal (psychological-spiritual) and external (liberational-prophetic). The preacher acknowledges and proclaims the historical Spirit as both the ultimate healing and restorative power over the pilgrim Christian's inner brokenness and external oppressive reality. Moreover, as a shamanistic figure through the integrative use of the Buddhist Shamanistic code, the preacher can become the full embodiment of the historical Spirit on behalf of the whole congregation. Thus, during worship the preacher stands as the symbolic and realistic conduit of the Spirit's "down-to-earth" work of care, love, and justice for humanity. Once the historical Spirit's work of healing and restoration begins through the single preacher, the Egalitarian code operates in the Spirit's work in the *communal* responsibility and activity of the entire ecclesial body. The whole sheltering household of the Spirit-God then has the potential to function as the fuller embodiment of the realistic-historical Spirit not only on behalf of the ecclesial community, but for the sake of others as well (as an essential practical theological aid to the Mission code's ideal of cosmic racial reconciliation and harmony).

Korean American preaching as the pilgrim's homiletic also acknowledges that the

[437] E. Kim, *Preaching the Presence*, 31-32 (emphases inserted). It is interesting that even though Kim's initial response to Pentecostal spirituality is negative (58), her articulation of the Spirit-God's engagement in the world sounds genuinely Pentecostal.

Spirit-God's historical intervention in human life does not mean the harmonious Kin-dom of God immediately achieved on the earth. The pilgrim's life still remains *on the road*, insecure, unprotected, and even racially marginalized. Yet, the Spirit helps the pilgrim's journey toward the ultimate *Other* reality of God as reflected in the Wilderness Pilgrimage code. In short, the mystical Christian paradox of "already, but not yet" will still continue in the pilgrim's life.[438] Indeed, this renders humble the practitioners of the homiletical theology of the Spirit-God's historical intervention in human life. Neither the preacher nor the congregation, as the embodiments of the historical Spirit, dare to say that they are would-be final inheritors and achievers of God's love and justice over humanity. Only on the last day of their pilgrim journey, will they experience the eternal blissful status of human life as Dante and Bunyon envision it in their works.

Summation: A Homiletical Theology of Peregrinus

Finally, following the discussion above, I suggest that a homiletical theology of *peregrinus* provides a comprehensive understanding of Korean American practical theology of preaching. *Peregrinus* (*per* as "through" and *ager* as "field, country, and land") is a root word for the English term "pilgrim" from the Latin. The Latin term describes a traveler journeying to a certain place or someone making a short or long trip to a foreign land.[439] *Peregrinus* is also a term used in the Vulgate Bible for the Hebrew

[438] A Reformed theologian Geerhardus Vos is accredited as one who first introduced the eschatological concept, "already, but not yet," early in the twentieth century. For further information on this topic, see Geerhardus Vos, *The Pauline Eschatology* (Grand Rapids, MI: Eerdmans, 1952), 38; George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1993), 66-67; and Peter Enns, *Ecclesiastes* (Cambridge, UK; Grand Rapids, MI: Eerdmans, 2011), 180.

[439] It is interesting to know that the term *peregrinus* was used during the early Roman Empire, from 30 BC to 212 AD, when Jesus lived and the New Testament canons were being produced. *Peregrinu*s or *peregrini* in the plural form designated the free provincial subjects of the Empire who were not Roman citizens. Socially, they were treated as inferiors to the Roman Citizens proper and obligated to pay additional taxes.

term *gur* (sojourner or stranger) and the Greek *parepidemos* (resident alien or exile).[440] All these terms rightly describe the early church's understanding of the Christian life as the heaven-bound pilgrimage—that is, Christians as temporary residents in the world. Yet, I prefer the Latin term since it is a more comprehensive one reflecting all key concepts of *stranger*, *traveller*, *sojourner*, *resident alien*, and *pilgrim* for the Christian life. The term has good potential to describe effectively a Korean American practical theology of preaching with a thorough understanding of its theological core.

All the five practical theological themes coming out of the homiletical practice of the five socio-ecclesial codes well resonate with various aspects of the Christian life envisioned as *peregrinus.* First, when the preacher affirms the triple consciousness of the Korean American Christian life, she is literally validating the "pilgrim" aspect of *peregrinus*. The preacher's message is that we are heaven-bound Christian pilgrims called to a life of faithfulness on the earth. Second, when the preacher encourages the evangelical mission of the global *communitas* or racial reconciliation and harmony, she is emphasizing the fellow "sojourner" (Hebrew, *gur*) aspect of all humanity. Hebrew people understood that all people came from God, the one true source of all life, and would (have to) return to God, the final destination, possibly recovering their status from before

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Intermarriage (*connubium*) with Roman citizens was not allowed for *peregrini*. Thus, when a child was born by a mixed union, the child was not granted Roman citizenship. In the military service, *peregrini* could not enlist in the prestigious legions, but only in auxiliary regiments or non-citizen corps. After a 25 year term of auxiliary service, the man and his children were granted Roman citizenship. Under the Roman law, *peregrini* could not name heirs for their assets. Thus, upon death, their assets became the state's property. Finally, in 212 AD by the edict known as the *Constitutio Antoniniana* by Caracalla all Roman free subjects were made Roman citizens, eradicating the status of *peregrinus*. Graham Burton, "Government and the Provinces," in *The Roman World*, vol. 1, ed. J. S. Wacher (London; Boston: Routledge & K. Paul, 1987), 423-439; Mark Hassall, "Romans and Non-Romans," in ibid., vol. 2, 696-698; D. J. Mattingly, *An Imperial Possession: Britain in the Roman Empire, 54 BC-AD 409* (London; New York: Penguin, 2007), 204-213; and Adrian K. Goldsworthy, *The Complete Roman Army* (New York: Thames & Hudson, 2003), 80.

[440] For instance, Genesis 23:4 (*peregrinus*) and Hebrews 11:13 (*peregrini*).

the Babel incident.[441] In that eventual reality, all people will get together again as one community without racial discrimination or conflict. Third, when the preacher symbolizes and represents the communal activism of socio-pastoral care, her message is demonstrating the aspect of the "resident alien" and "exilic" life of the Korean American pilgrim Christians. They still live an earthly life in a foreign land as impermanent residents on their spiritual journey. This resident-alien status naturally calls for a communal life and thus community building (as exiled Israelites did in Babylon),[442] for the community is an invaluable resource that can provide practical aid for the social and spiritual life in a hostile foreign land.[443] Fourth, when the preacher delivers her message grounded in the Christo-centric multi-religious self, she is recognizing the traveler aspect of *peregrinus.* The traveler is the one who moves through both familiar and strange places, experiencing things old and new and absorbing what is memorable into her own life depository.[444] Religions are experienced as significant spiritual footprints of the journey, shaping her spiritual memory and mindset. Korean American Christians, as multi-religious selves already, have gone around the world, including the U.S., in evangelical mission and immigration, and have encountered several religions. As

[441] Dyas, *Pilgrimage*, 14.
[442] John Bright, *A History of Israel*, 4th ed. (Philadelphia: Westminster Press, 2000), 341-372; Lawrence H. Schiffman, *Texts and Traditions: A Source Reader for the Study of Second Temple and Rabbinic Judaism* (Hoboken, NJ: KTAV Pub. House, 1998), 33-35.
[443] An important biblical-spiritual aspect of resident alien life is that temporality of life itself "give[s] rise to the warning to abstain from sinful desires (1 Peter. 2:11)." Christians "are to live according to the decrees and laws of our true home," as spiritual forerunners like Abraham did (Heb. 11:10-13). Verlyn D. Verbrugge, *The NIV Theological Dictionary of New Testament Words: An Abridgment of New International Dictionary of New Testament Theology* (Grand Rapids, MI: Zondervan Publishing House, 2000), 974.
[444] In the Bible itself, "[t]ravel stories bring the traveller into encounters with unknown characters customs. In ancient literature, including the Bible, travel usually brings a traveler into an encounter with God or other supernatural beings." Yet, most importantly, travel "produces change and growth in character, and physical movement often provides new revelation." In the New Testament, numerous travels of Paul enrich his doctrinal theology and understanding of the world and the church, all of which decisively contributed to his canonical writings. Leland Ryken et al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 1998), 887-888.

peregrinus-travelers, their journey carries the globe and its religions. And as they travel more, they will find themselves perhaps challenged to learning more from other religions. Last, the Korean American preacher knows that as *peregrinus*-strangers Korean Americans need the Spirit God's special care and protection against all the difficult odds they face every day in a foreign land. Racial discrimination, socio-economic oppression, hate crimes, political injustice, etc. will always confront the Korean strangers at every turn of their lifetime pilgrimage on the earth. These pilgrim strangers trust in divine intervention as the ultimate care and protection over their ever-insecure journey. Especially, the Spirit-God is their ultimate *parakletos* or Advocate, Intercessor, and Helper, as the Fourth Gospel writer John anticipates the spiritual journey of the disciples in the absence of Christ.[445] The preacher's message will always include a fervent prayer asking for this Spirit's ever-protective presence and advocacy over her people's continued travel to the Other reality that God has already prepared on the other side.

The concept *peregrinus* aptly gathers and weaves the five key practical theological themes of Korean American preaching into one holistic picture. Further, the Latin term presents the benefits of linking the Korean American conception of a pilgrimage with that of the ancient biblical and the early Christian church's understandings that still prove valuable for the contemporary Christian faith. These factors inform why I name a Korean American practical theology of preaching as *a homiletical theology of* peregrinus or simply *a pilgrim's homiletic*. The detailed content

[445] John knows that the *parakletos*-Spirit's role is not simply or passively protecting her people from dangers of life and spiritual evils. But, the same Spirit actively "convict[s] the world of guilt in regard to sin and righteousness and judgment" as well (John 16:8, ESV). For a detailed exposition on the term *parakletos*, see Leland Ryken et al., *Dictionary of Biblical Imagery*, 970-972. While other Gospel writers express a similar idea about the Spirit's role in the absence of Christ, it is in the Johannine writings that the term *parakletos* appears with its full spiritual implications.

of this practical theology of preaching will change as time passes and the Korean American social experience in North America alters; for instance, the current five-code configuration could become four or six, or certain styles might disappear or get new meanings. Yet, the fundamental metaphoric conception of Korean American Christian life as the lifetime pilgrimage is likely to remain just as it is, for the foreseeable future, so long as Korean Americans identify themselves as a people of triple consciousness: Korean, American, and Heaven-bound.

A Methodological Schema for a Korean American Practical Theology of Preaching

As the five codes and their styles of preaching will likely change as the social or ecclesial circumstance surrounding the Korean American life alters, we will need then a formulaic practical theological methodology that we utilize to develop new codes or styles in accordance with the newly emerging socio-ecclesial situation. Each congregation demands a unique critical analysis in order to see what codes and styles are at work now, for good or bad, in its unique local situation and what change or improvement is needed on the existing codes and styles.[446] This section is, therefore, an attempt to draw up a general schema of a Korean American practical theological methodology (for preaching), based on the five codes and their salient themes discussed. Here I use the parenthesis in order to "hide" the term "preaching" since this practical

[446] I agree with Leonora Tisdale in that the preacher as the local theologian and "ethnographer" should be able to exegete carefully "the congregation and its subcultures with its distinctive worldview, values, and ethos." The goal of the theological exegesis of the congregation, she argues, taking congregational contextuality as well as biblical textuality to the sermon preparation and eventually to its delivery. The same matter of contextuality applies to the code and style analysis in the Korean American context. Exegeting the existing codes and styles in the given congregation enables the local Korean American pastor to attend closely to the urgent needs and issues latent in the church's corporate life. Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis, MN: Fortress Press, 1997), 91-92.

theological methodology will be indeed applicable to the wider socio-ecclesial situation and any ecclesial practice of the Korean American church beyond the preaching activity. Further, here I try to delineate a basic schema of doing Korean American practical theology, but this is not a complete, comprehensive methodology. By the term schema, I mean foundational guidelines or a methodological roadmap that the reader can follow with ease for his or her own creative exploration in any given subject in Korean American practical theology.

Below, I propose a context-specific *dual-pentadic methodology of Korean American practical theology*. In my constructive proposal, I take three major western figures as critical conversation partners whose practical theological methodologies are widely accepted both in academia and ecclesial contexts.[447] While all three have developed four-step methodologies,[448] mine requires five as schematized in Figure 2. With this methodological schema I contend that the practice or construction of Korean American practical theology requires a five-step methodological movement (a-e), each interrelated with the five codes of socio-ecclesial Korean American Christian religiosity (a'-e'). The five codes will serve as entry points or examples of the five stages.[449] Each step deserves full description, which follows.

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[447] Unfortunately, no Asian/Korean American scholars have done the equivalent work thus far that I could refer to.

[448] Don S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1991). He suggests a fundamental practical theology that has four sub-disciplines or sub-movements of descriptive, historical, systematic, and strategic theology; Osmer, *Practical Theology*. He proposes his own four-fold methodology of the descriptive-empirical task (priestly listening), the interpretive task (sagely wisdom), the normative task (prophetic discernment), and the pragmatic task (kingly-servant leadership); John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006). They acknowledge qualitative research (and a variety of its methods) as a critical mutual research partner for practical theology and suggest a four-step practical theological methodology of experience/current praxis, situational exploration, theological reflection, and revised practice.

[449] Know that matching each code with each analytic stage is not definite or hard-interlocked, though not arbitrary as well. Indeed, the matching itself is weak and loose. Yet still, the matching provides good entry

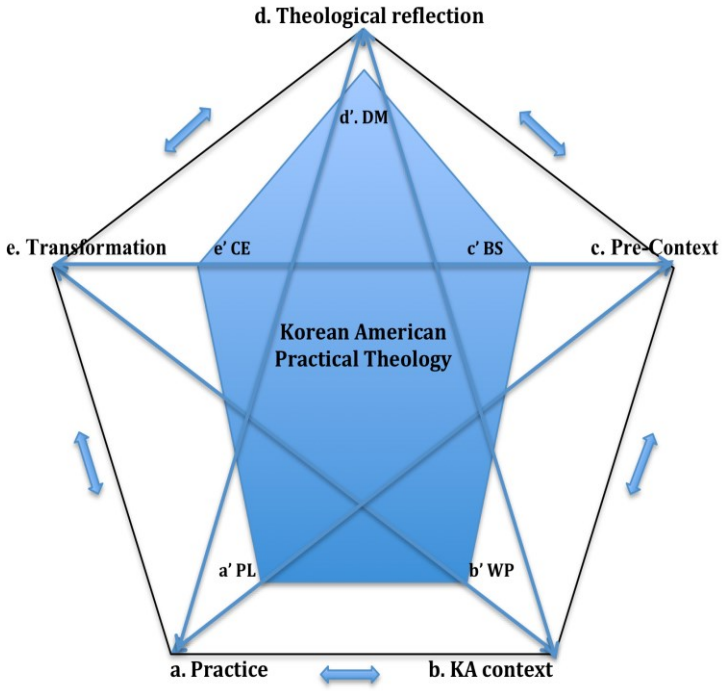

Figure 2

The Stage of Practice

This first stage is the step, to borrow Osmer's terminology, of "priestly listening" for pastoral observation of the congregation.[450] Thus, the relevant question here is, "What

points of the five stages. For instance, when it comes to the analytical task/stage of the Korean American context, one might want to closely look at the Wilderness Pilgrimage code since the code provides good social information and theological themes on the bicultural life context of Korean Americans. This does not mean that the Wilderness Pilgrimage code is *the* entry point to the stage of the Korean American context; other codes can function in a similar way. But, as we will see, the Wilderness Pilgrimage code has a good quality to function as a primary entry point for the stage.

[450] Osmer's main concern with practical theology is to help the congregational leaders and the pastors better understand their local churches' inner situations and broader social circumstances and come up with best possible ideas or wisdom for Christian practices. With this purpose in mind and adopting the Christological formation of Christ as priest, prophet, and king, he suggests a fourfold formulaic methodology of practical theology. Among the four, the first descriptive-empirical task begins with the question, "What is going on in the congregation?" For him, this is a stage of "spirituality of [priestly] presence" of the congregational leader in the ecclesial body. Right in the middle of the congregational *sitz im leben*, the leader as a caring priestly figure will listen and observe carefully to what is actually going on there. All this, in a methodological sense, assists the priestly figure to gather detailed "information that helps [her] discern

is going on in the congregation?" The practical theological researcher at this stage will focus on various practices of the Korean American congregation(s) in order to see any significant spiritual or theological themes, issues, or problems occurring in and out of the church context. At this point, as in Osmer's and Swinton and Mowat's methodologies, simple yet pastoral observation is required.[451] Here I emphasize the aspect of "pastoral," since the pastoral mindset will help the researcher look for *real life* issues and problems having significant impact on the faith formulation and action in faith of the people; bluntly put, here "pastoral" means mindful care over the faithful's everyday life and practice in faith.[452] At this stage, like Browning's methodology, additional human sciences can be useful for deeper analysis (which is indeed the primary task of the next phase of the research).[453] Yet still, *pastoring listening and seeing* remains essential for this first stage.

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patterns and dynamics in particular episodes, situations, or contexts [of the congregation]." Three methods are useful in the descriptive-empirical task: describing (informal), observing (semi-formal), and interviewing (formal). Often, describing is simple jotting down of what is seen on the surface of the event, while the phase of observing includes deeper participation (e.g., separating detail from trivia). Interviewing is the formal process of gathering personal information from a particular person or group for a particular purpose. Osmer, *Practical Theology*, 4, 34, 37-39.

[451] Similar to Osmer, Swinton and Mowat introduce the first step of the practical theological research as the "intuitive, pre-reflective phase" when the researcher explores the nature of the current situation and practice and works out what she thinks are the key issues. At this phase, the researcher identifies the key research subjects and looks for possible related qualitative research methods. A simple question may summarize this phase, "What appears to be going on?" Swinton and Mowat, *Qualitative Research*, 94-95. A methodological difference between Osmer and Swinton and Mowat is that the latter's practical theological methodology is a methodological product from the correlation between qualitative research and practical theology. Swinton and Mowat acknowledge qualitative research and a variety of methods as critical mutual research partners for practical theology. Ibid., 73-98.

[452] Gerkin acknowledges that nowadays the term "pastoral" could mean various activities of care done by the pastor in and out of the ecclesial context; e.g., personal counseling, emotional healing, ritualistic care, moral guidance, community building, mediation, reconciliation, social protest, etc. The common and most fundamental element of *being pastoral* included in all these roles, however, is that the pastor keeps her sensitive and faithful heart focused on the *real life issues and problems* of the community and the people of God in it. Gerkins, *Pastoral Care*, 79-95.

[453] Browning seems to agree with Osmer, Swinton and Mowat in arguing that the first step of practical theological research or "descriptive theology is practical theological analysis over the current ecclesial or social problems occurring in and outside the church context." Yet, a difference between him and the others is that for the observational-descriptive analysis, he invites, indeed welcomes, as an investigative aid other available human sciences like psychology, anthropology, sociology, historical studies, etc. Browning has

Observing the worship practice, especially the preaching moment, among others will be crucial at this stage because as said before, worship is the time and place where the people fully embody, demonstrate, and actually *practice* the five codes of Korean American Christian religiosity. This is why as an entry point the methodological schema puts the Pentecostal Liberation code (a') right next to the stage of Practice (a). During worship, the Pentecostal code, the operative socio-ecclesial ethos of the current Korean American liturgy, often functions as the public conduit through which the individual or communal issues, problems, concerns, and struggles come out in anticipation of great resolution. Especially when we remember that worship is one of the crucial places where the social concerns of the Korean American congregation show up vividly in such practices as *tong-sung ki-do* and the meal after worship, observing the worship practice becomes a pivotal act of "priestly listening."

In sum, at the first stage of the methodology, we get to know more about the congregation, observe particular faith practices of individuals and the community, and figure out any possible theological themes, issues, or problems that need further inquiry or faithful transformation.

The Stage of Analyzing the Korean American Context

At this second stage, again as in Osmer's methodology, we start asking, "Why is this going on in the congregation?" (e.g., "Why does this congregation worship in a

two basic propositions for that "invitation." First, all problematic practices or situations are theory-laden. Second, theory-laden practices demand a variety of analytic perspectives on the theories behind the scene. Theology alone is insufficient for this complex theoretical exploration. Browning, *Fundamental*, 77-93.

Pentecostal manner?)[454] Or as in Swinton and Mowat's second stage, we embark on the cultural/contextual analysis.[455] This stage is, therefore, set up for a deeper analysis and understanding of the Korean American socio-ecclesial context which functions as a cultural and spiritual house that gives birth to the faith constructs of Korean American immigrants.[456] The researcher is expected to perform this task in two interrelated ways. Initially, the researcher begins to explore the bicultural social circumstance that the Korean Americans face on a daily basis as a crucial formative factor of their social

[454] For Osmer, the second stage is when the leader makes sense of the current pastoral situation by empirical analysis with help from a variety of other disciplines. These other disciplines could include, but are not limited to, psychology, sociology, congregational studies, cultural studies, political science, ethnography, and anthropology. He encourages the congregational leader to embody the spirituality of "thoughtfulness" and "wise judgment" when it comes to the interpretive process. The leader should be thoughtful enough not to take one perspective as absolute, and wise enough to acknowledge the deeper aspects of things happening and, most importantly, to discern God's own presence in all those happenings.[454] Osmer, *Practical Theology*, 79-86.

[455] Swinton and Mowat call the second phase of research "cultural/contextual analysis." In this phase, the researcher asks, "What is actually going on here?" This question and related research will lead to a deeper understanding of the current practice. The authors suggest that we use a variety of qualitative research methods as helpful tools in analyzing and investigating the focus subjects, even though theology itself takes a "logical priority" regarding all other methods through the whole process. This second phase might enhance or challenge the researcher's initial impression of the subjects gained in the first phase. Swinton and Mowat, *Qualitative Research*, 83-87. For their "logical priority" argument, Swinton and Mowat rely on Barth's understanding of the Chalcedon articulation of the two natures of Christ. In Christ, between the flesh and the world and between the divine and theology there is indissoluble differentiation, inseparable unity, and indestructible order. "While both theology and the social sciences are united and separate, the voice of theology has logical precedence within the critical conversation, [because of the indestructible order]. Theology talks of ultimate issues, of life, death, God and the meaning of life. The social sciences do not have the capacity to deal with these issues." Swinton and Mowat acknowledge that Deborah van Deusen Hunsinger's practical theological methodology was insightful for the construction of their own argument. Deborah van Deusen Hunsinger, *Theology and Pastoral Counseling: A New Interdisciplinary Approach* (Grand Rapids, MI: Eerdmans, 1995).

[456] In the case of Browning, he performs the two stages of "what" and "why" as one combined inquiry in his own methodology. Thus, when he begins observing what is going on in the given situation, he simultaneously starts asking why this something is going on here. But, for this Korean American practical theological methodology, I adopt the way of Osmer and Swinton and Mowat. For the bicultural complexity of the Korean American situation calls for a complicated observation on what is going on in the congregation. Moreover, as said already, the Korean American *sitz-im-leben* of social injustice, marginalization, and discrimination invites the "priestly care and hearing" of the people's real life situation, practice, and stories. Any scientific analysis of their life circumstance and stories should follow *after* this initial pastoral caring and hearing of the suffering people. In the practical theological research, it is suggested that pastoral sensitivity take a priority over analytical investigation. This is not saying that Browning's approach is completely wrong. His methodology has its own merit because his focus goes more to the socio-ethical issues and problems, rather than the everyday life of the congregation. Socio-ethnical issues often require immediate human scientific analysis for better and deeper understanding of the current situation.

identity and later of their faith constructs. Specifically, the researcher asks, "What are social, economic, cultural, or political issues, concerns, and problems that this particular bicultural population experiences as essential in determining who they are and what they (can) do as social entities?" For this socio-scientific inquiry on the Korean American circumstance, as Osmer points out, the theological researcher needs help from other human sciences like psychology, sociology, cultural studies, political science, ethnography, anthropology, and the like. These human sciences can help generate deeper analysis and knowledge of the Korean American social circumstance than can theology alone.

Then, with the socio-scientific analysis of the Korean American life in hand, the researcher carries out the next task; namely, the inquiry on the unique theological or spiritual constructs of the Korean American congregation. The essential question asked here is, "What unique faith constructs has the Korean American congregation generated in correspondence to their particular Korean American social/immigrant experience?" Further, in relation to the first stage of Practice, the researcher asks, "How do these unique constructs of faith influence the formation of key ecclesial practices, such as worship?" The researcher may find Swinton and Mowat's qualitative methodology helpful at this point, since qualitative research has the strength of exploring the phenomenon of human affairs in depth through various (narrative) methods. Especially, the qualitative interview process with individuals and focus groups will greatly help to sustain a thorough narrative excavation of the Korean American people's particular faith

construct. The people's narratives will provide deeper inner meanings (or lost meanings) of their faith, social identity, and immigrant lives.[457]

The Wilderness Pilgrimage code (b') is placed next to the second stage in the methodological schema as a good aide since this code presents *the* most significant biblical *narrative meaning* of the Korean American life. As discussed, this biblical narrative configuration of a *meaning*-ful life emerges from the continuing ontological dialectic between the Korean American bicultural social situation and a fundamental biblical narrative theme of pilgrimage in faith. The dialectic itself requires a two-fold research task, one done with help from human sciences to understand better social situations and the other with theological inquiry about the people's faith formulation. The Wilderness Pilgrimage code of the Korean American faith is not a complete and finished work, but one that still needs a continuing dialectical process since the Korean American social situation itself is always changing within the changing American culture. The Wilderness Pilgrimage code is crucial to this continuous dialogical task.

We acknowledge that external actions and practices in faith significantly relate to the internal content or construct of faith. By analogy, we might say, "The body (practice) goes with the mind (faith)." This whole second stage of the research focuses on ways the mind of Korean American faith corresponds to the body of Korean American faith.

[457] Qualitative research's perception of human narrative as a form of knowledge (for practical theology) will greatly help Korean American practical theologians use the personal or communal narratives of Korean American Christians as an invaluable source of theology. Korean American practical theology indeed begins and develops with "priestly listening" to what the congregation and the preacher say, pray, and sing as their own narrative of faith in the pulpit, during worship, in the fellowship hall, or in other places. Swinton and Mowat's methodology's focus on *meanings* of life is also a valuable lesson or reminder to Korean American practical theologians who are disposed to carefully look at and develop Christian meanings of life in the Korean American ecclesial context. Just as any other practical theological methodologies, Korean American methodology is definitely more than the exact execution of methodological technicality. It is indeed more about the humanity fully alive with the fuller and deeper meanings of life in Christian faith in the particular Korean American context.

The Stage of Pre-Context

This unique third stage of Pre-context in the Korean American practical theological methodology is a deeper expansion of the second stage. While the second stage is a socio-cultural analysis of the Korean American practice of faith, the third is the religious historical, or more exactly *multi*-religious historical, analysis of the same. Thus, this stage also focuses on "Why?" but at a deeper level. The term, "deeper expansion," is my own considered choice since the religious-historical dimension is a *primordial* aspect of human life.[458] Korean Americans are already deeply embedded in the multi-religious environment since it was one of the crucial faith forming factors in East Asia (thus being "Pre-context"), years before being exposed to the bicultural social circumstances in America. On top of that, the multi-religious environment has existed in East Asia for several centuries as the people's fundamental spiritual ground of everyday life. In Asia, therefore, everyday life itself is a particular expression of the multi-religious self and value system. Yet, the third stage includes something more than the religious-historical dimension alone; especially the Asian cultural life that is encoded in Asian/Korean Americans' cultural flesh and blood: the life style of Confucianism. This is why I place

[458] By "primordial," I not only mean religion as the ancient entity that has influenced human life and society from the pre-historical period, but also religion as the demonstration of humanity's "ultimate concerns" to borrow Paul Tillich's terminology. For Tillich, faith is "the state of being ultimately concerned," which "is itself religion. Religion is the substance, the ground, and the depth of man's [sic] spiritual life." Paul Tillich, *Dynamics of Faith* (New York: Harper Perennial, 1957), 1; Paul Tillich, *Theology of Culture* (Oxford: Oxford University Press, 1959), 8. From an anthropological perspective, but for the same "ultimate" phenomenon, Clifford Geertz defined religion as a "system of symbols which acts 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." Clifford Geertz, "Religion as a Cultural system," in *The Interpretation of Cultures: Selected Essays*, ed. Clifford Geertz (New York: Basic Books, 1973), 90. Though Tillich and Geertz use different terms and show different aspects of the same human phenomenon, they seem to agree that religion is a deeper dimension of humanity that surpasses or undergirds all other external conditions of human life. This does not mean, however, that the people who do not practice formalized religions or other less formal religious activities (e.g., yoga) at all do not have ultimate or serious concerns in their lives. As stated, religion is one deeper dimension of humanity. For sure, there are many other ways to experience the depth of human existence.

the Confucian Egalitarian code (e') at the same diametrical level as Pre-context, though at the other end of the diameter (the intriguing disposition of which will be explained in detail in the fifth stage of Transformation.).

Browning's openness to secular wisdom and other religions is very helpful at this third stage.[459] For what the researcher tries here is not only the analysis of the Korean American pre-contextual religions, but also their spiritual, religious, and practical incorporation into the Christian faith, for good or bad. Browning suggests that we have two different sides in focus as equal dialogical partners. Neither should be subordinate to the other in the research process.[460] Throughout the third stage of Pre-context, therefore, the researcher investigates how other Asian/Korean religions and Christian faith have influenced each other. And for the Christian side, the researcher explores what new forms

[459] A great merit from Browning is his willingness to have other religions as equal dialogical partners. As observed in the Buddhist Shamanistic code, Korean American Christianity is itself multi-religious, due to Korea's multi-religious history. And still Korean American Christianity negotiates its gospel message with the wisdom and messages from other religions, such as Confucianism, Shamanism, Buddhism, and Taoism just to name a few. Browning presents a helpful practical theological guide for this multi-religious process. Browning, *Fundamental*, 54, 61.

[460] This situation might lead to an extremely pluralistic view of the Christian message; that is, the Christian message may be "just one" of many great truths. Korean American practical theology does not and cannot operate well with any form of extreme pluralism, due to the Korean American church's Christo-centric conservative faith formulation. Here we are not entitled to say that the Korean American Christian church has to transform its conservative character into more progressive one in accordance with today's pluralistic society. Even though that transformation might be needed to a certain degree, our job is first to respect who they are now and what they can do best. Then, we also ask in what way can Korean American practical theology be better understood and developed? Swinton and Mowat seem to provide some critical help here. Swinton and Mowat argue that theology and its truth claims should take the logical priority when it comes to the critical dialogue between practical theological concerns and human sciences. By the logical priority, they specifically mean keeping the unique Christian identity as the particular perspective for understanding and analyzing practical theological problems in and out of the church context. Further, they want this particular perspective to be used in the development of theological resolutions to those problems. It should be noted that by the logical priority they are not arguing that the Christian faith and its truth claims are superior or should subordinate all others. Their point is that Christians do not lose their unique faith identity and truth claims in an active dialogue with other wonderful lessons and wisdom from non-Christian sources, even from other religions or spiritual orientations. Korean American practical theology carried out in the highly multi-religious socio-ecclesial context will find a good methodological lesson from Swinton and Mowat. It is inevitable that Korean American practical theology will always do its practical theological tasks in active dialogue with other religions and other secular wisdoms. In doing so, keeping its unique Christo-centric, Word-centered, and mission-oriented evangelical foundation of faith will remain an ever-continuing challenge. Swinton and Mowat, *Qualitative Research*, 158; also see footnote 426.

of the multi-religious Christian faith and practice emerged from this inter-religious dynamic.

In the methodological schema, the Buddhist Shamanistic code (c') sits beside the third stage, since those two millennia-old religions are still the most influential folk religions in the Asian/Korean American mind. At this stage, research on the inter-religious dynamic between Christianity and Buddhist Shamanistic religiosity is essential for the better understanding of the Korean American Pre-context.

The Stage of Theological Reflection

From first stage through third (along with a'- c'), the researcher now turns to the fourth stage of Theological Reflection. As Osmer says, this is the time when the researcher establishes "prophetic discernment" over certain problematic issues or practices by asking, "What ought to be going on here?"[461] Osmer, Browning, and Swinton and Mowat all agree that Scripture and valued church traditions provide the discourse platform, or at times certain other Christian norms, for the theological reflection.[462] It should be noted, however, that critically observed from the post-colonial

[461] As the third stage in Osmer's methodology, the normative task of prophetic discernment begins with the question, *What ought to be going on here?* At this juncture, the congregational leader performs the theological and ethical interpretation of "what is going on" and comes up with possible theological or ethical norms for this particular congregation and situation. Osmer encourages the leader to use sympathy and prophetic discernment to guide the theological-ethical interpretation. By sympathy, the leader will sense God's involvement in human affairs, especially suffering, while by prophetic discernment the leader gathers up her own spiritual confidence in what she has to say in light of the Christian norms. Osmer, *Practical Theology*, 129-139.

[462] As the second stage in Browning's methodology, historical theology asks regarding the first stage's descriptive theology, "What do the normative texts that are already part of our effective history really imply for our praxis when they are confronted as honestly as possible?"[462] Normative texts usually mean two things for Christians, as a people of "memory and tradition": Scripture and the church tradition.[462] In light of those two authoritative sources, practitioners of fundamental practical theology would either validate their current practices or critique the problems they face now in and outside the church walls. Browning, *Fundamental*, 2, 49. For Swinton and Mowat, theological reflection is the third step in the methodological chain. The first and second phases, of course, include theological reflection. Yet, at this phase the same

or liberational perspective, Korean American Christians have a good chance to be mistaken in their Scriptural discernment and application of church traditions. For their Christian view of Scripture and interpretation of the church traditions have long existed and still breathe under the considerable influence of neo-colonialist western Christianity since the nineteenth century's mission era.[463] This kind of Western view and interpretation of Christian faith has a danger not only to mismatch the Korean American practical theological situation, but also to provide an inappropriate Christian message for Korean Americans (e.g., an ultraconservative view that inter-religious dialogue is absolutely wrong). Thus, it is a necessity that the Korean American practical theological researcher establishes a proper theological or hermeneutical view(s) prior to the biblical or church traditional reflection over the current issues and problems in the church's life; post-colonial studies,[464] Asian/Korean feminist studies,[465] Asian (American) biblical hermeneutics,[466] Asian/Korean American constructive theologies,[467] and Korean/Korean

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process takes a more formal shape for complicated theological reflection on the findings from the first and second phases. Theological reflection is mainly based on Scripture and church traditions. Church traditions can mean many things, including church history, constructive theology, congregational studies, pastoral care, worship traditions, social ministries, missiology, theological ethics, and the like. Each different research topic or situation will demand a different theological approach. Swinton and Mowat, *Qualitative Research*, 95-96.

[463] J. Lee, *Korean Preaching*, 55-59.

[464] See Diana Brydon, *Postcolonialism: Critical Concepts in Literary and Cultural Studies* (London; New York: Routledge, 2001); Wonhee Anne Joh, *Heart of the Cross: A Postcolonial Christology* (Louisville, KY: Westminster John Knox Press, 2006); and Fernando Segovia and Mary Anne Tolbert, *Reading from This Place, Vol. 1: Social Location and Biblical Interpretation in the United States* (Minneapolis, MN: Fortress Press, 1995).

[465] See Choi, *Korean Women and God*; Grace Ji-Sun Kim, *The Grace of Sophia: A Korean North American Women's Christology* (Cleveland, OH: Pilgrim Press, 2002); Grace Ji-Sun Kim, *The Holy Spirit, Chi, and the Other: A Model of Global and Intercultural Pneumatology* (New York: Palgrave Macmillan, 2011); Grace Ji-Sun Kim, *Colonialism, Han, and the Transformative Spirit* (New York: Palgrave Macmillan, 2013); Pui-lan Kwok, *Introducing Asian Feminist Theology* (Sheffield: Sheffield Academic, 2000); Young I. Song and Ailee Moon, *Korean American Women: From Tradition to Modern Feminism* (Westport, CT: Praeger, 1998); and Chung, *Struggle to Be*.

[466] See Foskett, *Ways of Being, Ways of Reading*; Randall C. Bailey, Tat-Siong Benny Liew, and Fernando F. Segovia, *They Were All Together in One Place toward Minority Biblical Criticism* (Atlanta: Society of Biblical Literature, 2009); Tat-Siong Benny Liew and Gale A. Yee, *The Bible in Asian America* (Atlanta, GA: Society of Biblical Literature, 2002); Tat-Siong Benny Liew, *Politics of Parousia: Reading Mark*

American liturgical and homiletic studies,[468] to name just a few, will provide great help in establishing a discourse platform for any essential theological or hermeneutical work suitable to the particular situation.

Another important task at this stage is, to borrow Browning's idea, is theological-*ethical* reflection on practices in and *outside* the church walls. Browning finds theological ethics to be the core practical theological enterprise essential for this particular theological task, yet it is often ignored. Browning particularly wants the church to give its critical ethical attention to the needs of the wider society, which could benefit from (Christian) ethical transformation.[469] Matsuoka also calls for the Asian/Korean American church to come out of its own ethnic enclave of "silence" and blindness to the problems of the wider American society. He believes that the Asian/Korean American church can provide its own critical prophetic voice that can be utilized for the ethical betterment of American society (e.g., improvement in racial matters).[470]

Inter(con)textually (Leiden; Boston: Brill, 1999); and Ucheng Chan, *Asian Americans: An Interpretive History* (Boston: Twayne, 1991).

[467] S. Lee, *From a Liminal Space*; J. Lee, *Marginality*; Kim, ed., *Christian Theology in Asia*; Phan, ed., *Christianities in Asia*; Tan, *Asian American Theologies*; Eleazar S. Fernandez, ed., *New Overtures: Asian North American Theology in the 21st Century* (Upland, CA: Sopher Press, 2012); Andrew Sung Park, *Racial Conflict and Healing: An Asian-American Theological Perspective* (Maryknoll, NY: Orbis Books, 1996); and Wonhee Anne Joh, "Violence and Asian American Experience: From Abjection to Jeung," in *Off the Menu: Asian and Asian North American Women's Religion and Theology*, eds. Rita Nakashima Brock, Jung Ha Kim, Kwok Pui-lan, and Seung-Ai Yang (Louisville, KY: Westminster John Knox, 2007), 149.

[468] See J. Lee, *Korean Preaching*; E. Kim, *Preaching the Presence*; Sangyil Park, *Korean Preaching, Han, and Narrative* (New York: Peter Lang, 2008); Matthew D. Kim, *Preaching to Second Generation*; and Russell Yee, *Worship on the Way: Exploring Asian North American Christian Experience* (Valley Forge, PA: Judson Press, 2012).

[469] Originally as the third step in his methodology, systematic theology, which includes theological ethics, philosophical theology, and the philosophy of religion, assists in relating the Christian norms found in the second step to contemporary life. In Browning's own words, this process attempts "the fusion of horizons between the vision implicit in contemporary practices and the vision implied in the practices of the normative Christian texts." Here theological ethics as a key component of systematic theology plays an important role, thanks to its innate dialogical nature with the secular world. Browning, *Fundamental*, 51.

[470] Matsuoka, *Out of Silen*ce, 1-51.

The Diasporic Mission code (d') as a fine entry point stands close to the fourth stage of Theological Reflection, since the mission activity itself requires serious theological reflection on the church's identity and its *raison d'être*, and a continuous theological interaction with the world outside of the church. Above all, as one of the Korean American church's most important practices in faith, the Mission code provides a fundamental platform of theological discourse for the church's identity and related practices in the church. As a rather exaggerated instance, when a particular church community claims the church's sole purpose as evangelical mission to the secular world, this church's theological reflection on all other practices will focus on the evangelical functionality of those practices; that is, how much can they contribute to the evangelical cause of the church?

The Mission code is indeed another name for the church's continuous theological interaction with the secular world. As seen earlier, people properly operating within the Mission code will always face those issues of the Christian faith's relationship with other religions, the Christian faith's mutual learning from secular wisdom, and the church's role in and cooperation with wider society on social issues. Especially when it comes to the Mission code's recently increasing concern for social mission, the Mission code can display an excellent example of Browning's argument for the church's theological-ethical role in wider society.

In sum, following the examples from Osmer, Browning, and Swinton and Mowat, the Theological Reflection stage establishes the task of practical theological-ethical reflection and discernment about the church's practice. What is notable is that the Korean American church has found a wide range of its own biblical and theological hermeneutics

for this task. The other four codes also demand their own theological reflection at each stage. Yet, this fourth stage is most vividly marked by its strong dedication to that reflection.

The Stage of Transformation

As Browning and others adamantly point out, the ultimate end of practical theological inquiry is transformation of the existing situation or practice.[471] The same applies here at the fifth stage of Korean American practical theological methodology. Now finally, the problematic situation or practice found at the first stage has an opportunity to be transformed in accordance with the analysis of the changing Korean American context, with the wisdom and lessons from the pre-context, and through thorough theological reflection on them both.

[471] As the last phase of Osmer's fourfold formula, the pragmatic task asks, *How might we actually respond to the situation?* Now based on the previous three stages, the leader begins "[d]etermining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the 'talk back' emerging when they are enacted." Osmer identifies three general types of church leadership who will lead the congregation in action. The leader of "task competence" will be the one who "excel[s] in performing the tasks of a leadership role in an organization," while the transactional leader will be the one who tends to "influence others through a process of trade-offs," taking "the form of reciprocity and mutual exchange." Last, the transforming leader seeks "deep change," through the process of which the congregation's "identity, mission, culture, and operating procedures are fundamentally altered." Each congregational situation will determine which type of leadership might best fit for its particular pastoral issues or concerns. Osmer, *Practical Theology*, 4, 176. As the culmination of the previous three steps, Browning's last step of strategic practical theology provides concrete action plans for individual and communal transformation. These actions could be spiritual, moral, ethical, social and political. Especially, Browning encourages the church to take an ethical or prophetic role for the good of general society, which demands (Christian) transformation for its current problematic social situations and practices. Yet, Browning does not forget to say that the church itself has to listen to the wisdom of the secular world that could make critiques for what is *not* going well inside the church. This reciprocal process is possible through "a mutually critical dialogue between interpretations of the Christian message and interpretations of contemporary cultural experiences and practices." Such a dialogue will require Christian practical theologians to develop "an apologetic which will argue for the truth and goodness of their traditions in language that is intelligible within a broader culture." Browning, *Fundamental*, 51. For Swinton and Mowat, the last phase is the time when the researcher comes up with revised forms of the practice. Once the researcher has found problematic elements in the current practice in light of the cultural analysis and theological reflection, she now begins the reformulation of the practice. Swinton and Mowat further hope to challenge and transform the broader problematic situation itself that has caused the current practice. Swinton and Mowat, *Qualitative Research*, 96-97.

I place the Confucian Egalitarian code (e') next to the stage of Transformation, because this code, more than the other four, exemplifies the notable transformation of something significant in the Korean American context as a considerable example of this stage. In twentieth century East Asia, Confucianism is often equated pejoratively with patriarchy, the practice of which subordinates the voices of women and younger generations to the elder males, even in the church context. This Confucian patriarchal social norm from East Asia has transformed itself into Confucian egalitarianism by the practice of which women and younger generations have found their own voices raised and social places secured, though they are still limited. However, the egalitarian transformation is gaining ever more momentum, which projects a greater hope in the transformative process. Hence, I place the Egalitarian code next to the stage of Transformation diametrically away from the Pre-context stage because the Egalitarian code is experiencing a rapid change to the extent that it cannot fully represent the original Confucian pre-context of Koreans.

Finally, what is most intriguing regarding the Transformation stage is the church's multi-cultural, multi-religious, and multi-theological perspective on any related issue in focus. The transformation will not be a monolithic process based on a single important cultural (e.g., Euro-American), theological (e.g., liberation theology), or religious (e.g., shamanistic) reflection, but will invite many voices and perspectives from Asians, Euro-Americans, African Americans, Hispanic Americans, Native Americans, and possibly more, for the most appropriate transformational wisdom for each case of inquiry. In this respect, the last stage of the practical theological inquiry pursues a multi-dialogical, open-ended, and holistic transformation of any given situation.

Concluding Remarks on the Schema

The many directional arrows in Figure 2 indicate in the methodological schema that each stage of the five creates an inter-connectional dynamic with other stages. For instance, the Practice stage can have an inter-connectional analytical process not only with the Korean American Context stage, but also with the other three stages. Further, the two-headed directional arrows mean that the practical theological inquiry is not a one way, but a mutual two-way research. Thus, the practical theological methodology will not necessarily take the alphabetical direction of a through e. (and a' through e'). It could, for example, take the direction of d thorough a, when the researcher wants to have the Theological Reflection on a certain issue analyzed as the beginning point of the practical theological inquiry.

In turn, the placement of each of the five codes (a' – e') next to a corresponding stage (1 – 5) is not a definite characteristic of each stage, but a significant one. I suggest each code as the beginning or corner stone of the full inquiry for each stage. Thus, the researcher starting with these codes might want to add other codes to the existing ones as their research proceeds and they find more appropriate ones later. Or in some cases, they might want to discard some of the existing five codes as they find them no longer useful for their practical inquiry or relevant for the ever-changing Korean American socio-ecclesial context. But the existing five codes, in my opinion, are the most prominent and relevant ones at this point in the Korean American context, especially when it comes to application of this methodology.

In relation to the practical theology of Korean American preaching, I find this five-stage methodology highly applicable and beneficial. Any concerned Korean

American homileticians can utilize this dual pentadic methodology in order to: 1) analyze critical issues or problems in the current practice of preaching in a deeper way; 2) know better the given cultural and religious situation of the target people for preaching; 3) investigate any rising practical theological themes for preaching; 4) provide necessary contextual or local theologies of preaching in the ever-changing, multi-religious socio-ecclesial context; and 5) transform the existing practice of preaching to better serve the church and wider society. Above all, this practical theological methodology of preaching will be greatly beneficial for the local pastor who has critical concerns about her faithful weekly practice of preaching, since the given methodology begins its research inquiry *at the very ground level of observing the real practice of preaching*.

D. A Brief Note on Practicality and Future Tasks

Practicality: How to Use the Five Codes as an Integrative Homiletical Hermeneutic

How does a pastor actually utilize the five code socio-ecclesial hermeneutic in sermon preparation and delivery? The answer to that might be unnecessary, since at the outset I stated as the urgent task of this dissertation the development of the hermeneutic itself, but not its practical use. A brief note on the actual use of the process, however, will give a quick look at the practicality and applicability of the hermeneutic in its target context.

I propose that it will be best if one can utilize all the five codes together as an integrative hermeneutical framework for both biblical interpretation and sermon delivery or writing, for the maximum effectiveness of any given sermon. By effectiveness, I mean such traits of Korean American preaching as spiritual identity formation, motivation for

mission, community building, multi-religious faith formulation, and ethical disciplines of social ministry. Even though one cannot do that in a single sermon for certain inevitable reasons, I still encourage the preacher to use at least two or three codes in a sermon. In a rare case, however, one might want to use just one code for the whole sermon. While such practice is not impossible, in that case the preacher would have to take the risk of theological distortion or misinterpretation of the given biblical text or the immigrant people's social situation (e.g., if the preacher utilizes only *the Pentecostal Liberation code—the Prosperity Living style* in the sermon, theological distortion of the text and misrepresentation of people's lives might be unavoidable, whatever text the preacher chooses.). Each code or style has strengths and inevitable weaknesses as discussed, but a good combination of the codes and styles that best serve the given congregation and local situation is highly plausible.

In McClure's rhetorical methodology each sermon sequence or meaning block is expected to have all the four sermon codes demonstrated in various ways.[472] In the Korean American sermon, however, the five codes are to be spread out throughout the sermon. Having all the five codes in each meaning block of the usual four or five of them will feel quite redundant. The eventual goal here is that the sermon *as a whole* reflects the five code socio-ecclesial logos, ethos, and pathos positively arising from the hermeneutical interpretation and embodiment of the biblical sermonic topic. Displaying each code separately and frequently would not help the totality of the goal.

Like any other sermon preparation methodology, this one has its own limitations. In particular, since this methodology is largely based on a socio-ecclesial contextual hermeneutic, it might lack in the biblical or contemporary cultural aspects of the sermon

[472] McClure, *Four Codes*, 11-13.

preparation. Thus, I encourage the practitioners to use this methodology, if possible and when available, along with McClure's rhetorical-theological methodology.

The Holistic Image of the Preacher

As the preacher is expected to utilize all the five codes as a unified hermeneutical foundation, she is also to embody and practice all the five images of the preacher growing out of the five codes: *the fellow pilgrim*, *the missional evangelist*, *the familial shepherd*, *the Christian shaman or mystic* (along with *the meditative guide*), and *the charismatic midwife* (along with *the avant-garde protestor*). It is not that the preacher plays the designated five roles as if they are separate. Rather, the preacher is to absorb the key theological and spiritual characteristic of each role into a single composite homiletical persona of his or her own. This is like being *the shepherding preacher caring for her congregation as the fellow pilgrim with the shamanistic sensitivity for the twofold purpose of evangelical mission and social transformation.* It would be absolutely possible and even realistic that the preacher takes on one or two images as the primary ones in a given preaching occasion while others still appear taking minor roles in the same sermon. However, when it comes to the ongoing business of a preaching ministry in the local congregation, the preacher had better have all the five images appear in balance, taking turns if possible. The ultimate purpose is that the five code hermeneutic is effectively utilized by the fivefold composite image of the preacher.

The preacher is the spiritual and theological offspring of the Korean American practical theology of *peregrinus*. Thus, she will always recognize herself as also being a common pilgrim, stranger, traveler, sojourner, and resident alien alongside all other

Korean Americans. At the same time, however, the preacher will also acknowledge her own five code sacred roles, called by God for service to her own people and beyond. Likewise, the Korean American preacher will always walk, weep, laugh, proclaim, protest, heal, and be transformed with her own people and others, on the joyful pilgrim journey toward the promised Kin-dom of God, soon to be established on the Day of Christ's *eschaton*, here on earth and beyond.

Future Tasks

The immediate goal of this research was to develop a unique Korean American homiletical hermeneutic that best fits the Asian/Korean American practical theological context. In the long term, however, I expect the key component of the dissertation and its implications for Christian life to contribute to North American Christianity in a broad sense and the American pulpit specifically. For this long-term purpose, two specific tasks are to be done in the future.

First, critical research on the applicability of the Korean American practical theological and/or homiletic hermeneutic to other Asian American groups will be very welcome. This sort of research will help explore the shared socio-ecclesial codes among other Asian American groups and also their shared practice of preaching, both of which are distinctive in hermeneutical nature from their North American counterparts (e.g., Euro-American, African American, Hispanic American, etc.). Through this first task, Asian American Christians will gather their collective practical theological wisdom for theological and spiritual enhancement of their unique *peregrinus* faith and homiletical practice in the public space, that is, both in and out of the church walls. In other words,

the first task is to assist the Asian American church as a whole to realize and actualize their own theological wisdom of *peregrinus* and lift a public voice for the building of healthy, "non-enclaved" congregations and positive transformation of the oppressive social reality.[473]

The second related public task is to have an active practical theological/homiletical dialogue and correlation between Asian Americans and their other North American counterparts. For what ends do we need this dialogue? On the Asian American side, the second task helps the possible achievement of the three benefits of liminality articulated by S. Lee,[474] Matsuoka's claim for racial reform in the U.S.,[475] and Asian American women scholars' insistence upon the liberation of their fellow women from the two-fold oppressing reality.[476] This possible triple achievement would not come to light any time soon unless there is good cooperation and helping hands from other North American believers. Keep in mind that Asian Americans only comprise about 5% of the whole American population,[477] still socially invisible and politically marginalized.

On the North American side the same task will be the eager pursuit of the transformation of its own broken social reality, which has long yearned for the accomplishment of racial harmony, gender equality, religious diversity, economic justice, social and political liberty for *everyone* and *all*, in the great expectation of God's Kin-dom. I hope that the North American pulpit all in all, taking certain lessons from

[473] See footnote 167 and related argument in the main body.
[474] See footnote 2 and 37.
[475] See footnote 45.
[476] See footnote 48 through 61.
[477] United States Census Bureau, "The Asian Population: 2010," http://www.census.gov/prod/cen2010/briefs/c2010br-11.pdf (accessed January 10, 2015).

Asian/Korean American pilgrim spirituality, will play the avant-garde role in bringing to realization that "promised accomplishment" in strong faith which is "the assurance of things hoped for, the conviction of things not seen."[478]

In this respect, Asian/Korean American practical theology of *peregrinus* is more than a practical theology performed by Asian/Korean Americans alone, rather it is a *fundamental practical theology* (Browning)[479] for all Americans and even for all humanity. I believe this broader perspective of fundamental practical theology should be a grounding principle of Asian/Korean American practical theology. Then, and only then, will this field be able to move beyond its narrow ethnic and ecclesial scope, toward potential contributions to a wider American society now struggling through many troubles that it cannot solve on its own. Finally, therefore, it is my own "biased" conviction that the North American church and society in general await the graceful contribution from Asian American fundamental practical theology that could serve as a vital spiritual/Spiritual source for renewal from an unexpected *liminal* place.[480]

We're pilgrims on the journey
Of the narrow road
And those who've gone before us line the way
Cheering on the faithful, encouraging the weary
Their lives a stirring testament to God's sustaining grace

Surrounded by so great a cloud of witnesses
Let us run the race not only for the prize
But as those who've gone before us
Let us leave to those behind us
The heritage of faithfulness passed on through Godly lives

[478] Hebrews 11:1.
[479] Browning, *Fundamental*.
[480] Refer to footnote 2.

Oh may all who come behind us find us faithful
May the fire of our devotion light their way
May the footprints that we leave
Lead them to believe
And the lives we live inspire them to obey

Oh may all who come behind us find us faithful

After all our hopes and dreams have come and gone
And our children sift through all we've left behind
May the clues that they discover and the memories they uncover
Become the light that leads them to the road we each must find

Oh may all who come behind us find us faithful
Oh may all who come behind us find us faithful

Find Us Faithful, Steven Green[481]

[481] Steven Green, Find Us Faithful, Sparrow Records, 1988, compact disc.

Appendix: A Sermon Analysis

Sermon: Thanksgiving[482]
Deuteronomy 26:1-11

Analysis method: After each sequence of the sermon, I provide a brief five code commentary on it, and later a concluding summary note.

Introduction[483]

Stuffed turkeys,
corn,
potatoes
and freshly baked bread…
All are placed on a board set over barrels
and covered with precious linens.
Children are giggling and jumping around the table.
Finally,
A group of neighbor Indians arrive with many deer and turkeys as
gifts.
It's time to celebrate!
The terrible winter is over!
The suffering is past!

This thanksgiving table was an expression
of the English Pilgrims' gratitude to God.
They,
aboard the *Mayflower*,
had set sail for the new continent with courage and trust in God,
and anchored on Plymouth Harbor beach in December 1620.

In the beginning, the land was cruel to these townspeople.
They knew little about hunting and fishing.
Hunger followed bitter cold winter,
Disease followed hunger,
and death followed disease.

Before the spring came,
almost half of them had died.
However,

[482] E. Kim, *Preaching the Presence*, 154-158. The poetic format of the sermon manuscript is presented exactly as it appears in the book.
[483] This sequencing mark is mine hereafter.

no one asked to return to their homeland,
but dared to stay in the new land
believing that this land was given to them by God.

God did not overlook their suffering.
God heard their cry
and saw their tears
and took action.

With the help of the nearby Native Americans,
they could finally harvest the first fruits of the earth.
This land of death became a land flowing with milk and honey,
the promised land of God.

[The commentary on Introduction]

a. The Wilderness Pilgrimage Code

The Allegorical Typological Narrative style is detected. The preacher presents the ancient Israelites' pilgrim journey toward the promised land as the archetype of the trans-Atlantic journey of the English pilgrims. Just as in the ancient story, the English pilgrims entered into their own promised land and started enjoying prosperity or the material blessings that God allowed, even though there had been such hardships as the death of parents, children, and neighbors. Eventually, God was the God of the promised land. Later in the sermon sequence # 1, this typological understanding of the ancient Israelites' pilgrim journey continues in interpreting the immigrant circumstance of the Korean American pilgrims.

b. The Diasporic Mission Code

The Identification Partnership style is used. For the English pilgrims at first, the preacher narrates, the nearby Native Americans were not the objects of the Gospel mission as widely considered and practiced now, but rather close partners for living and co-inheritors of the promised land of God. Thus, neither side could claim one side's spiritual or religious superiority and objectify another as a mere mission object. They were all equal children of the same God, the preacher would argue. This mission theme of the partnership will appear again at the end of the sermon.

c. The Pentecostal Liberation Code

The (subtle) Prosperity Living style is found. This style is not highly emphasized (as if claiming, "We will prosper greatly since we believe in God!"), yet still it is implicitly there when the preacher says, "This land of death became a land flowing with milk and honey, the promised land of God." When most Korean Americans, whose minds are always partially preoccupied with the American Dream, hear this message, they will

picture in their minds a certain kind of abundant material blessing regardless of what the preacher initially wants to communicate.

d. The Confucian Egalitarian Code

N/A: There is no implicit or explicit usage of any Confucian-patriarchal language or culture.

e. The Buddhist Shamanistic Code

N/A

Sequence # 1

About three hundred years later,
across the Pacific Ocean,
there were one hundred and one people who got on an American merchant ship
heading toward Honolulu harbor, Hawaii.

They were Korean Christians newly converted by American missionaries. They started their journey
of pilgrimage
searching for God's promised land.

Arriving in January 1903 as laborers in the sugar and pineapple plantations, they became the first Korean settlers in America.
As soon as they landed in the new land,
they built a church where they could worship God.

Their hardship in this new land
was no less than that of the English Pilgrims.
They suffered not from cold weather but from cold manners,
brutal racial discrimination, and violent prejudice.

However,
they believed that this land was God's promised land
given to them and their children
as well as to the former European settlers and their offspring.

The faithful conviction and adventurous courage
of the first Korean pilgrims
became our spiritual foundation.

[The commentary on sequence # 1]

a. The Wilderness Pilgrimage Code

Just as in the case of the sermon introduction, the typological understanding of the Korean immigrants is found. Now this time, the story of the Korean immigrants is a typological repetition of the European counterpart which itself, as discussed, is considered the typological recurrence of the ancient Israelites' pilgrim journey. By this duplication, the preacher adamantly insists that the Korean immigrants also entered into their own promised land prepared by God.

b. The Pentecostal Liberation Code

The Liberative style is clearly used. The preacher realizes that the first immigrants from Korea had to go through "cold manners, brutal racial discrimination, and violent prejudice." Yet, at the same time, the preacher is convinced that the immigrants' spiritual enhancement in Christian faith could help them overcome the oppressive, dominant culture's hegemony. The preacher finally recognizes and indeed proclaims, "The faithful conviction and adventurous courage of the first pilgrims became our spiritual foundation."

c. The Diasporic Mission Code

N/A

d. The Confucian Egalitarian Code

N/A

e. The Buddhist Shamanistic Code

N/A

Sequence # 2

Today,
we are gathered around the altar
decorated with the new fruits of this season
to express our gratitude to God.

Turkeys,
pumpkin pies,
cooked vegetables,
and cranberry sauce…
All are set on the table.
The people around the table are
not the English Pilgrims
but we, the people of Korean Sarang Church in Princeton.

This Thanksgiving table might be unfamiliar to some of us
who have celebrated Thanksgiving in Korea

with rice cakes (*songpyen*), new crops of chestnuts, pears, and
persimmons.

By sharing this table with one another,
we remember who we are.

Historically,
we are the heirs of the Pilgrims who landed at Plymouth Rock.
We are a part of American immigrant history.

Ethnically,
We are the heirs of the first Korean settlers.

We are proud of our distinctive cultural ethos and tradition.
We are in every way Korean
as much as we love the taste of *kimchi*.

And, above all, spiritually,
we are the heirs of Jacob
who trusted in God's promise of the land.
We are pilgrims who continue to struggle
until the day when all people belong to the promised land of God.

We remember
how hard it was to possess this new land as God's promised land.
Some of us crossed the Pacific Ocean
with little children and old parents,
with less than one hundred dollars in our pockets because of Korean
law.[484]
Some of us arrived at J. F. Kennedy Airport
with an uncertain future,
holding an admission letter from an American school.

All of us have struggled extremely hard
to survive in this new land
under the stress of language barriers and homesickness.
Our education and experience in Korea had little credit here.
So, many of us started as street vendors
or with less than minimum paying jobs.
Our children also suffered
from culture shock and loneliness at home alone.

But, now,
by the grace of God,
most of our church members have secure jobs

[484] This law does not apply anymore to Koreans.

and comfortable homes
where we can relax and enjoy family life.
Our children are prospering
with the benefits of this society.
The terrible winter is over!
The suffering is past!

[The commentary on sequence # 2]

a. The Wilderness Pilgrimage Code

The typological understanding of the Korean American immigrant context continues. The preacher repeats the pilgrimage theme by saying that historically, Korean American immigrants are the heirs of the Plymouth Rock settlers and ethnically, those of Korean Hawaiian settlers. The preacher again realizes that to become secured settlers in this foreign land has not been easy for the current immigrants or the past historical and ethnic counterparts. Yet, the preacher eventually wants to proclaim that "the terrible winter is over" and "the suffering is past." This proclamation has only been possible because the God of (material) blessings has brought the faithful to the promised land and helped them settle securely. Now, the Korean immigrants are prospering and their children enjoying social successes. At least, in a material sense, the preacher says, we are now in good shape; indeed, in much better shape than the people expected when they started their pilgrim journey.

b. The Pentecostal Liberation Code

The Prosperity Living style is implicitly adopted in sequence # 2, and is the most foundational spiritual ethos that builds up the actual content of this sermon sequence. As discussed earlier, people living in this Pentecostal style believe that their highly spiritual life and good relationship with God will also lead to their individual materially prosperous lives in the American promised land. When the Korean American audience listens to the last stanza of the sermon, it will quickly remind them of the theological ideology of prosperity and in turn concretize that ideology's usage in the Korean American context. Of course, Kim is not fully satisfied with this kind of theological ideology becoming the main spiritual formation in the Korean American context. In the next sequence and conclusion, therefore, she sublimates this style into another (communal or egalitarian vision of the promised land) while still containing the basic spiritual ethos of the same style.

c. The Diasporic Mission Code

N/A

d. The Confucian Egalitarian Code

N/A

e. The Buddhist Shamanistic Code

N/A

Sequence # 3

However,
we also remember those
who are still strangers on this American soil.

The Native Americans taught the Pilgrims
how to plant corn
and showed them where turkeys and ducks dwelled.
But now it's our turn.
We,
who belong to this promised land,
are to help the newcomers.

We're pilgrims called by God
to continue struggling
until the day when all immigrant people,
not only Koreans but other ethnic groups,
fully belong to the new land
and equally inherit this promised land of God.

[The commentary on sequence # 3]

a. The Wilderness Pilgrimage Code

The typological understanding prevails here again. The preacher presents not only the immigrant stories of the English pilgrims and Korean Americans as repetitions of the ancient Israelites' story, but also insists that the life of other immigrant ethnic groups become another typological story of the same stripe. We all inherit the same promised land guaranteed by the same God as the equal children of God.

Along with the typological use of the promised land narrative, the preacher also adopts the Illustrative Narrative style in order to enhance her own socio-political or socio-eschatological ideological agenda; namely, all immigrant ethnic groups are entitled to inherit the promised land as the equal children of God. This is a highly socio-political understanding of the promised land narrative, which is not demonstrated in the biblical text itself. Yet, the preacher herself brings this straightforward theological ideology to the text and the promised land narrative, and suggests a new contextual interpretation of the text and the traditional typological story. Thus, we find that the preacher uses the pilgrim story not only as the typological narrative for all immigrants living in faith, but also this time utilizes the same story as a significant metaphor or illustration—"everyone in this

land is a pilgrim"—for undergirding her ideological vision of all ethnic groups equally sharing the same American promised land.

b. The Diasporic Mission Code

The Identification Partnership style works well here. In this somewhat Christian universalist understanding of the Christian God, all immigrant ethnic groups, including the first English pilgrims, are to become the guaranteed inheritors of the promised land as the equal children of God. In this understanding, therefore, no ethnic group is upheld as the primary evangelistic mission workers to others who are the objects of the mission. Simply put, all immigrants to America, regardless of their ethnic identities, are equal children of God and co-partners who should work together to make this promised land the land of everyone. The Native Americans, the initial graceful co-partners of this work, are the prototype model of this identification partnership understanding of the Christian mission, not the mere objects of western missions as they came predominantly to be perceived, later. The preacher implicitly argues that other ethnic groups still coming to the American promised land are not the mere objects of our Christian mission but the close partners with whom we work together in order to make this the promised land of all pilgrims from around the world.

c. The Confucian Egalitarian Code

N/A

d. The Buddhist Shamanistic Code

N/A

e. The Pentecostal Liberation Code

N/A

Sermon Conclusion

At this altar,
we pray in one voice,
"Thank you, Lord, for giving us our daily bread.
May your kingdom come
and your will
be done in this land. Amen."

[The commentary on the conclusion]

a. The Wilderness Pilgrimage Code

The Typological style and the Eschatological Symbolic Narrative style work together here in order to underscore the last sermon point of the preacher. When the

preacher says, "Thank you, Lord, for giving us our *daily bread*,"[485] this phrase still echoes the typological understanding of prosperity of the ancient Israelite immigrants. Yet, when the preacher continues, "May your kingdom come and your will be done in this land," there is a certain eschatological symbolic understanding of that same old story. That is, we might not know when this American promised land will really become the land of all ethnic immigrants as socio-politically equal children of God, especially, as it has never been possible in this "promised" American soil thus far. Nonetheless, the preacher does not cease to dream of and share that vision with us. And eventually, the preacher encourages us ("We pray in one voice") to envisage the same ideal for the Korean immigrants today who have been called to the promised land by none other than God of the coming Kin-dom. In that Kin-dom, there will be no distinction between the Native and ethnic immigrants, but there will only be the equal children of God.

b. The Diasporic Mission Code

N/A

c. The Confucian Egalitarian Code

N/A

d. The Buddhist Shamanistic Code

N/A

a. The Pentecostal Liberation Code

N/A

Analysis Summary

Throughout the sermon, the Wilderness Pilgrimage code and the Diasporic Mission code are most prevalent. And among the several styles in each code, the Allegorical Typological style and the Identification Partnership style are most notable. Above all, the Allegorical style is the one that permeates and builds up the overall content of the sermon. In other words, the claim, "We *are* the pilgrims journeying toward and inheriting the promised land," provides the most basic logos, ethos, and pathos of the sermon, and embodiment of the biblical text for the socio-ecclesial context in focus. In particular, we observe that the *prosperous* typological understanding of the promised land narrative deeply penetrates the sermon logos that the material perception of God's blessings upon the pilgrims is inevitable in the sermon.

The preacher, however, is careful to weaken, though not entirely deny, that highly materialistic understanding of the promised land narrative by supplementing the Diasporic Mission code's Identification Partnership style and the Pilgrimage code's

[485] Emphasis inserted.

Eschatological Symbolic Narrative style. The preacher wants Native Americans and all the immigrant ethnic groups, including the historical English settlers, to share equally in the American promised land flowing with abundant milk and honey. The preacher emphasizes that the blessed prosperity that we immigrants now enjoy by the grace of God is not our own individual property that we secretly keep and spend only for our individual well-being. Rather, that blessed prosperity should be shared with all others, especially with all those coming to America now with no immediately available resources in hand, since they are just like the old English pilgrims and the first Korean Hawaiian settlers.

Other socio-ecclesial codes are not explicit in the sermon, except that the Pentecostal Liberation code is used twice through the Prosperity Living style and once through the Liberative style. When the Prosperity Living style is used, it is very much aligned with the Pilgrimage code's Allegorical Typological style to underline the theological ideology of the faithful's prosperous living. The Liberative style is used moderately for its typical function of resisting the socio-political oppression upon immigrant life.

In summary, three notable socio-ecclesial codes are effectively at work in the sermon, which provides the basic logos, ethos, and pathos of the sermon, and the embodiment of the preacher's key message coming out of the biblical text. The addition of the other two other codes into the sermon remains a future task that would create a further effect. In particular, including the Buddhist Shamanistic code would make the sermon sound much more familiar and compelling since for most Korean Americans the Buddhist Shamanistic life style is so natural and pervasive in their daily living. Meeting the daily needs of Korean Americans, especially their daily spiritual needs in the midst of severe life struggles in a new land, will always make the sermon stronger and more effective in many senses.

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